

THE MISSIONARY HERALD.

OUR FUNDS.

A DEFICIENCY OF SEVEN OR EIGHT THOUSAND POUNDS IS ANTICIPATED IN THE INCOME OF THE BAPTIST MISSIONARY SOCIETY FOR THE PRESENT YEAR.

At the annual audit, in March, 1863, a balance of £1,176 10s. 5d. was found to be due to the Treasurer. As the year began with a surplus of £3,707 14s. 7d., the excess of expenditure over income had been nearly *five thousand pounds*. Unless, therefore, some immediate and vigorous measures are taken to increase the income above that of 1863, the present year must close with a very large and oppressive debt.

This deficiency may partly be traced to the influence of the late Cotton Famine, which straitened the means of many wonted liberal supporters, and diverted into other channels the contributions that otherwise might have been devoted to missionary extension; but partly, also, to a large diminution of receipts under the heads of Donations and Legacies, amounting last year to £3,252. Christian societies and churches on the Continent also made earnest appeals to the liberality of our friends, owing to the falling off of their usual receipts from America.

The present difficulty is further increased by the extension given of late years to the Society's operations. Encouraged by the enlargement of the funds placed at their disposal during the five previous years—the income rising from £22,943 15s. 10d. in 1858, to £33,151 4s. 10d. in 1862—the Committee from year to year added to the number of their missionaries and native agents. In 1858 there were forty-eight missionaries employed; *now*, there are sixty-three, with a staff of two hundred and eight native preachers and ninety-six schoolmasters.

The quelling of the Mutiny in India opened new fields of missionary enterprise, and gave intense urgency to the claims of that land of idols on British Christians. Ceylon, Africa, Hayti, and Brittany, demanded more labourers. The remarkable events which burst through the barriers that for ages had excluded the Gospel from China, gave fresh force to the appeal for help so often made without avail to our churches. These appeals were felt to be irresistible, and a new mission was begun amongst the thirty millions of people in the province of Shantung.

Now, unless the income of the Society can be raised to that enjoyed in 1862, many of the missionaries sent forth in answer to these providential openings must be withdrawn.

The Committee dare not take upon themselves the responsibility of doing this, without first solemnly appealing to the friends of the Society for aid. If this be withheld, there is no alternative. Promising fields of

missionary labour must be abandoned; the staff of labourers must be reduced; the Committee must be deaf to the cry of the perishing!

Shall it be so? Can it be *right* to recall brethren from the work of God, to which they have given their lives, and have been consecrated by the prayers of the churches? Does the necessity really exist? Are the missionary resources of Christ's Church exhausted? The Committee ought not to assume this. They will, therefore, await with the deepest solicitude, yet with trust in God, the response that the churches give to their appeal.

THE NATIVE CONVERTS OF BARISAL.

BY THE REV. J. C. PAGE.*

You ask what these people are like *at home*. Well, look in, if you please. You will be welcomed with salaams, and by several joyful countenances. You will be made to feel that you confer an honour by your visit, instead of being told that you by your white face defile a Bengali hut! Doubtless, you will meet with people laborious or lazy, loving or quarrelsome, cleanly or dirty, neat or untidy, as all even in England are. Still, think a little. Here are facts. Women at home are no longer slaves. The privileges of social or religious life do not belong solely to their lords. Men address their neighbours' young wives by the word "sisters;" the elder wives, occasionally, by a word meaning "eldest sister," implying respect; the old women by the term "mother;" and, withal, there is intercommunication of a right kind. At meals, though, mostly, for lack of servants (!), the wife (as in Abraham's day) serves the husband, the two will not object to eat together. And over twice two thousand meals every day, "the blessing" is asked of the God of heaven by those who, not very long back, never dreamed of any one greater or more beneficent than the gods or goddesses, or the "five elements." In hundreds of families, husband, wife, and children meet together, once (if not twice) a-day, and have "family worship,"—that blessed ordinance of domestic life. In hundreds of homes there is the Bible, so long unknown, unseen, unpossessed; and this precious volume constitutes *the* book of the family. The oft-questioned missionary will still be asked, "How many *real* Christians have you got?" "Really, have you *any true* Christians?" We are, I am bold to say, not wholly unprepared for such inquiries. At the same time, I may be pardoned if I say that like questions might be asked in other lands, and among more favoured communities. Still, we can point you out some *four hundred* persons, to whom we might use the words of the Apostle, "Ye are washed, ye are sanctified; ye are justified in the name of the Lord Jesus." And these four hundred men and women we would in charity hope fear God, love Jesus, and understand why they love Him who *so* loved them. It is not easy to get a complete view of them in a hurry, for they constitute fifteen different churches, each having its own teacher. But their characteristic habits or customs are alike. Every month they "remember" Jesus's death in the ordinance of the Lord's Supper. They periodically hold "church-meetings," and maintain discipline among themselves, excluding the unworthy, bringing home the penitent, or encouraging the inquirer. Their law is the Bible, and the Bible *alone*. They live, generally, in love among themselves, and in peace with all men. They are often jealous of one another, lest any one should, through temptation, bring dishonour on the Name. They strive, in some degree, to bring in their heathen neighbours to a participation of their own privileges, and many a whole night have many of them sat up, or travelled from place to place, to encourage a man to cast away Hinduism and become a Christian. They are a marked people, strange, and differing. The heathen know them to be not of their own; and

* From Dr. Mullens' "Ten Years' Missionary Labour in India."

sometimes the heathen say of a Christian, "He is a *baptized Christian*, why should he do so?"

Next, mark the *end* of some of those who were of these people. In eleven years we have had, as nearly as I can ascertain, *four hundred* deaths among us. Of many of those who have died I can testify, either from personal observation, extending to not a few cases, or from the evidence of truthful witnesses, that they have died in the faith. Take half-a-dozen from among half-a-hundred facts. A grey-headed man, whose long youth and manhood had been spent in the service of idols, desires nothing better in his last days than the consolations of the Bible; conversation of heaven and Jesus; and sees nothing more in his last moments than the Saviour of Sinners extending His arms of pity towards him. A feeble, worn-out, aged woman breathes her last, talking of none but Christ! none but Christ! for He alone died for sinners! A mere lad, suddenly, in the freshness of youth, laid low, speaks in most touching sentences, as life ebbs fast, of Jesus, the Friend of sinners,—nothing else. A man in the prime of manhood feels he is dying, begs that he may be taken out into the verandah of his house, be surrounded by his brethren, and helped up as he prays, and, praying, he falls into the arms of death. A young woman, reclaimed from a bazaar, having learned to read the Bible (and long she read it, poor thing!), learned, too, of Christ. When she came to die, it was nothing but this,—“Call the teacher; let him tell me of Christ! of Christ!” A child, who had been taught to read the sacred Scriptures, in the awful agonies of spasmodic cholera, raises himself up to pray to Jesus, and, in the midst of all his pains, forgets not Him who endured still infinitely more cruel agonies for man! These are but specimens, not the sole instances. Many begun Christians, and were sneered at; they ended Christians, and have been remembered.

