

# THE MISSIONARY HERALD.

## THE FUNDS OF THE SOCIETY.

The following table, taken from the Annual Report, will show that for five years the contributions to the Society exhibited a regular increase :—

1857-8	...	...	...	£22,943	15	10
1858-9	...	...	...	26,513	1	3
1859-60	...	...	...	29,006	13	11
1860-1	...	...	...	30,468	15	4
1861-2	...	...	...	33,151	4	10

Last year, however, there was a sudden and striking decline; the total receipts fell to £27,189 5s. in 1862-3, and a debt to the Treasurer was incurred of £1176 10s. 5d. This decline appears attributable partly to the Lancashire distress, and partly to the cessation, through death, of some large annual donations from a very warm friend to the Missionary cause.

With the increased receipts, new fields of labour opened before the Committee, and God raised up a number of devoted men whose services they could not venture to decline. Since the mutiny, India has made new demands on the Christian Church, while China presented an irresistible claim no longer to be passed by in the Missionary operations of the Society. Previous to 1859 the number of European Missionaries on our funds ranged between forty-six and fifty. These have now increased to sixty-three, with a proportionate increase in the staff of native preachers, schools, and schoolmasters. Besides India and China, Ceylon, France, Africa, and Hayti have all received additions. New Missionaries have gone to these countries to spread more widely the tidings of salvation.

It is, then, clear that unless the income of the Society can be restored to that of the year 1861-2, a still larger debt must this year be incurred, some portion of this new agency must be withdrawn, and the offers of Missionary service, constantly coming before the Committee, must be wholly declined. To recal brethren from the work of God, to which they have given their lives—to snatch from the perishing heathen the bread of life just as it is reaching their lips—cannot be contemplated without the deepest pain. Yet it must be done; the Committee will have no other alternative, unless their Treasurer's hands are supplied with the needful funds.

We ask of our friends their earnest consideration of this matter, their fervent prayers, and such assistance as each in his measure can give. Some steps have already been taken to raise larger contributions, and others are in contemplation. The Committee propose to hold conferences in the more

important districts of the country, with the Pastors, Deacons, Treasurers and Secretaries of Auxiliaries, Superintendents and Secretaries of Sunday Schools, and to suggest the adoption of some means of securing a new and efficient canvas of the friends residing there, with the view of obtaining enlarged subscriptions from old subscribers and new subscriptions from others. An extra collection may probably be given in many congregations. More than two hundred congregations, usually contributing, last year made no collections at all. These, we trust, will resume their former liberal aid, and many more may largely increase their gifts from the abundance with which Providence has blessed them.

### A MOHAMMEDAN COMMENTARY ON THE BIBLE.

Among the evidences of the progress of events in India, not the least curious is the publication of a Commentary on the Holy Scriptures, by Syud Ahmud, a Mohammedan moulvie, or teacher, of Ghazipoor. Forty years ago the King of Delhi issued a command that the moulvies should avoid controversy with the missionaries, and, as a general fact, the followers of Mohammed have adhered to a policy of silence. The Hindu has entered on the study of the language and literature of England with diligence and zeal. He has become acquainted, to some extent, with the religion of his conquerors, with their arts, their philosophy, their science. Not so the Mussulman. In haughty isolation he has hitherto stood apart from the progress going on around him, despising the learning of the hated infidel, and hardening his heart against the truths of the Gospel.

The mutiny has violently broken in upon this seclusion. On his own principles, the Mussulman is obliged to admit that Providence has decided against him. He appealed to the sword to decide both the sceptre of empire and the supremacy of creed. Islam lost the stake. Said one of the leading men of Oude to an Englishman: "Sir, God protected you under the shadow of his wings, or you never could have succeeded." This conviction is shared by thousands, and is probably the source of that awakening interest in the Scriptures that Mussulmans are beginning to show. Strange is the fact, that while a missionary bishop is found to cast doubts on the historical value of the Pentateuch, a Mohammedan moulvie should undertake its vindication. The work itself has no parallel in the past history of Mohammedanism. It marks the approach of a new era, and is a singular illustration of that quickening of mind which India now presents.

From the columns of the *Friend of India* we select the following account of the contents of this remarkable work:—

The work is to extend to several volumes. The present instalment—a goodly quarto of more than 400 pages—is only an Introduction to the commentary. It contains Ten Discourses, followed by two Chronological Appendices; one of which gives the dates of the "Principal events recorded in the Bible," (according to Usher's scheme,) and the other is to enable a person to transfer years of the Hijra into years *A. D.*

Of the Ten Discourses the last nine are in Urdu and English in parallel columns.

The *First*, which is the only one not translated into English, is on the "need of a Divine Revelation." Philosophy, it says, never at its best did more than infer

the existence of some Author of the world. Even on this point it fell into serious errors. But about the nature and character of God it had nothing to say. It could not proclaim Him to be One, Self-existent, Absolutely good, All-perfect; infinitely "near" all, and "with" all, though in a way that transcends our understanding. Neither could it make known that "will of God," by obeying which men may attain to life eternal. To supply this great want, *revelations* have been repeatedly sent down to inspired prophets, whose writings were successively embodied in the Law, the Psalms, the Prophets, the Gospel, and the Koran. These writings are all to be received without distinction; though the last is the greatest. For Mohammed was "*The Seal of the Prophets.*" Yet, adds the Saiyid, there is no doubt that 'the Lord Christ is the 'Spirit of God,' and 'Word of God,' and 'Apostle of God,' and 'begotten by the Spirit of God.'" He who believes in this revelation is assured of salvation, however great his sins; he never can become a *Kafir* in God's sight, however much his life may be that of a *Kafir*. His sins will be punished, but he cannot be lost. His final forgiveness is certain, even though he should not repent. The only sin that cannot be forgiven without repentance is polytheism. Here we have the quintessence of Mohammadianism. Can we be wrong in thinking such a system to be radically different from that on whose foundation stone is inscribed; "Let every one that names the name of Christ depart from iniquity?"