MISSIONARY VISIT TO THE FAIR OF JATRAPORE.

BY THE REV. THOMAS MARTIN.

THIS mela is held on the bank of the river between Barisaul and Khoodneah. It is about two days' journey by water from the former place, and less than half a day's journey from the latter. *Jatrapore* means, literally, *town of the journey*, and derives its name from the fact that, close to this town, the car of Jagannath is annually drawn along the way prepared and set apart for it. The name of the mela is *rathjatra*, which literally means, *the journey of the car*. Hence Jatrapore, the name of the town near which the mela is held. At a bend of the river here, and close to its bank, is the way of Jagannath's car. This way is about 250 yards long, and nine or ten yards wide. On each side is a double row of trees—the tall, slender, graceful betel-nut; the thicker, but no less beautiful cocoa-nut; the wide, branchy, and much-esteemed mango and jak; with here and there other trees of less size and beauty, all rejoicing in their unpruned, native luxuriance, holding each other in close embrace, and forming a shade and an avenue, almost alike impervious to the rays of the sun and the breezes of heaven. It is early in the morning, and the people are just commencing to erect their little mat-huts under the trees on each side of the road, where they will exhibit for sale their different commodities; for the mela will last three days. Meantime we walk to the end of the avenue where the car of Jagannath stands. It is a huge, ugly, unwieldy thing. The body, or frame of the car underneath measures upwards of twelve feet in length, and the same in breadth, and is constructed with huge blocks of wood, between which there is just space enough left for the action of the wheels. These wheels again are made of large blocks of wood, about three feet high and six inches thick, with a hole in the centre of each, through which is inserted a round thick piece of wood on which the wheel revolves. Inside the frame, and exposed to view, are three rows of wheels with three in each in row. Over these wheels is erected a platform about six feet high, but of less length and width than the frame. At

each corner of this platform, on the top, stands a female figure as large as life, and carved in wood. These females were formerly companions of Krishna in his lascivious frolics with the milkmaids in Brindabun. Each female is naked from the waist up, and the figure and posture of each are studiously adapted to catch the eye of the lascivious. Between the two female figures in front of the car are three male figures of larger size standing with staves in their hands, and constituting, as it were, the body-guard of the great idol Jagannath, who sits behind them on a higher platform. On the four sides of the car, and deeply engraven in the wood, are representations of the Hindoo gods and goddesses, and other figures suited to the vitiated taste and imagination of the people. On one side the gods are represented in the act of churning the sea for the production of *nectar*, or the *water of life*. A serpent is once twined round the churning-staff in the middle. Some hold it by the head, and some by the tail; now they pull this way, and now that way! On the same side, a little farther on, the ten incarnations of Vishnu are represented. But on the opposite side are figures too horrible, too obscene, to be even named! And, oh! abomination of abominations! men, ay and women too, who have come to the mela are to be seen at these filthy figures, feeding the lust of the eye from morning till night!! If it is unlawful to exhibit obscene pictures, surely it is unlawful to exhibit these obscene figures. The magistrate should see to this.

In the centre of the platform that we have just been describing another is erected, about five or six feet high, for Jagannath himself, whose name signifies *the lord of the world!* Behind him stands his brother Balaram, and at his feet his sister and wife, Subhodra! A more hideous monster than this said Jagannath could not well be imagined. In appearance he is neither like man nor beast, but a huge, bloated, ugly creature without hands and feet! A torn cloth is thrown over his shoulders, and a large white umbrella is suspended over his head to keep the rays of the sun off him!

The people are now gathering fast to the mela, and we take our stand in the shade of a large tree, for the heat is oppressive. In a few moments we have a crowd of hearers. John begins, and speaks about half an hour. I follow, but before my address is finished the bell rings. There is a rush to the car. Two thick strong ropes, each about fifty yards long, are attached to each side of it in front. Young and old—men, women, and children—as many as can lay hold of the ropes, and as many as can put their hands to the car behind and on the two sides, give it a pull and a push, and the great thing advances a few paces. It stops, and all with one accord turn their faces towards the car and bow to the earth. Two large wooden horses, resting their heels against the front of the car, and tightly reined by the head and neck to the top of it, are standing in space, and, as it were, in the act of pulling. But the Hindoo cannot make even a horse without presenting some disgusting object to view indicative of his corrupt taste! Two old bairagees, who own the car, are seated in front to receive the offerings which the people bring as soon as the car stops. These offerings consist of sugar, sweetmeats, milk, mangos, plantains, and such other fruits as the season produces. But all these are not retained. A process of giving and receiving goes on. All who give, and sometimes more than those who give, hold up their hands to receive a little of the *prosad* (the things which have been offered to the idol). Mussalmans, we sometimes observed, are not ashamed to hold up their hands in the crowd. Sugar has an attraction for *them*, too, even at the foot of the idol! Whilst we are observing all this, the preaching is continued, and the people around us are listening attentively. But now the bell rings again, and hundreds with one accord, as before, lay hold of the ropes. They pull, and the car advances a few paces farther, and again all bow to the earth with their faces towards the idol. The car is now in front of us, and we take the liberty of pointing out the folly of worshipping such a creature. We show them how much more reasonable is the way of salvation, which we have made known to them, through Jesus Christ. They nod assent. "It is of no use," they say, "to worship idols; it is all folly; but (the Hindoo is much more ready to acknowledge his faults than he is to abandon them) we cannot become Christians yet. By-and-by we shall all

be Christians." An old Brahmin, who had been listening to us for some time, observing me wipe the perspiration off my face, came up to me and said, "Ah, you have to exercise much patience, and suffer much in making known your religion to these ignorant people, but the time is not far distant when your religion will be our religion, and your God our God. It must come to that." This is the *conviction*, though not the wish, of thousands who now worship idols.

We have preached the Gospel, discussed with the people, and answered their objections, for about four hours. It is now 3 o'clock in the afternoon. The boat-racing has commenced, and we must leave off. The drumming, singing, dancing, mirth, and frantic excitement of the day now begin. Narrow, light racing-boats, from twenty to thirty yards long, and some of them even longer, are made at the expense of the landlords and wealthier farmers of the country round about, and sent to these *melas*. Each boat contains about fifty or sixty men. On each side of the boat, from one end to the other, is a line of rowers sitting as close as they can to each other. The little oars which they ply are held in their hands, and are in no way attached to the boats. Besides the rowers, there are in each boat some six or seven singers, and one or two men with guns, which they charge and fire at short intervals. The boats race up and down the river until late in the evening, and all this time the singers, who stand in the middle of the boats, continue to sing lascivious and obscene songs in praise of Jagannath. The dancing motion of the singers, the contortions of their faces, the loud, screeching tones of their voices, and the throwing about of their arms and legs in a wild, frantic manner, give them an appearance more like that of demons than men. But the suppleness, agility, dexterity, and perseverance of the rowers are perfectly marvellous. In boat-racing, the Oxford students would have no chance in competing with these Bengalees. While the racing is going on the two sides of the river are lined with boats, all filled with people; and the noise, din, and excitement are quite indescribable. But one thing is worth noting. Boat-racing and such like things, may be pleasant exercises and amusements in themselves, but when we consider how much these amusements tend to uphold and popularize the false religion of the people, and how closely connected and interwoven they are with it, we can understand what object the landholders have in view when they give their countenance and support. If they were to cease from encouraging these things, Hindooism would soon lose its power. It is bolstered up by *their* influence, and these periodical sports.