The *Second Discourse* is employed in determining what we are to look on as the Revealed Word of God. This, the writer says, can be communicated only by *Prophets*; and therefore, although the Apostles of Christ were unquestionably inspired, yet their writings are not obligatory, or possessed of Divine authority. In support of this view he appeals to the great Leader of Protestants, Martin Luther; who maintained, that although St. James commanded to "anoint with oil," yet this did not make it a sacrament; the Lord Jesus alone having power to institute a sacrament. Besides, he says, it is admitted by Lafont and Beausobre and others, that some portions of the Epistles, relating to common matters not connected with divinity, did not require the guidance of inspiration;—as an instance of which he appeals to the oft-quoted passage. "The cloak that I left at Troas—bring with thee, and the books, especially the parchments" (2 Tim. iv. 13.) Perhaps, if the Saiyid had read Bishop Bull's *Sermon* on this text, and M. Gaussen's impressive remarks on the passage in his *Theopneustia*, he would have had no difficulty in admitting that the impulse which led the Apostle to insert in his letter so instructive a sentence, is not unworthy of being attributed to the action of the Divine Spirit. After eliminating the Epistles, and the *narrative* part of the Gospels, Saiyid Ahmad considers what remains, namely the actual words of Christ recorded in the Gospels, to be the pure text of Revelation in the New Testament.

Our author next proceeds to draw a distinction between Mohammed and all former prophets. They, he says, had the *matter* of the Divine communication given them, but were left to put it into *form* themselves; but Mohammed had both the matter and the form given him. He was entrusted with a *miracle of eloquence*.

The *Third, Fourth, and Sixth Discourses* relate to the Canon of Scripture. They state that "such books as were generally accepted in or before Mohammed's time as the Law, the Psalms, the Prophets, and the Gospel, are also by Musalmans accepted as the very books designated by those names in the Koran." Musalmans "do from the heart believe these to be all true, and to have come down from the Lord. The Koran itself teaches them so to believe." These frank avowals do credit to the Saiyid. The point itself has been settled definitively by Mr. W. Muir, in his accurate and dispassionate Treatise, "The testimony borne by the Koran to the Jewish and Christian Scriptures;"—perhaps the most important step taken in the Mohammadan controversy in modern times. No candid and well-informed Musalman can assail premises which are so fortified as Mr. Muir's are, at every step, by the authority of the standard commentators, Jelal-ud-Din and Baidhawi.

Here another question arises, which is discussed in the *Seventh Discourse*. Granting that the books of the Old and New Testaments are *genuine*, have they

been transmitted to us *pure and intact*, or have they suffered any corruption? Recently there has been a wide spread opinion among Musalmans, that the Jewish and Christian Scriptures had suffered some organic changes. But it is an opinion that will not bear examination. It is indeed notorious that in ancient times some private persons, heretics and schismatics, depraved their copies of the Scriptures; but this no way affects the general body of the copies circulating throughout Christendom. This has been acknowledged by the most eminent Mohammadan Doctors; Such as Imam Mohammad Ismail Bokhari, Shah Wali Allah, Imam Fakhr-ud-Din Razi, and others quoted by Saiyid Ahmad; who all agree that no interpolation or suppression could take place in Scriptures so widely circulated, and over which the Providence of God was watching. The real charge, indeed, brought by Mohammed against Jews and Christians was that they *misrepresented* what their Scriptures said,—not that they changed the Text.

The *Eighth* Discourse is on "Various Readings." How far the Saiyid has advanced beyond most of his co-religionists in a right appreciation of this subject, will be evident from his quoting Dr. Bentley's remark, that in editions of Greek and Latin secular writers our certainty of the correctness of the Text is generally greatest where we have the greatest number of *Varia Lectiones*; the increased number being, in fact, due to a larger supply of MSS. However, he thinks it possible that in spite of all the "anxious and laborious efforts of Christian Doctors," some passages may still exist which are not precisely as they were in the autographs of the Apostles. It does not appear that this reservation rests on any thing beyond vague suspicion.

The *Ninth* Discourse gives an account of various Ancient and Modern Versions of the Bible;—taken chiefly from Horne's "Introduction," and the "Bible of every Land."

The *Tenth* and last is on the subject of "Abrogation." This is by far the least satisfactory part of the volume. It could scarcely be otherwise; as Saiyid Ahmad does not seem yet to have mastered the leading idea of the History of Revelation. We hope that his honest and self-denying labour may be blessed by God to his further growth in Divine knowledge; till he shall see how the faint rays of light that guided Adam, when expelled from Paradise, became gradually stronger to Enoch and Noah, Abraham and Moses, David and Isaiah, until at length the *starlight* gave way to the "*sun of righteousness*." It will then be for him to inquire whether the body of Divine truth communicated by Christ was, (as we Christians are firmly convinced that it was,) in its own nature final, and incapable of *abrogation*, in any sense, until the Resurrection at the last day.

It will be interesting to our readers if we close the above article with the moulvie's conclusion on the source whence we have derived the Pentateuch. "Upon the whole," he says, "it may be inferred that the Pentateuch of our time is the copy of the edition which Ezra himself wrote. Under the dictates of our religion, we Mohammedans consider the existing Pentateuch, executed under divine instruction by Ezra, to be identical with that of Moses, of equal authenticity, and entitled to equal reverence; for both of them were prophets from God, and there is no distinction of any kind allowed by us Mohammedans between the prophets, for they are all from the same source." In a subsequent page the moulvie attributes those marks of a later date than the time of Moses which here and there the Pentateuch exhibits to the revising pen of Ezra. "We Mohammedans," he says, "holding it to be written by Ezra, have no difficulty in repelling and resisting all such objections; these should, on the contrary, be regarded as so many evidences in its favour."

The work is written with great candour and good sense, and cannot but aid in attracting the attention of intelligent Mussulmans to the study of the word of God. May many be led thereby to the acknowledgment of the truth as it is in Jesus.

## THE CHURCH OF CHRIST IN MORLAIX.

BY THE REV. J. JENKINS.

Last Sabbath fortnight the Lord's Supper was administered among us. Some of our Christian friends were come, as usual, from a considerable distance. We had the joy of receiving one by baptism, a man in whom the work of conversion began about two years ago, and that was by reading a brief Gospel account of the Saviour's suffering. The words of Jesus—"Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children," produced a deep and lasting effect on his heart, so that he could not help shedding tears. Until then he had entertained a fair opinion of himself, though he was addicted to drink, and his wife had brought him little books to allure him from that temptation. From that time his fair opinion of himself gave way to a doubtful one. Even previous to this he had not a great opinion of piety in the Church of Rome, though he had never been to our chapel nor read any of our books. Now his heart had received a new impression, and his mind a new direction. Then came to him the thought that he had seen but extracts of the Gospel (short portions for the service of the Church of Rome), and he felt a strong desire to possess the whole Gospel, in order to obtain more knowledge of these things. It was this desire that brought Barzic for the first time on a Sunday evening to our chapel, and induced him, at the close of the meeting, to step forward and ask me for the Gospel book, and I sold him a New Testament, a book he had never seen before. He took it home, and applied himself to read it.

For a long while he could not make much of it, but at length he began to perceive the truth and feel its power, and from that time he grew in the grace and knowledge of Jesus Christ. He abandoned Romanism, and became a regular attendant at our Breton meetings, as he knew no French. In time he desired to be received among us, and to be baptized in the name of the Lord. This brother has not been without his difficulties. His wife, who, for a while, was favourable, and accompanied her husband to our place of worship, became opposed when she understood he had a mind to be baptized; and on Sunday morning, when he was to be baptized, she came to the chapel in an excited state, remained a short while near the door, demanding her husband. Then she went out, but came in again, and sent to her husband, just baptized, her little girl, crying aloud; and she herself went out sobbing. When our brother went home he was accosted by eight or nine women, who addressed him as a foolish brute because he would be *unbaptized*, and thus grieve his poor wife. There had been some talk of giving him a drubbing, but he was not to be thus intimidated. After administering baptism I preached, in Breton, from John iv. 13—15, and brother Bouhon addressed the people in French. Then the Lord's Supper was administered, both of us taking part therein. After taking refreshments, the friends met at *Ti-mad*. Having commenced by reading, prayer, and praise, I addressed the friends present on matters relative to the cause of Christ among us; and Mr. Bouhon spoke of his labours at Guingamp, and said that being encouraged by the state of the work commenced there, and by the Christian friends in the town, he intended removing shortly to that place. In our evening service in the Chapel I addressed the people, in Breton, from John i. 46—"Come and see;" and Mr. Bouhon, in French, from i. Sam. 9—3. We all felt that the day had been one of true spiritual enjoyment and improvement to us.

Surely there is good to be done in Brittany. We are only beginning the work, as it were opening the way to it. Undoubtedly the general feeling with regard to religion is undergoing considerable change. As to the priests, they are going down in public esteem and influence, while Protestantism rises. Not only were the "Redemptionists" chased away as soon as they made their appearance at Morlaix last year, but the large school of the friars in the town has been brought down to the very brink of destruction by disgusting immorality. Two friars are condemned for an unnatural crime among the pupils; one to nine years in the galleys, and the other to prison for a number of years, while the

friar director has been interdicted to teach for life. The Government Lay-College, established last year in this town, has succeeded very well, despite priestly opposition. Its annual public distribution of prizes has just taken place; and to show you the spirit which reigns, Mr. Bouhon and myself were invited to attend, and I was invited, as the Protestant minister in the town, to take seat on the platform. This is something new. All the nobles of the district keep aloof from this college. They pretend there is already quite enough of education given to the people, if not too much; while the head master tells me there is here awful immorality joined to great ignorance and superstition.

As to M. Renan's book,\* I think it will do evil as its more immediate effect, but ultimately will awaken many to enquire after the Scriptures, and will remain at last as a trophy to show the triumph of Divine truth over the attacks of sin and infidelity. Indeed a Catholic neighbour of mine told me the other evening it was in the Paris journals that Renan's book had caused a great sale of the Scriptures.

## MISSIONARY TOURS IN BENGAL.

BY THE REV. THOMAS MARTIN.

### THIRD TOUR.

May 19th.—Manik and I left Barisaul to-day on a tour to the north of the district, up the Comer river north of Madaripore.

21st. *Rajgunge*.—This market is held on the bank of the Comer river, north of the sub-civil-station of Madaripore. As soon as we stood up to speak, a large crowd of people gathered around us, and listened attentively to two long addresses. At the close they eagerly sought the Scriptures and Tracts which we presented to those who could read. In the evening, we walked along the bank of the river to a police office, and had some conversation with the darogah, and a number of people who came to see and to hear. The darogah was a Musalman, but the majority of hearers were Hindoos. After the darogah had asked me the usual impertinent questions about my salary, and whether I had any connection with the government, &c., I introduced the subject of Christianity. I pointed out to him and the people that sinful man could not be saved by the Musalman system of religion, any more than by the Hindoo system, inasmuch as according to both these systems, salvation depended upon their own works. They agreed to all I said on this point, but when I pointed out the way of salvation by Jesus Christ, who, as the Son of God, became incarnate, and made an atonement for sin, the darogah exclaimed, that is impossible. Jesus Christ came into existence by the same power that made the heaven and the earth. He was therefore a creature, he paid homage to God, and therefore was not equal with God. We endeavoured to show him that Christ did not pay homage or deference to God as a *sinful* man—that he was “without sin,” though possessed of a human body—that he came out from God, and assumed this body for the purpose of making an atonement for sin, and that he possessed the *power* of God as shown by his miracles, and was therefore equal with God. We also went on to show him that Mahomed had no marks of a true prophet about him, whereupon the darogah said that Mahomed had “no shadow,” which was one sign of a true prophet, and went off to say his prayers!

22nd. *Photipore*.—At this market about two hundred people listened attentively to four addresses, and afterwards took with eagerness a large number of Scriptures and tracts. We had very little interruption or discussion.

23rd. *Cheernudee*.—This market is held in the open field on the bank of the Comer river, and is very large. There are neither trees nor houses on the spot

\* M. Renan is a native of Brittany.

to protect one from the heat of the sun, which is just now all but intolerable. In the afternoon, when the people began to assemble, we took our stand in the shade of a few low trees at a short distance from the market, and spoke to about a hundred people for two hours. We invited them to sit down on the grass, and we sat down also. Both by their looks and words they indicated their approval of what we said, whilst we were explaining to them the meaning of "the strait gate and the narrow way, which leadeth unto life;" and also whilst we were explaining the meaning of the parable, Mark vii. 14—23, about what it is that "defiles" a man. Two or three Musalmans disputed a little about the divinity of Christ, but we soon made it plain to them that they did not understand the force of their own objections. In the evening, after we had gone a short distance from the market, two men disputed about the price of a piece of cloth, and came to blows. There was a great uproar in the market, and many men seemed to be in the quarrel, but the crowd dispersed when they saw us approaching. We saw them dragging away one man who had evident marks of having been beaten upon his person. He told us his name, and said he had been beaten by seven men.