The next day the *mela* is not so large, and there is no boat-racing. The car, on its slow, sluggish journey, has advanced almost to the other end of the *mela*. It is 11 o'clock in the morning, and the people are assembling. We take our stand in the same place, and in a short time we have a crowd of hearers. We deliver three addresses without interruption; but, at last, a tall respectable-looking man comes forward and asks, "What is sin? Without God there is neither heaven nor hell, sin nor righteousness. God is the author of them all." "What are the attributes of God," he was asked, "is He holy and merciful?"—"Yes." "Would you teach your own child to steal and tell lies?"—"No." "How, then, can a holy and merciful God teach us to sin? And, besides, you yourself, by every act of worship that you perform, acknowledge that you are a sinner; and if you wilfully and without cause wrong your neighbour, you know in your heart that you yourself are to blame." He acknowledged the force of this argument, and continued,—“But if I throw off this (pointing to his *poita*, or sacred threads) and become a Christian the people will not *salaam* to me, nor respect me as they have done hitherto.” “Ah, there is the secret! You live among a poor, ignorant, deluded people,” he was told, “and you receive from them that honour which is due to God alone. It is for this you wear these threads, and for this you will sacrifice both soul and body. The end is selfish and worldly. But,” he was further asked, “do Christians receive no honour? Have you ever seen how much respect, and how many *salaams*, the Judge of Barisaul receives when he rides out in the evening? he is a Christian, and wears no *poita*. There was a time, too, when England was buried in darkness as gross as that of Bengal, and when the people of that land were addicted to practices as vile and debasing as those of the people of this land. But

what has Christianity done for England? Is there a race on earth to be compared to them in wealth, power, honour, learning, and science? What Christianity has done for England it will yet do for Bengal in spite of your opposition, and your false notions of honour."—"It is all true; it is all true, we shall all be Christians yet," was the reply.

We are told that very few people will come to the mela on the third day, and consequently we prepare to leave. But close by there is a large brick house, or cluster of houses, in which live a number of *bairagees* (*bairagee* means literally one who is free from passion) who own the car and large estates here. Before leaving the mela we determine to visit these men. An old man conducts us through three or four narrow passages, and we find ourselves in a small, square, open courtyard, where ten or twelve *bairagees* are sitting. Though rolling in wealth, they look a dirty, sickly, debauched lot. They offer us a seat such as they have to give, and we soon get into conversation with them. *Bairagees* generally live a vagrant life, wandering through the country, and living on the alms of the people; but these are men of substance, and are more disposed to give than to receive. They are devotees of Jagannath, and seem well versed in the *shastras*. In reply to a question as to what we had come there to do, we told them we had been proclaiming, during the last two days, the religion of Jesus Christ, and distributing the Christian *Shastras*; and in a few words we pointed out to them the way of salvation through Jesus Christ. "But what is the use of changing one's religion," they ask; "each man's religion is good for him. Every man does as God makes him do. He cannot move hand or foot without God. He can do good and he can do bad, he can tell the truth and can tell lies, but it is all by the power of God. With God truth and falsehood, good and bad, are all the same. There is no distinction. We cannot help making the car of Jagannath and worshipping the image thereon. It is God in us that does all." Such was their line of argument, and we endeavoured to show them how inconsistent it was with some parts of their own conduct. "You yourselves recognize the existence of merit and demerit in man, the power of doing good and evil, and you treat him accordingly. You now give God credit for everything right and wrong, but when man injures you, you are ready enough to punish him! When God gives us laws and commands He means us to obey them, otherwise He would neither be God nor man. And when we tell lies, or wrong our neighbour, we have compunctions of conscience, and God who implanted these feelings within us meant them to be a check." To all this they listened attentively, and after saying a few words more regarding the way of a sinner's acceptance with God we took our leave, and left the mela.

After preaching we distributed a large number of Gospels and tracts each day, and then told the people that, if they wanted larger books, they could get them at our boat by paying a small price for them. For the New Testament, bound in cloth, we charged *four annas*, and for smaller books, such as Genesis, Isaiah, The Psalms, &c., we charged *one anna* each. In this way we sold a considerable number at the mela. In adopting this plan we have two objects in view—only those who can read will buy, and universal experience testifies that those who buy will take care of what has cost them something.

20th, *Tulisser*.—In this market, again, we had a good many hearers, but a Mussalman interrupted the preaching a long time by a discussion about Mahomed and the Koran. Without proof or rhyme or reason, he argued that Mahomed was the *last* prophet sent by God, and the Koran the *last* shastra.

21st, *Sunday*.—On our way home we called on Baboo Shem Chunder Nath, and had worship with him and his family. Gave him a Bengali Bible, and Gour Mohun, a native Christian, a New Testament.

DEATH OF BOLARAM CHAUDARI, NATIVE PREACHER OF CUTWA.

BY THE REV. R. J. ELLIS.

It is with sincere regret that we record the death of our native brother Bolaram Chaudari, of Sewry, who rested from his earthly labours, after a severe illness of

nearly a month, on Saturday, June 6th. Those who knew him will remember his strong well-built frame, and zealous activity, and will doubtless be struck at the suddenness of his removal. For the greater part of the last eighteen months he was located at Cutwa, where, after the last rains, he was seized by the prevailing epidemic more than once. In January of the present year he was so ill, from that cause, that there was little hope of his recovery; but on being sent to Sewry, his native place, he soon rallied, and when his strength was sufficiently re-established he returned to Cutwa. Again, in April, he visited Sewry, and those who then saw him and heard him preach rejoiced that he was so well, and anticipated for him a long career of usefulness. Some time after his return to Cutwa, however, he was laid low by what has proved to be his last illness, abscess at the angle of the jaw. This was accompanied by erysipelas, from which he appears to have recovered, and but for the intense heat prevailing at the time he might, humanly speaking, have again become quite well. But the abscess having pointed inwards, and continued to discharge for many days, mortification set in, and finally was the cause of his death, which took place at Sewry, whither in the meantime he had been removed.