24th. *Deora*.—In the morning Coomeruddee, who had been beaten in the market of Cheernudee, came to me for medicine to rub on his back, which, he said, was bruised and sore. He threatened to petition the magistrate of Madaripore against those who thus maltreated him. The market of Deora is very large, and in and around the market-place there are some fine large trees which afford a cool shade from the sun. We stood under one of these outside the market, and in a very short time a crowd of upwards of two hundred people gathered around us. What we said was evidently new to most of them; and they listened attentively to three long addresses, in which we made known to them the way of salvation, and some of the leading Truths of Christianity. We showed them the groundlessness of their own hopes, and worthlessness of the systems on which they were built. A number of devotees of Vishnu, both men and women, heard us with seeming interest. The gospel, we were told, had never been preached there before, though many of the people had evidently heard of it. Books were eagerly sought.

25th. *Banga*.—At this place there is a large market held on both sides of the river Camer on the same day. The bazaar on one side consists of two streets, which extend a considerable way along the bank of the river. The shops are numerous and large, and seemed well stored with all kinds of commodities. We stood in the shade of a large tree outside, and preached to upwards of three hundred people. A few Musalmans interrupted us a good deal by stupid and foolish questions. One man said he was not conscious of sin, but his brother Musalmans told him to be quiet on this subject. When they asked us what they would gain by becoming Christians, we told them "eternal life;" and as a proof of the superiority of Christianity over all other systems of religion, even in a temporal point of view, (which was the view implied in their question) we pointed them to England as above all other nations in wealth, power, learning, dignity, and science. This, we said, was in a great measure the fruit of Christianity—a fruit which neither Hindooism nor Mohammedanism has ever produced, or ever will produce.

26th. *Cossimpore*.—The market-place here has the advantage of some of the finest trees I have ever seen. Some five or six hundred people could sit under one of them secure from the rays of the sun, so wide spreading and close are its branches, and so rich its foliage. When the people began to assemble we stood up under one of these to speak. I unconsciously put up my umbrella over my head, when a man in the crowd called out that there was no necessity for an umbrella. No, said I, what a beautiful and durable umbrella God has provided for us all! All God's works are perfect. They are better than man's at any time. But how slow we are to acknowledge it! He preserves our lives, gives us daily our food and raiment, and surrounds us with innumerable blessings, and yet we do not give God thanks! He has also provided for us a way by which we may be happy, both in this life and in that which is to come, and yet we wor-

ship the creature rather than the Creator! We take a piece of wood, or a little earth, make an image, and bow down to it!! "What beautiful words are these," said several in the crowd. The Hindoo is always ready to listen to and acknowledge good words, but slow to act upon them. How often we are told that Christianity is good, and our teaching is good, but the people go away as unconcerned as though what we said did not apply to them! They will not lay it to heart. It is this that tries the faith, it is this that depresses the spirits, of the itinerating missionary. The business of the market has now commenced, and we are compelled reluctantly to leave the tree, and take shelter from the sun in a large empty house, at a short distance from the noise. Here also an immense crowd of people listened, for the most part attentively, until we were tired of speaking, and afterwards took away a large number of books.

27th. *Deegnugger*.—The market here also is large, and there are some trees which afford a cool shade to the preacher and the people. We had about two hundred hearers, the majority of whom were Hindoos. We were listened to with attention for some time, but afterwards two or three Hindoos carried on a noisy discussion respecting the merits of their gods and goddesses. They argued that the Hindoo religion was good enough for the Hindoos, and that they would obtain deliverance by living in accordance with it. But they were told that that was impossible, for as a bad tree cannot bring forth good fruit, so neither could their gods and goddesses, who were notoriously sinful and wicked, bring forth deliverance. One man contended for the transmigration of souls—said that this was not the only life of man. But, he was asked, if the soul or mind of man passes from one body into another, why is it that there is no recollection of a former birth, or of what took place at a former period? To this he could give no reply. Another man contended that God was in everything, though he was unwilling to admit that God was in the rice he had eaten that morning!

28th. *Gopalgunge*.—After we had spoken about an hour in this market a storm came on which interrupted the preaching. We, however, gave away some books. A man here taunted us by saying that "many became Christians to get out of difficulties, and others to marry widows," and asked, "what kind of a religion is that?" Our religion, he was told, is good, though some wicked men called themselves Christians: and besides, he was further told, these widows were first corrupted by you, and condemned by your system of religion to remain widows, which, among you, means that they live by prostitution! Which religion, then, is the better, the more merciful?

#### FOURTH TOUR.

June 12th.—John, Manik, and I, left Barisaul to-day on a preaching tour to the south of the district. We attended the market of Moonshigunge, which is held on the bank of the river a little way south of Barisaul. This market has been lately established, and there were not more than fifty people at it. We spoke about half an hour, and afterwards gave away a few tracts.

13th. *Nolboonya*.—The market here is very large. We took shelter from the rain in a carpenter's shed, and in a few minutes about a hundred and fifty people gathered to hear us. Several Hindoos interrupted us a good deal by noisy and aimless discussions on fatalism. They maintained, without rhyme or reason, that they were not accountable for their sins—that God was the author of good and evil. But, if this is the case, we said, why do you observe the Hindoo religion? Why do you bathe in the Ganges, go on pilgrimages, &c. To this they replied, reasoning in a circle, that God made them do even these things—they follow the bent of their minds which God gives them. It is difficult to deal with such men, but when mild reasoning fails to silence or convince them, we are sometimes obliged to have recourse to some practical home thrust such as—if a man takes away your wife by force, or steals your cow, why do you get angry and complain to the magistrate? If God made the man steal your cow, or take away your wife, he could not help doing what he did, and you have no right to complain! One man said, you Christians say that Jesus Christ became incarnate, but we have *ten* incarnations. To this we replied, that there was only *one* true and real incarnation



—that Jesus Christ became incarnate for a worthy object, namely, the salvation of the whole human race. But the Hindoo gods, according to their own showing, became incarnate for the gratification of their own wicked desires and ambition. They were not therefore true incarnations, but only idle stories.

14th. *Ettalya*.—This market is very small. It is our custom to avail ourselves, when possible, of the shade of a tree, or the cover of an empty house, where the people can hear us patiently, and both they and we are protected from the heat of the sun. Here also we found an empty house, and about fifty people listened to three addresses. The attention was good throughout, but at the close a Musalman contended that Mahomed was a true prophet—the *last* prophet sent by God. But we showed him that Mahomed had no marks of a true prophet about him, and must consequently have been a false one.

15th *Peerichpore*.—In a carpenter's work-shop here we had about a hundred hearers. They listened with marked attention for an hour and a half, and afterwards as many as could read eagerly sought for books. Baboo Shem Chundra Nath, a native Christian, is stationed here as deputy magistrate.

16th. *Tallisser*.—In this market, which is large, we spoke about two hours to a considerable number of hearers. Two brahmins argued with all their might that God was the author of sin, but we proved to them, from their own conduct, that they did not believe in their hearts what they said; and, when we gave them some home illustrations of our meaning, they felt ashamed of themselves and remained silent.

17th. *Bagher hat*.—(the tiger's market!). Here also we addressed about a hundred people in the shade of a tree. But we were too near the market, and the noise of the people prevented us from being well heard. A man, to whom we had given a gospel the day before, followed us to the boat for a Bengali New Testament. We offered it to him for *four annas*. He said he had already read one of the gospels—that the book was invaluable. It could not be bought for money, but he would give all he had for it, which was *two annas*. He was so earnest and importunate that we gave him the book, and he went away pleased.

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## AN AMUSING INCIDENT.

BY THE REV. E. JOHNSON, OF JESSORE.

Our old church at Cheela was broken down, and, as is generally the case, it becomes a matter of some difficulty to get the Christians to take any interest in, or to build their own churches; however, after much persuasion, some materials were collected; but no leaves, for roofing, long enough could be found near at hand; at length they (the Christians) after hearing a sermon preached against their apathy, determined to go the following day in search of the roofing materials; they did so, but searched for some time in vain. Not finding any long enough, at length one of the party espied a little deer skipping about amongst the foliage: he followed it, and the little thing, instead of running away violently, went gently on before them until it arrived in a dense goul wood (a large leaf-like tree used by the natives for roofing their houses). Here it stopped, and the party looking round about them found that they had been unconsciously led to a spot where all the materials they wanted were in large numbers, and as they remarked very large and superior. On hearing the story, not only they, but I myself thought of the account of the two milch kine, who led the Philistines by a direct road to Bethshemesh, the difference in this case being that these people were led by a little deer to the object of their search, and taught the invaluable lesson that God always helps those who help themselves.

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## JUBILEE OF CEYLON MISSION.

SPEECH OF THE REV. JAMES ALLEN, AT BLOOMSBURY CHAPEL, OCT. 5TH, 1869.

The island of Ceylon is very beautiful. Bishop Heber had sung about it in those well-known lines:—

“What though the spicy breezes  
Blow soft o'er Ceylon's isle,  
Where every prospect pleases,  
And only man is vile.”

Some parts of that verse were quite true, in others there was a little poetic licence. He had known Ceylon for eighteen years, and had never smelt the spicy breezes yet. He had heard it said that sailors would sometimes sprinkle the essence of cinnamon on board, and then ask the passengers whether they did not smell the spicy breezes. And very sweet indeed it smelt, but when the passengers landed upon the island, and went into the cinnamon groves—miles and miles in extent—they could no longer smell the spicy breezes. The fact was that cinnamon did not emit any perfume till it was bruised. What Bishop Heber said about “every prospect” was, however, quite true. Whichever way the eye looked it rested upon a beautiful prospect. The poem was true also with respect to the sinfulness of man. Sin had extended its influence to the utmost regions of the world, and had exercised its power over every human being. The Singalese were a very ignorant people. It was a common thing for a man not to know his name and age; and if one were asked how high Adam's peak—the highest mountain in Ceylon—was, he would be very likely to say hundreds of miles. They know nothing of God or Christ, of the soul, or of salvation. When the truth was presented to them by the missionary they would often appear as if they heard or understood nothing. So abstracted were they sometimes that they did not appear to know how the service was going on. It was hard work to teach such people anything, but fortunately the youngsters could learn, and after passing through some years of instruction, might fairly be matched against any equal number of European children. Some of the Singalese youth had come over to England to be educated, and had taken honours at Oxford and Cambridge. One was at Mr. Spurgeon's college, and others were at the London University and King's College. The worst of it was, that when they arrived at a certain age, they seemed to stop short; but, after all, this difficulty could be overcome by care and training. Still, the amount of ignorance in the land was very appalling.

Atheism was very prevalent. The prevalent religion was Buddhism, but practically the people were Atheists. Buddhism was, in fact, a system of Atheism. According to it there was no such thing as an independent and self-existent being. What they called *Karma* ruled everything, and the meaning of *Karma* was simply action. The balance of merit or demerit controlled the universe, and was the conservator of the world, causing all the circumstances to happen which influenced sentient beings, as well as giving rise to the principles which ruled all inanimate matter. By some mysterious link, the merit or demerit of one person was united to that of another, and so an amount of power was created which ruled everything. Physical suffering sprang from moral causes, but without the intervention of an intelligent agent. Now, this affected the soul of man as well as the Deity. Just as a chariot was only the name given to express an accumulation of different materials put together with a specific object, so the soul, according to Buddhism, was a combination of certain elements producing a positive result. There was no such thing as spiritual identity in Buddhism—no “ego.” The Singalese were without God and without hope in the world.

As might be expected, they were characterised by a great amount of superstition. They worshipped demons. Though they embraced Buddhism, they felt, after all, that there was a void in it somewhere; and Satan and his emissaries had not overlooked the fact. It would require a week to describe the superstitions of the Singalese, and the description would be melancholy in the

extreme. There was scarcely a single act in their lives which was not mixed up with superstition of one sort or other. Moreover, they were very deceitful, and tried sometimes to cheat the demons themselves. When a man was sick—supposed to be from demoniacal influence—his friends would bury a large log of wood with great ceremony; and so ignorant were they as to believe that the demon would suppose that the sick man was dead, and would therefore cease to torment him. If they worshipped Buddha at all, it was to secure protection in the next state of being. But there was great indifference among the people to eternity and eternal things. There was nothing in Buddhism to arouse their attention. English people could scarcely imagine what their apathy and indifference amounted to; it was enough to rouse the indignation of anyone attempting to argue with them.

It was not surprising that there was much immorality among the people. They were very mild and impassive outwardly, and their crimes were not those which required courage; but they loved secret crimes. Drunkenness was increasing, and they were fond of cock-fighting; and he was sorry to say that other crimes were prevalent which he would not name. Besides the Singalese, there were many Hindoos and Mahomedans on the island who hated Christ with a perfect hatred. There were also Romanists, with a form of Christianity grafted on the old heathen stock, and very repulsive.