Whatever were the faults of our departed brother—and it is allowed they were many—those who knew him best, loved him for his sincerity, his boldness in the proclamation of the Gospel, his readiness to endure fatigue for the spiritual welfare of his fellow-countrymen, and withal for his obliging and amiable disposition. Though not a regularly trained preacher, he yet excelled in his mode of handling Gospel truth, and in putting to silence its numerous adversaries. He was no mean Bengali scholar, in which language he showed considerable aptitude for versification. From his having resided in many parts of Bengal, he knew well the various dialects of the language. He was well acquainted with Hindi and Urdu, and was a powerful reasoner with the Mussalmans. He had besides acquired the Oriya, in which language he could also with acceptance convey religious instructions. His acquaintance with the Hindu shastras was very extensive, and, above all, he was *at home* in the Handbook of Christian truth, the Bible. He loved his Bible and Him whom it reveals, of whom he lost no opportunity of telling his fellow-sinners. The Lord Jesus was his stay and his only support; and feeling this himself he delighted to recommend Him as an all-sufficient Saviour to all. Preaching in which the Saviour was not prominent displeased him greatly, and he was not slack to reprove the preacher who did not shew the way of salvation plainly. Thus it appears that, latterly at least, his errors in judgment were not sins of the heart,—and the last prayers he was heard to utter by the writer of the present notice, were full of bitter self-reproach for sin; and, whilst full of faith, betrayed a knowledge of the intense wickedness of his own heart, and grief for transgression of the law of the loving Saviour, which which was truly affecting.

He was brought to know the Lord at Sewry nearly twenty years ago, and suffered much persecution from his idolatrous relatives. They disowned him; nevertheless he continued faithful to them, and to the time of his death labored and prayed much for their conversion. His efforts in this direction, as also among the heathen, were so far successful, but not to his full desire, and almost his last words betrayed his affectionate solicitude for the salvation of his mother and other relatives.

In addition to the Bengali work he might have done had he lived, it was intended that he should learn the language of the Santhals, and be one of the pioneers of the proposed mission from Sewry to those interesting people. His unexpected death will probably be the means of postponing the Society's operations among them.

At a time when devoted laborers are so much needed in Beerbhoom, and many parts of the field there seem to invite to earnest labour to be repaid with speedy fruit, the removal of such an efficient laborer is a heavy affliction. The friends of missions will magnify the grace of God in giving his departed servant a safe retreat from the storms of temptation to which he was exposed, in taking him to

Himself through the blood of Jesus Christ His Son, which cleanseth from all sin. Let them by such a case as this be stirred up to earnest prayer that the church in Bengal may be blessed with many as laborious and efficient men, whose lives shall be more faultless and longer spared, and whose efforts shall be attended with more abundant success.

TRIALS OF THE CONVERTS IN AFRICA.

BY THE REV. R. SMITH.

WE are surrounded by two classes of people—the free and the slave (the position of the latter, I think, in some ways resembles the serfs in Russia). The slaves far outnumber the free, and are always ready to resent an outrage, an instance of which took place last Monday. A freeman took up an axe, and cut a deep gash in a slave's shoulder, and for a time his life was despaired of. The slaves immediately armed, and spread desolation around the offender's dwelling, by destroying his houses, and cutting down all his plantain trees, and forcing him to escape to the bush for protection. A few months since a slave by the name of Long Yamsey, after giving evidence of a change of heart, was baptized and admitted a member of the Church; his master, from some ill-feeling or other cause, went to his house or hut about midnight, took him away to a canoe, and after securing the poor fellow, returned to his slave's house and plundered it of its little contents that the man had procured by labouring for us. When the master had done this, he took the man away into the country and sold him to pay a debt. Had this slave remained in his country's foolish and sinful ways, his master would have been afraid to sell him away from Cameroons. I have seen King Bell on the subject, and he has promised to use his influence in getting the man brought back where he may hear the Gospel. If he is brought back again we shall have to advance to the Church the money to purchase his redemption. I understand that each of the Chiefs signed a treaty with the late Consul that every person shall have freedom of worship in this river; but that, like other papers, is almost invalid, and we have to fall back upon ourselves, or, rather, upon God.

THE OPENING OF A MISSION CHAPEL IN SAN FERNANDO, TRINIDAD.

BY THE REV. W. H. GAMBLE.

It is with feelings of devout gratitude and thankfulness that I now write to say that our new chapel was opened for divine worship on Sunday last, the 20th September. In the morning my dear brother Mr. Law preached an impressive sermon from 2 Chron. vi. 18, "But will God in very deed dwell with men on the earth?" Then after the sermon he came down to the table on the platform and dedicated our little girl. It was a new and interesting, as well as a solemn service, for the people were mostly from other churches. Indeed, the bulk of them were Presbyterians, and they looked with strange attention upon that which they had never seen before. The Rev. Mr. Lambert, Presbyterian minister, was there with all his people, he having very kindly closed his church for the day. A collection was taken up which, with that in the evening, amounted to the sum of 32\$, considered here as equal to 200\$ in Port of Spain.

In the evening, the Rev. G. Lambert preached from Psalm 110, v. 3, "Thy people shall be willing in the day of thy power," an earnest and eloquent sermon which was listened to with deep attention. The attendance was very good indeed; the chapel was full both morning and evening.

On Monday evening, 21st inst., we held a Soiree and Public Meeting; the tickets for the soiree were readily purchased at 2s. each. We gave a service of tea, cake, tarts, buns, prunes, raisins, bananas, oranges, and plums, to about 200 persons. A choir, accompanied or led by a harmonium, sung several anthems and sacred pieces of music, adding much to the pleasure of the evening. Revs. Messrs. Brodie, Lambert, Dr. Horsford, Shrewsbury, Dickson, Braithwaite, and myself, gave addresses. The chair was ably filled by Mr. Law. I simply made a statement of the way in which the money had been obtained, wherewith the cost of erecting the building had been defrayed. It has cost about 2300\$; 960\$ from the society, and 700\$ gathered here leaves a debt of about 500\$ upon the chapel. I am not yet in a position to say exactly what the debt is, but in a few days I shall know the amount of outstanding bills, and have learnt the sum realised by collections and soiree.

The chapel is built, and I am indeed thankful to Almighty God for his goodness and mercy, and I trust and believe that he will, in due time, enable us to raise a spiritual temple to his praise.

A CONVERT FROM POPYRY.