He was happy to say that God had honoured the Baptist denomination by permitting its missionaries to be the first to proclaim there the simple truths of the Gospel. Two years afterwards came the Wesleyans, and two years after that the Church missionaries. Two years further on, and then came the American missionaries, but the Governor by this time thought that the island had enough, and he would not permit them to remain. The American missionaries, however, went round to the north of the island, and landed there; and when the Governor heard of it, he said, "Let them remain, the country is unhealthy and the people inhospitable, and they will soon die." One of those missionaries was alive to this day—old Mr. Spalding, and a fine old man he was. The name of Chater, the first missionary to the island, was fragrant there still. The translation of the Scriptures which he made was still in existence. He was the first to plant a Christian church in Ceylon, and employed himself in other labours, the fruits of which remain to this day. He laboured, however, for a long time without meeting with any encouragement, six years having elapsed before he was gladdened by one convert to Christianity. The first was a Buddhist priest, who threw off his yellow robe, acknowledged God and Christ, consecrated himself to the service of his Saviour, and at last died a happy and triumphant death. There had been hundreds and thousands of converts since. The next missionary was Ebenezer Daniell, who landed on the island in 1830. At first he preached in the English language, but having acquired the dialect of the country—no easy task for a man upwards of forty years of age—he preached to the natives anywhere and everywhere. A more laborious missionary than Mr. Daniell had not been known since the days of Francis Xavier, and if ever there was a man who deserved to be called a successor of the Apostles, it was he. He laboured there fourteen years, and extended the mission almost to the position it now occupied. He died in harness, being taken out of the pulpit one Sunday in his death-bed. Thirteen missionaries had since then been sent, and of these six were still living, and four were now in Ceylon carrying on the good work.

It was no easy business to meet the Buddhism of the people. They set at nought Paley's argument from design. If, said they, a design must have a designer, who designed God? These sophistries could only be effectually met by the simple preaching of the Gospel. A great deal was said about educating the people, but that was not enough. It was requisite to bring the Gospel to bear on the Singalese, just as upon any other race of men. It came and spoke to him as a sinner, and it found an echo in his heart, turning the rebel into a child, and the heir of hell into an heir of heaven. Buddhism could not stand before the Gospel. When a Buddhist was converted he could go to his Heavenly Father and address

him as "Our Father who art in heaven," just as the Christian did. He learned in Christianity what his system never taught him, namely, that there was one Saviour—one Name under heaven given among men whereby they could be saved; and though they could not see Him they believed, yet believing they rejoiced in Him with joy unspeakable and full of glory. God had worked wonders in Ceylon. The demons seemed to have heard the voice of the Son of God and to have fled from before Him, whilst their victims escaped and found their way among God's people. This was true of the very outcasts of society in Ceylon. It was Mr. Dawson and himself who first preached to those outcasts.

He remembered taking the Bishop of Colombo to his schools. The bishop was a first-class examiner, and he pronounced a very high opinion upon the schools. There were a great many adults present at the examination, and the bishop asked why they were there. Mr. Allen told him that having examined the children, he must now preach to the adults. The bishop at first demurred, but at last consented; but he did not get on very well. As they were walking home the bishop said to him, "It is just your appropriate work, teaching these schools." Mr. Allen replied, "Our first work is to preach the Gospel, and we make the schools subservient to it." He hoped that before many more years had passed by they would have a Christian literature in Ceylon as good as that in England.

No doubt the island was a moral desert, but still there were some beautiful spots in it that could not fail to attract the attention of the Christian traveller. Chapels were scattered up and down the country among the villages, with school houses in which boys and girls were assembled day after day to be instructed in various branches of useful knowledge, giving the first and foremost place to the Scriptures, which are alone able to make men wise unto salvation. They had educational books after the Dublin plan, numbered from 1 to 4. The missionaries were in season and out of season preaching the Gospel in the native language, and so he said again, God speed the Baptist missionaries as well as all others upon the island of Ceylon.

The principal want they had in their evangelistic labours was the living agency. They had the Word of God, and the promise of the Holy Spirit, but they wanted men to go and proclaim the truth. He referred more particularly to native men, for he did not believe that Ceylon, or any other land, would be evangelised except by native agency—men who were born there, who could speak the language, and who could gain the confidence of the people as no other persons could. They wanted men who could stand in front of the idolaters, and utterly confute them. There were at present eighteen churches, large and small, on the island, and twenty or thirty schools in connection with them, besides a large English chapel in Colombo, in which the Gospel was preached to the civil servants and others. Mr. Carter, who was engaged in a new translation of the Scriptures, was stationed at Kandy, and was doing a noble work. There were now four versions of the New Testament in Singalese, but his was incomparably the best. He believed that the time was coming, though some people thought it far off, when the people of Ceylon would universally acknowledge the Redeemer. Oh that God, in His good pleasure, would hasten it; and to him should be ascribed all the glory!

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### MISSIONARY MOVEMENTS.

**BENARES.**—Cholera has been very prevalent and fatal in this city. A native friend calling on Mr. Parsons told him, that he had been with a friend to the place where the dead are burnt, and within three hours 73 corpses had been brought there.

**DELHI.**—In the Annual Report it is stated that the family of Walayat Ali found a temporary refuge in the house of our esteemed brother, Prince Mirza Feroze Shah, when Walayat was martyred. This we find is an error. Another person of the name of Mirza gave them shelter. The similarity of the name gave occasion to the mistake.

**JESSORE.**—The school at this station continues to flourish. It contains 80 boys. The Bible Classes are particularly pleasing. At Magoorah, Mr. Hobbs reports that prejudice and opposition are giving way. He meets with much encouragement from the European residents, several of whom meet with him for religious services and the communion.

**HOWRAH.**—Mr. Morgan continues able to preach twice on the Lord's Day, and also once in the week. He has recently baptized two native converts.

**DELHI.**—The preaching of the gospel continues to attract a large number of persons, and the missionary is frequently occupied with persons seeking information. An Eurasian and three European soldiers have been baptized and added to the church.

**YENTAI, CHINA.**—Two Chinamen were baptized in the early part of the year. Mr. Kloekers further reports the decease of the native brother Tsoon-seen-tsang. In his stead a convert of our departed brother, by name M'Kye, has been engaged. He is a good scholar, and knows the gospel almost by heart. He teaches in a school at Tsoong Kyo, and preaches in that place and in the vicinity. Tsjeng-seen-sang is an excellent preacher, and resides in a town about a mile from Yentai. Preaching is kept up twice a-day in the little chapel in Yentai, and three times on the Lord's day. The congregation usually overflows the narrowness of the place.