Towards the close of last year, when proceeding to Brittany, Mr. and Mrs. Bouhon were introduced to a young lady proceeding from England to Morlaix, of whom Mr. Bouhon mentions the following interesting facts:—"As we were leaving the port of Havre," he says, "the captain begged that my wife would befriend, during the passage, a young lady also going to Morlaix. In the course of conversation with her, we ascertained that she had been sent to this very Catholic land in order to strengthen her new faith, as she was a convert to Romanism. We spoke to her plainly about Popery, and assured her of our sympathy if she required it. Often has she been to our house, and oftener still has she written to my wife, to say how she has been deceived by those she considered for a time her spiritual directors. She begged for a Bible, but could find none in the house where she lives. We sent her one, with select tracts, and she seems to see now the wide difference between truth and error. Although pressed not to mix with Protestants, her conduct thus far shows resolution to persevere in Bible doctrine and practice as much as possible. A priest of the town, who understands English, was confronted with her, and desired to hear her confession, but it seems his English is so barbarous that she could not understand anything he said. Her stay here is likely to be over a year, so that she will have ample time and opportunity to study the real contents of 'la boutique du Pape' (the Pope's shop), as many Roman Catholics themselves call their church."

In a letter lately received, Mr. Bouhon thus continues his narrative:—"You will hear with pleasure that the governess has finally left Popery. She has gone into a convent *only for three months*, and just to see what secluded religious life was like. The trial sufficed to convince her. In constant fear, and annoyed at the attempts made to keep her longer than the stated time, she left the convent on Sunday, 28th June, during mass, and ran for an hour till she arrived in town at our door. She begged to be admitted and hidden for two or three days, lest any priest should seek after her. Of course she has nothing to apprehend, as French law protects her even if she were a French subject. The excitement under which she has been labouring so long produced a fit of illness. Proper care and quiet have already done much for her, and we hope she will now be able to give full attention to her religious condition whilst waiting until a suitable engagement can be found."

MISSIONARY MOVEMENTS.

CALCUTTA.—An interesting fact reaches us from Calcutta. A large number of Hindu gentlemen have petitioned the Viceroy to suppress polygamy. They affirm that the spread of education and the improved tone of public morality, have cleared the way for the overthrow of this pernicious social custom. It is only among the uneducated or the unworthy that the usage is approved. Morality and enlightened policy, of which the British Government is the representative in the East, equally demand an abrogation by law of the rite of polygamy, and for this the memorialists earnestly pray.

SOUTH COLINGAH, CALCUTTA.—Our native brother, Goolzar Shah, has been called to sustain the loss, by death, of one of his sons; and his church has been afflicted by the backsliding of some young persons. But he has had the joy of baptizing two persons from among the nominal Christian community. Many inquirers present themselves, both from among the Brahmists and the Mohammedans. On one occasion, ten Mussalmans came asking whether the books of Moses contained any prophecy of the Incarnation. Gen. iii. 15, and xlix. 10, were explained to them, and after a long discussion some of them appeared to be satisfied.

CUTWA.—Mr. Reed reports, that the two female evangelists continue to be well received by the native women whom they visit. They have made known the Gospel, during the month of August, to 206 Hindoo and Mohammedan females. The church consists of twenty members.

MONGHYR.—In addition to six English services a month, Mr. Edwards is daily engaged in the bazaars, and especially in visiting from house to house such Hindoos as are found favourably disposed to the Gospel. Two Bible classes are taught, in one of which the evidences of Christianity, and kindred topics, are investigated. For this class, Mr. Edwards will be obliged to any friends who would favour him with copies of Paley, Butler, and Angus's hand-books. The new chapel was to be opened on the 25th October.

BRITANNY.—Mr. Bouhon informs us, that at Guingamp the authorities have come to a decision favourable to liberty of conscience, in the case of three Protestant families whose children were refused admission to a public school.

NORWAY.—Our worthy brother, Mr. Hubert, reports that, notwithstanding much opposition, the Word of God has free course and is glorified. At Krageroi, eight persons have been baptized, and ten others were offering themselves as candidates. Mr. Hubert preaches almost every evening of the week, and three times on the Lord's Day. He is also engaged daily in the distribution of Bibles and tracts.

THE BAHAMAS, TURK'S ISLANDS.—The usual First of August festival has been observed with the customary gladness, the officers and members of the church, with the children, joyfully commemorating the day of their emancipation from slavery. Many refugees from St. Domingo have reached Grand Cay, escaping barely with their lives from the scenes of revolutionary violence by which Puerto Plata has been destroyed. Among the refugees are several of the members of our native church, and for a time all missionary operations must be suspended.

TRINIDAD.—Mr. Law, after reporting the opening of the chapel at San Fernando, adds, that a young female from his Sabbath school has put on Christ in baptism, and been added to the church. Others are on their way to Zion.

JAMAICA, HAYES.—Our native brother, Mr. Duckett, states that his congregations are good; but that he is much straitened for want of books for his schools. The want, also, of pecuniary means has obliged him to dismiss the schoolmaster, and himself and his wife now daily teach the children. He will be most grateful to Christian friends for any assistance.

AFRICA, CAMEROONS.—Mr. Fuller reports that he is busy putting up a place at Hickory Town for preaching and dwelling in. Some injury that had been done to the building by several evil-disposed persons, had been expiated by a fine imposed on the guilty parties by the chief Preso. Mr. Fuller is much encouraged by the seriousness of some of the people. One candidate had been received for fellowship with the church at Bethel Town.

VICTORIA, AMBOISES BAY.—Many of the friends in Fernando Po have visited Victoria lately. The Spanish authorities there are becoming more stringent in their repression of Protestant worship. The private meetings are altogether prohibited, and in the two schools the use of the Bible is forbidden. Mr. Pinnock is much pressed by the friends to receive their children at Victoria; but the want of proper accommodation for them is a great hindrance in the way.

HOME PROCEEDINGS.

During the last month numerous missionary services have been held throughout the country. The Rev. F. Trestrail has visited Reading, and various places in Norfolk. Coventry has been visited by Dr. Underhill, and at the meeting the Revds. J. J. Brown, of Birmingham, and A. Saker, were also present. Mr. Saker has undertaken the missionary services in Oxfordshire, and at Cross-street, Islington. The Rev. J. Allen has greatly interested our friends at Reading, Langham, and in Sussex. At the Brighton meeting Mr. Allen was joined by the Rev. S. Oughton, of Jamaica. Our Indian missionary, the Rev. J. Parsons, has visited Hemel Hempstead, Watford, and Gt. Missenden, and the Rev. G. Pearce has held a missionary service at Edenbridge. Other brethren have kindly assisted at these meetings whose names have not reached us, but for their aid they will kindly receive this expression of our thanks. In almost every case, we believe, the contributions are in excess of last year.

We have much pleasure in announcing that the debt due to the Treasurer in March last is now nearly liquidated, through the liberality of our friends. There remains to be discharged only the small sum of £30 4s. 5d.

As we are going to press we gratefully hear of the safe arrival of our esteemed missionary brother, the Rev. James Smith, and his family, at Calcutta, on the 15th October last. He intended to proceed immediately to Delhi.

AUTUMNAL CONFERENCE AT BRISTOL.