**TRINIDAD.—MONTSERRAT.**—A temporary chapel has been put up until a new one can be erected, for which the native brethren have made some preparations by drawing timber from the forest.

**CAMEROONS, AFRICA.**—The natives have become more peaceful, and missionary labour in the places around more practicable. The schools are increasing in number of scholars. The day school in Bethel Town is attended by about 50 children, and the Sunday school by 70. The Lord's day congregation numbers about 100 adults and 50 children and young people. The daily morning and evening prayer meetings are attended by 30 or 40 persons. Mr. Smith was hoping to establish a school at Icarí about the beginning of September. The health of Mr. Peacock is far from good.

**JOHN AQUA TOWN.**—Since his return from Fernando Po, Mr. Diboll has heard of the decease of one of the deacons of Clarence, who was accustomed to exhort the people in their present dearth of spiritual instruction. Notwithstanding the rains, Mr. Diboll has visited Gibari and some other places for missionary purposes.

**VICTORIA, AMBOISES BAY.**—Mr. Pinnock has been much tried by the falling away of one or two of the members of his little church. In other respects the work of the mission goes steadily on.

**JAMAICA.—THE ALPS.**—Our native brother, Mr. O'Meally, reports that very encouraging missionary meetings have been held at his stations. His people are preparing the timber to build a new chapel in the mountains.

**MOUNT CAREY.**—Mr. Hewett reports, that in company with Mr. Henderson, he had visited the east end of the island, where there are to be found many thousands of people without the means of grace. Among them there is a large number of persons calling themselves native Baptists, who would welcome the better instruction of the missionaries. At his own stations, Mr. Hewett says that things are going on as usual. The congregations are good; but there are many complaints of the want of temporal means.

**ST. ANN'S BAY.**—Mr. Millard complains of much spiritual lethargy among the people. The drought has sorely contracted their means of support. At Ocho Rios the chapel is found to stand in great need of repair. Mr. Millard mentions the fact that the Governor has issued a notice that no person will obtain government employment who does not possess a good, sober, moral character.

**KETTERING.**—The foundation of a new chapel has been laid at Clark Town, among a population of 2,000 souls. It is five miles from Refuge, of which church some of the people are members. Mr. Fray will be thankful to receive some pecuniary help towards the erection.

**BROWN'S TOWN.**—Mr. Clark states, that through the distress of the people, he will be obliged to give up two or three of his day schools. This can only be prevented by liberal aid from England. The congregations continue good; but it is feared that many have so long heard the gospel, as no longer to be moved by its appeals.

**BRITANY.**—**ST. BRIEUX.**—In this town Mr. Bouhon has visited eight Protestant families, and has also met with several Catholics detached from Popery through the perusal of the Scriptures. He received a hearty welcome, and it is desired by some of them that he should make this town his residence instead of Guingamp.

### HOME PROCEEDINGS.

During the last month the missionary services announced in the **HERALD** for September have taken place. With very few exceptions, the contributions have shewn a good advance on last year's, and, generally, the meetings are reported to have been well attended. Missionary meetings have also been held at Dalston, Salters' Hall Chapel, and Camden Road. At Dalston the audience was addressed by the Rev. C. Vince and Dr. Underhill, as the deputation; at Salters' Hall by the Revs. J. Trestrail, J. P. Chown, and Jas. Martin; and at Camden Road by the Revs. H. S. Brown, J. Allen, and Dr. Underhill. Mr. J. Templeton has also visited Dover on behalf of the Society.

At the Liverpool meetings it was found that the Juvenile Auxiliary, which embraces the Sunday schools of the various Baptist chapels, had this year raised the large sum of £190. The arrangements of the Myrtle Street School are especially noteworthy. At the end of the class-book is a page containing the names of the class, and in the columns opposite are placed the weekly gifts of the children. These are read out once a quarter by the superintendent, and suitable missionary information is given. By this very simple and easy plan the use of cards and boxes is avoided, and the results are found to be in every way more satisfactory. This school alone has raised this year £60. The plan is so easily worked, that we may be allowed to recommend its general adoption.

We are happy to mention the receipt, from Westbourne Grove Chapel and two or three other places, of contributions, as thanksgivings for the abundant harvest it has pleased God to bless our land.

In the present number of the **HERALD** will be found a report, from *The Freeman*, of the speech delivered by our missionary brother, the Rev. Jas. Allen, at the meeting held in Bloomsbury Chapel, by the Young Men's Missionary Association, on the 5th of last month, to commemorate the Jubilee of the Mission in the island of Ceylon. The meeting was well attended, and most interesting. The other speakers were the Revs. F. Trestrail, J. Keed, of Cambridge; J. Hobson, of London; and Sir Morton Peto. The Rev. W. Brock occupied the chair.

### AUTUMNAL CONFERENCE IN BRISTOL.

The Autumnal Conference of the subscribers and members of the Baptist Missionary Society will be held (D. V.) in Bristol, on Wednesday, Nov. 4th, at King Street Chapel.

In the afternoon, at 2 o'clock, the conference of the members will be held in the school-room, when the secretaries will enter into details of the state of the funds and operations of the Society. Solomon Leonard, Esq., will take the chair.

In the evening, at 7 o'clock, a public meeting will take place in the chapel. The meeting will be addressed by several gentlemen. E. S. Robinson, Esq., will take the chair.