The Autumnal meeting of subscribers and members was held in King's-street, Chapel, Bristol, on the 4th of November—Solomon Leonard, Esq., occupying the chair. It was attended by a considerable number of pastors from the district around, as well as by others interested in the affairs of the Mission. The present pecuniary condition of the society naturally engaged much attention, and the Secretaries entered very fully into explanations on the various questions which were raised. The following resolutions were unanimously adopted:—

“1. That the cordial thanks of this Conference be presented to the Secretaries of the Baptist Missionary Society for their full, clear, and satisfactory explanation of the position and operations of the society.

“2. That the members of this Conference having heard the candid and interesting statements of the Secretaries, desire to express their unabated attachment to the Baptist Missionary Society, their perfect confidence in the committee of management, and their determination to use their influence to increase the permanent income of the society.”

A public meeting was held in the evening—E. S. Robinson, Esq., in the chair. Addresses were delivered by the Revds. F. Trestrail, E. Edwards, of Chard, and S. S. Pugh, of Devizes. A more than usual devotional character was given to the meeting by the singing of several hymns, and by prayer offered between the addresses by the Revds. D. Wassell, of Bath, W. Heritage, of Naunton, H. Cowell, of Taunton, and J. Bosworth, of Bristol.

COUNTRY CONFERENCES ON THE STATE OF THE MISSION.

On the same day on which the above Conference was held in Bristol, the ministers of the West Riding of Yorkshire met at Huddersfield. The invitation was issued by the Revds. H. Dowson, J. P. Chown, S. G. Green, and J. Makepeace, members of the Committee, Mr. W. Watson, Treasurer, the Revds. J. Hanson, E. Parker, and Mr. John Hield, Secretaries of the West Riding Auxiliary. At this Conference it was proposed, in order to meet the present exigencies of the society—1. That an extra missionary collection should be made, wherever practicable, before the end of December; and 2. That a thorough canvas of the churches, for enlarged permanent support, should be instituted throughout the West Riding.

The deliberations of the brethren were prolonged, harmonious, and prayerful. It was felt that the support given to the missionary cause among them "is far from adequate to the Redeemer's claims, to the world's necessities, and to the position and needs of our own beloved Missionary Society."

That co-operation may be "fraternal and thorough," a Committee was formed to carry out plans which "it is hoped may greatly stimulate the missionary spirit and ensure systematic and enlarged support." The first measure of the Committee will be to send a deputation to every church, in order to take brotherly counsel with the pastor and deacons, to confer with individual Christian friends, and wherever possible to meet the Church and congregation for friendly discussion and solemn prayer. It is hoped that these visits will be completed within the next two months. Of the Committee the Rev. Thomas Pottenger was elected Secretary.

Our Yorkshire brethren have thus set an admirable example, both by their promptitude and by the decision and skilfulness of their arrangements. From various parts of the Riding very encouraging promises of increased subscriptions and of special donations have been received. "Thoughtful men," writes Mr. Pottenger, "here say, if the Riding were thoroughly canvassed the amount of subscriptions might be doubled."

We have also received very cheering accounts from the West of England. On the 10th of last month, at the meeting of the ministers and deacons of the Churches comprising the Western Association, at Yeovil, the Rev. E. Edwards, of Chard, a member of the Missionary Committee, placed before the brethren assembled a clear statement of the position of the society, and with the most gratifying result. "It was resolved," writes Mr. Edwards, "to have special meetings for prayer on behalf of our Mission next Monday evening, and on the Sunday following to make special collections for the same object. The leading Churches of the Association were represented at our Conference meeting, and all responded to what I said about the pecuniary needs of the Mission very warmly and very earnestly. One gentleman promised a donation of £20, another £10; and I hope our appeal on Sunday week will in all our Churches in this district be to some extent a successful one."

These movements are, we trust, the beginning of an effort that will extend to the whole country. Thus great good may come of our temporary embarrassment, and end in a large extension of the Redeemer's kingdom. We shall be thankful to our brethren to keep us informed of what is being done in every part of the country.

 CONFERENCE IN LONDON.

A NUMEROUS meeting of pastors and deacons of London congregations, with Treasurers of Auxiliaries and Superintendents of Sunday-schools, was held in the Library at the Mission House on the 10th November. J. C. Marshman, Esq., occupied the chair, and in a few clear statements laid before the meeting the

object of its assembling. He pointed out that unless the resources of the Society were enlarged, the Committee must contract the operations of the Society, by recalling some of the missionaries. None could contemplate the latter alternative without feelings of the most insuperable repugnance. "After seventy years of uninterrupted exertions and success, such a measure was not to be thought of even for a single moment. [Of late years no denomination had increased in numbers and resources more than our own, although it might not have come up to that of some others. But when he compared the efforts made in the cause of foreign missions by the Congregational and Wesleyan denominations with the extent of their resources, he was driven to the deplorable conviction that the exertions made in the Baptist denomination were by no means commensurate with its resources. In proportion as the brethren venerated the memory of those good and great men who established the Baptist Missionary Society, and by their zeal and exertions placed it in such a position in the circle of Christian and British benevolence—Fuller, Sutcliffe, and Ryland at home, and Carey, Marshman, and Ward in India—would they be ready to give all the support that might be necessary to the noble institution which they bequeathed to the churches."

Following these important remarks, the Rev. F. Trestrail read a statement which had been prepared by the direction of the Committee, explaining the circumstances which have brought the Society into its present difficulties, and which will be found briefly embodied in the first paper of this number of *The Herald*. In answer to various questions, Dr. Underhill explained that, chiefly owing to the Lancashire distress, twenty-eight counties last year contributed less than in the year previous; that for nearly ten years the operations of the Society had been carried on without being burdened with debt; that the whole of the increased income of the five previous years had been expended on the mission field, the home expenditure last year being actually less than it was six years ago; and that the Society was worked at a smaller per-centage on its income than any other of the great missionary institutions of the country.

No difference of opinion arose on the necessity of making a strenuous effort so to increase the income of the Society as to prevent a withdrawal of missionaries from the field—a course that was warmly deprecated by all. The discussion which followed was confined to the best modes of action. The following resolutions were finally adopted:—

I. "That this meeting of pastors, deacons, superintendents, and secretaries of Sunday-schools of London congregations, met at the invitation of the Baptist Missionary Society, having heard the important statement which has been laid before it on behalf of the Society, desires to express its unabated attachment to the institution, and its solemn sense of the importance of the objects at which it aims: and in view of the urgent and increasing calls for missionary effort, strongly presses upon the committee to allow nothing short of the most absolute necessity to induce them to abridge the labours of the mission."

II. "That this meeting cheerfully undertakes to aid the committee of the Society to extinguish the present debt, and to provide for the anticipated deficit; and recommends the churches to make a special collection for this purpose during the present missionary year, or to adopt such other measures as they may deem most desirable."

III. "That this meeting further suggests that measures be taken by the committee, in conjunction with the pastors and deacons of the churches and congregations, to effect a thorough canvass among them for new or additional subscriptions, in order that the permanent income of the Society may be augmented."