CONTRIBUTIONS,

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

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

£ s. d.		£ s. d.		£ s. d.	
<b>ANNUAL SUBSCRIPTIONS.</b>			<b>DORSETSHIRE.</b>		
Quarby, the late Mr. J., Scarr House, Golcar, by Exors. (2 years) ..	2	2	0	Dorchester— Profits of Lecture by Mr. J. R. Phillips..	1 6 9
<b>DONATIONS.</b>			<b>POOLE—</b>		
<i>Special Donations in Liquidation of debt.</i>			Contributions .. . 8 11 7		
Croll, A. Angas, Esq., by Regent's Park Auxil.	50	0	0	Do. Sun. School ...	1 15 3
Edminson, Mr. J., Hud- dersfield .....	0	10	0	Less expenses ....	10 6 10
Reynolds, Mr. J., Fifield	1	0	0	Less expenses ....	0 6 0
Stevenson, Mrs., Black- heath, 2nd donation..	10	0	0	Weymouth— Profits of Lecture by Mr. J. R. Phillips..	1 10 0
<b>DONATIONS.</b>			<b>ESSEX.</b>		
Hoby, Rev. J., D.D. ..	5	5	0	Harlow— Collections .....	7 9 4
Lobb, Mr. B., Bristol ..	2	0	0	<b>GLOUCESTERSHIRE.</b>	
L. M. V. C., for India, by Rev. S. Bird .....	5	0	0	Chalford— Contributions .....	1 0 0
May, Miss, Newport Barn- staple, by Rev. J. Par- sons .....	1	0	0	Coleford— Contributions .....	1 13 8
Wager, Mrs., by Rev. J. Offord .....	0	10	0	Do. for W. & O. ....	1 10 0
<b>LONDON AND MIDDLESEX.</b>			<b>HILLSLEY—</b>		
Blandford Street— Sunday School .....	2	0	0	Sunday School .....	0 7 2
Bloomsbury— Sun. Sch. for Rev. G. Kerry's Sch., Intally	5	0	0	Stroud— Contributions .....	19 0 3
Camberwell— Arthur St., Camber- well Gate— Contributions .....	19	0	5	Less expenses ..	23 11 1
Do., Sun. Sch. ....	3	8	0	Less expenses ..	6 0 0
Less expenses ..	22	8	5	<b>HAMPSHIRE.</b>	
	22	0	11	Portsmouth Auxiliary— Contribs. on acc. ....	60 0 0
				<b>KENT.</b>	
Denmark Place— Contribs. Juv. Soc. for Rev. J. Allen's School, Ceylon .....	6	0	0	Lee— Sunday School .....	1 17 6
Mazo Pond— Contributions on acc.	7	17	6	Maidstone— Contribs. for N. P. ..	2 2 7
Salter's Hall— Sunday School .....	2	9	6	Woolwich, Queen St.— Contribs. Sun. School	3 0 0
Westbourne Grove— "Molety of Thank- Offerings for the Harvest" .....	16	0	0	<b>LANCASHIRE.</b>	
<b>BUCKINGHAMSHIRE.</b>			Colne— Contributions .....		
Princes Risborough— Profits of Lectures by Mr. J. R. Phillips	1	10	6	Do. for China .....	1 6 9
<b>CORNWALL.</b>			Liverpool— General Collections ..		
Padstow— Contributions .....	0	10	0	Do. Athenæum— Collection .....	8 7 2
Penzance, Clarence St.— Contribs. on acc. ....	20	0	0	Do. Juvenile .....	4 17 6
<b>DEVONSHIRE.</b>			Do. Athol Street (Welsh)— Collection .....		
Bovoy Tracy— Contributions .....	4	17	6	Do. Juvenile .....	4 7 4
Devonport, Hope Chapel— Contribs. on acc. ....	15	0	0	Birkenhead— Collection .....	16 3 2
Do. Morice Square— Contribs. on acc. ....	8	0	0	Bootle— Contributions .....	23 8 3
				Do. Juvenile .....	3 15 6
				Do., do., for Rev. W. K. Rycroft, Bahamas	5 0 0
				Myrtle Street— Contributions .....	117 10 0
				Pombroke— Contribs. for China ..	1 0 0
				<b>DO. FOR INDIA.....</b>	
				<b>DO. FOR AFRICA ....</b>	
				<b>DO. FOR T. ....</b>	
				<b>DO. JUV. FOR INTALLY</b>	
				<b>Schools.....</b>	
				<b>Soho Street—</b>	
				<b>Collection .....</b>	
				<b>Stanhope Street (Welsh)—</b>	
				<b>Contribs. Juvenile ..</b>	
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				<b>LINCOLNSHIRE.</b>	
				<b>Great Grimsby—</b>	
				<b>Contributions .....</b>	
				<b>9 0 5</b>	
				<b>NORTHAMPTONSHIRE.</b>	
				<b>Kingsthorpe—</b>	
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				<b>Carlton-le-Moorland—</b>	
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				<b>Mr. J. R. Phillips..</b>	
				<b>1 0 8</b>	
				<b>STAFFORDSHIRE.</b>	
				<b>Barnsley—</b>	
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				<b>8 0 0</b>	
				<b>Walsall—</b>	
				<b>Contributions .....</b>	
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				<b>Dorman's Land, Ling- field—</b>	
				<b>Contributions .....</b>	
				<b>4 0 2</b>	
				<b>WILTSHIRE.</b>	
				<b>Warminster—</b>	
				<b>Profits of Lecture by</b>	
				<b>Mr. J. R. Phillips..</b>	
				<b>0 5 0</b>	

WORCESTERSHIRE.		£ s. d.	Lockwood—		£ s. d.	Morthy Tydfil—		£ s. d.
Kidderminster—			Contributions .....	11 4 2		Contributions .....	31 18 0	
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	9 15 6		Contributions .....	10 6 4				
Pershore, Old Bapt. Chpl.			Millwood—					
High Street—			Contributions .....	1 12 10				
Contributions .....	19 17 6		Less expenses ..	0 2 0				
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Less expenses ..	0 2 6		Contributions .....	1 5 6				
	20 5 6		Polemoor—					
Worcester—			Contributions .....	15 0 0				
Contributions .....	40 11 10		Rishworth—					
Do. Juv. Assoc. ..	12 10 0		Contributions .....	4 16 9				
	53 1 10		Do. for China ....	0 4 6				
Less expenses ....	1 19 6		Sheffield, Townhead St.—					
	51 2 4		Contributions .....	15 0 0				
YORKSHIRE.			Shipley—					
Bedale—			Contributions .....	23 2 0				
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Do. Sun. School ..	1 6 6		Do. Juvenile .....	8 8 10				
Blackley—			Wanigate—					
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Boroughbridge—			Less expenses ..	0 12 0				
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Dishforth—			West Riding—					
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Halifax, Fellon Lane—								
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Hebden Bridge—								
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Less expenses ....	0 16 0							
	22 0 6							
Huddersfield—								
Contribution .....	1 0 0							

## ACKNOWLEDGMENTS.

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J. Chandler, Esq., Ironmongers' Hall, for 37 Volumes "Baptist Magazine," "Baptist Reporter," and "Christian Witness."

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"H." for 10 Volumes of Books, various.

Mr. James Lang, late of Cheltenham, for a parcel of Magazines.

Mr. Harvey, per Rev. T. James, Studley, for a parcel of Magazines for Rev. A. Sakor.

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