On these resolutions the Committee have begun to act. The first-fruits have come from the congregation of Regent's Park Chapel, in answer to an appeal from their pastor. The extra collection made on the 22nd November amounted to £65 7s. Other congregations will shortly follow this good example.

SACRAMENTAL COLLECTIONS FOR WIDOWS' AND ORPHANS' FUND.

WE beg to apprise the Pastors and Deacons of the Churches, that they will receive the usual Annual Circular in due course of post. The amount contributed last year of £734 16s. 11d., showed an advance on previous years; but the claimants are also increasing. From this fund, nineteen widows, with their families, and two orphans, are receiving aid.

CHRISTMAS AND NEW YEAR'S CARDS FOR NATIVE PREACHERS.

These cards are now being issued to our young friends, and we would affectionately urge them to exert themselves to the utmost to obtain the largest amount in their power. There are more than 200 of these most useful Agents in connexion with the Society. The contributions received do not by any means equal the expenditure. They have increased steadily up to 1861, when £517 were received. But last year they fell off to £369. This fact will, we hope, stimulate our young friends afresh.

MISSIONARY SCENES.

A SERIES of large cards has been prepared, beautifully engraved and printed in colours, for rewards and presents to the young. The cards picture scenes and portraits connected with our various mission-fields, mostly taken from photographs and other authentic sources. Each packet contains ten different scenes, and the price of each packet is *one shilling*. Allowances will be made for large numbers.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from Oct. 21st, 1863, to Nov. 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.
ANNUAL SUBSCRIPTIONS.			
Ashby and Co.: Messrs.	2 2 0	Cottages, Chertsey, by	
Bacon, Mr. J. P.	1 1 0	Mr. J. Chappell	100 0 0
Do. for India.....	1 1 0	Less duty	10 0 0
			90 0 0
DONATIONS.			
<i>Special Donations in liquidation of debt.</i>			
Harvey, James, Esq. . .	50 0 0	Horsepool, the late Jno.,	
Hill, Jos. H., Esq., Hull	10 0 0	Esq., of Leicester, by	
Hill, Miss M. A., do. . .	10 0 0	J. Bedells, Esq.	50 0 0
Russell, Rev. J.	50 0 0	Less duty	5 0 0
Smith, W. L., Esq.	100 0 0		45 0 0
Stevenson, Mrs., Black-		LONDON AND MIDDLESEX.	
leath	50 0 0	Battersea—	
West, E., Esq., Caversham,	30 0 0	Contribs. on acc.	7 0 0
		Blandford Street—	
DONATIONS.			
"A Friend"	50 0 0	Contributions	6 0 0
"A Friend, Cheltenham"	10 0 0	Bloomsbury—	
A Mother	0 10 0	Contributions on acc. .	76 12 7
Do. for India	0 10 0	Camden Road—	
Bible Translation Soc.		Contributions on acc. .	6 8 4
for T.	150 0 0	Eldon Street—	
Routh, Rev. J. O., Win-		Contribs. for China..	0 10 0
dermere	13 0 0	Hackney Road, Provi-	
Thankoffering from Two		dence Chapel—	
Friends	10 0 0	Contribs. Sun. Sch. .	3 17 7
Under 10s.	0 2 0	Rotherhithe, Midway Pl.—	
		Collection (1862)	1 14 8
LEGACIES.			
Smith, the late Benj.,		Contribs. Sun. School	2 16 10
Esq., of 9, Laburnam		Salter's Hall—	
		Contribution	5 0 0
		Shackwell—	
		Contribs. Juv. Assoc. .	5 7 10
		Do. for Joseph in Mr.	
		Anderson's S., Jessore	5 0 0
		Spencer Place—	
		Contribs. on acc. S. S.	2 10 0
		Walworth, Lion Street—	
		Contribs. on acc.	28 0 0
		Do. Sun. School, for	
		Gahalaya S., Ceylon	10 0 0
		BEDFORDSHIRE.	
		Houghton Regis—	
		Contributions	28 5 4
		Do. Sun. School ...	0 17 2
		Do. Sundon.....	2 1 6
			31 4 0
		Less expenses ..	0 4 0
			31 0 0
		BERKSHIRE.	
		Reading—	
		Contributions ...	38 0 0
		BUCKINGHAMSHIRE.	
		Amersham—	
		Contributions	15 9 10
		Less expenses ..	0 10 0
			14 19 4
		Speen—	
		Collection	2 6 11
		Sunday School	0 6 8

	£	s.	d.
CORNWALL.			
Helston—			
Contributions	9	15	0
Penzance—			
Contribs. on acc.	1	0	0
DEVONSHIRE.			
Ashturton—			
Contributions	8	0	6
Chudleigh—			
Contributions	37	3	11
Do. for <i>N. P.</i>	12	0	0
Do. for <i>China</i>	2	0	0
Exeter, South Street—			
Contributions	9	0	5
Do. Sun. School	2	5	3
Kingskerswell—			
Collection	0	12	0
Plymouth, George St. Chpl.—			
Contributions	45	2	2
Do. Juvenile	1	12	10
	48	15	0
Less printing expenses (2 years) and deputa- tion expenses for De- vonport, Stonehouse and Plymouth	7	2	6
	39	12	6
Stoke Gabriel—			
Contributions	0	13	3
Less expenses ..	0	5	6
	0	7	9
Tavistock—			
Contributions	2	2	0
Teignmouth—			
Contributions	1	12	1
Torquay—			
Contribs. on acc.	24	0	0
DORSETSHIRE.			
Gillingham—			
Contributions	7	17	3
Do. for <i>N. P.</i>	0	15	9
Weymouth—			
Contributions	18	9	2
Do. Sun. School ..	8	13	6
	27	2	8
Loss expenses ..	0	14	0
	26	8	8
ESSEX.			
Braintree—			
Contributions	16	0	3
Less expenses ..	0	16	6
	15	3	9
Langham—			
Contributions	18	1	6
GLoucestershire.			
Cheltenham, Canbray Chpl.—			
Contribution	0	10	0
Profits of Lecture by Mr. J. R. Phillips..	0	4	9
Do. Salem Chapel—			
Contributions	2	4	0
Cinderford—			
Profits of Lecture by Mr. J. R. Phillips..	2	12	10
Coloford—			
Contributions	8	9	1
Profits of Lecture by Mr. J. R. Phillips..	5	11	4

	£	s.	d.
Tetbury—			
Collection	1	10	0
Thornbury—			
Contribution	0	5	0
Profits of Lecture by Mr. J. R. Phillips..	1	11	4
HAMPSHIRE.			
Beaulieu—			
Contributions	3	14	6
Blackfield—			
Collection	2	0	0
Broughton—			
Contributions	8	15	11
Do. Sun. School ..	0	18	11
	9	14	10
Less expenses	0	5	6
	9	9	4
Portsea—			
Contribution	5	5	0
Newport, I. of Wight—			
Contributions	18	4	11
Roads, I. of Wight—			
Contributions	2	11	1
	20	16	0
Less expenses	1	11	6
	19	14	6
Romsey—			
Contributions	4	15	7
Wellow, I. of Wight—			
Contributions	1	6	2
Winchester—			
Contributions	2	2	6
HERTFORDSHIRE.			
Hitchin—			
Contribution	10	0	0
KENT.			
Dover, Salem Chapel—			
Contributions	12	4	2
LANCASHIRE.			
Liverpool—			
Contributions	25	0	0
Do. Negroes' Friend Soc. for Rev. D. J. <i>East, Calabar</i>	10	0	0
Manchester—			
Contribs. on acc. ..	100	0	0
North Lancashire Aux.—			
Contribs. on acc.	50	0	0
Oldham, Manchester St.—			
Collection	12	11	1
Less expenses ...	1	0	0
	11	11	1
Do. King Street—			
Contributions	10	8	6
Roobdale—			
Collec. West St. and Drake St. after Ser- mons and at Public Meeting	61	16	9
Contributions	131	2	6
Do. for <i>additional Missionaries</i>	50	0	0
Do. for <i>China</i>	20	0	0
Contribs. West Street Sun. Sch. Auxiliary	11	3	6

	£	s.	d.
Heywood—			
Collection	4	0	0
	278	2	9
Less expenses	9	17	0
	268	5	9
LEICESTERSHIRE.			
Leicester, Belvoir Street—			
Contribs. on acc. ...	200	0	0
Do. Charles St.—			
Contributions	126	9	3
Do. Sun. School ..	0	17	0
LINCOLNSHIRE.			
Horncastle—			
Contributions	9	7	7
Do. S. Sch. for <i>N. P.</i> ..	5	0	0
Do. Mareham-le-Fen	1	1	1
Do. Horsington (moiety)	1	10	0
	18	18	8
Less expenses ..	0	17	6
	16	1	2
Lincoln—			
Contributions	25	19	11
Do. Sun. School ..	1	13	5
	27	13	4
Less expenses	0	9	4
	27	4	0
NORFOLK.			
Contribs on acc., by J. D. Smith, Esq.	180	0	0
NORTHAMPTONSHIRE.			
Great Culworth—			
Contributions	1	2	10
NORTHUMBERLAND.			
North of England. Aux.—			
Contribs. on acc., by H. Angus, Esq.	50	0	0
NOTTINGHAMSHIRE.			
Nottinghamshire Auxil., by J. Heard, Esq.—			
Contributions	166	18	6
Do. for <i>China</i>	4	10	6
Do. Juvenile for 2 Orphans in Mrs. Anderson's Sch.	10	0	0
SOMERSETSHIRE.			
Bridgwater—			
Contribution	20	0	0
Bristol—			
Contribs. on acc.	75	0	0
Cheddar—			
Profits of Lecture by Mr. J. R. Phillips..	0	11	6
Clevedon—			
Contributions	3	0	0
Keynsham—			
Profits of Lecture by Mr. J. R. Phillips..	0	6	1
Taunton—			
Contributions	17	15	11
Wells—			
Contributions	0	11	6
Profits of Lecture by Mr. J. R. Phillips..	2	9	5
Wincanton—			
Collection at Thanks- giving Service	3	6	0

WARWICKSHIRE.		£ s. d.	Shipley—		£ s. d.	Llangwm—		£ s. d.
Coventry—			Contribution for India		50 0 0	Contributions		1 7 5
Contributions		54 2 2	Wakefield—			Magor—		
Do. Sun. School		13 2 11	Contributions		3 10 0	Contributions		2 11 10
Do. Welston		2 3 6	West Riding—			Do. S. Sch. for N.P.		0 5 0
			Contributions		20 0 0	Maindee—		
Less expenses		69 8 7				Contributions		2 12 0
		0 13 7				Naut-y-glo Hornou—		
		68 15 0	NORTH WALES.			Profits of Lecture by		
			ANGLESEA.			Mr. J. R. Phillips..		3 0 10
WESTMORELAND.			Beaumaris—			Pontrly-dryu—		
Netherfield, Kendal—			Contributions		1 5 0	Contributions		2 13 10
Contributions		10 15 0				Pontypool—		
			SOUTH WALES.			Contributions		11 0 3
WILTSHIRE.			GLAMORGANSHIRE.			Less expenses		0 10 0
Trowbridge—			Cardiff—					10 10 3
Contribs. on acc., for			Contributions		15 0 0	Raglan—		
Rev. E. Millard, St.			Neath—			Collection		2 19 1
Ann's Bay, Jamaica		20 0 0	Contributions		5 5 0	Contribs. Sun. School		0 16 11
			Do. Sun. School		0 13 10			
						PEMBROKESHIRE.		
WORCESTERSHIRE.			MONMOUTHSHIRE.			Blaenconin—		
Astwood Bank—			Abergavenny, Frogmore St.—			Contribs. on acc.		8 14 3
Contributions		17 5 6	Contributions		18 2 2			
Do. Sun. School		7 4 2	Do. Lion Street—			SCOTLAND.		
Do. Studley		0 12 4	Contributions		10 5 2	Dundee—		
Do. Webbheath		0 2 0				Contributions		1 0 0
			Abersychan—			IRELAND.		
Less expenses		25 4 0	Contributions		6 0 9	Athlone—		
		0 11 6	Do. Sun. School		8 17 3	Collection additional..		0 2 6
		24 12 6	Less expenses		9 18 0	Letterkenny—		
Evesham—					0 4 0	Contributions		5 0 0
Contribs. on acc.		14 0 0				FOREIGN.		
					9 14 0	AUSTRALIA.		
YORKSHIRE.			Abertyley—			Melbourn, Victoria—		
Bramley—			Collection		1 12 4	Ladies' Working Soc.,		
Contributions		10 0 0	Blackwood—			by Mrs. Gibbs, for		
Halifax—			Collection		1 6 10	Rev. J. Smith's N. P.		
Contributions		11 8 7	Brynmaur Calvary—			at Delhi.....		12 0 0
Collection			Collection		2 7 4			
Rawdon—			Brynmaur Tabor—			FRANCE.		
Contributions		11 12 0	Profits of Lecture for			J. W. Evans, Esq., Can-		
Less expenses		0 10 0	China by Mr. J. R.			nes, per "Record" ..		2 0 0
		11 2 0	Phillips		0 11 8	NEW ZEALAND.		
			Caerwent—			R. Turner, Esq., Wake-		
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Less expenses		0 2 4	Profits of Lecture for			more.....		5 0 0
		6 8 4	China by Mr. J. R.					
			Phillips		0 16 0			

ACKNOWLEDGMENTS.

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

- Young Friends at Buckingham Chapel, Clifton, for a box of clothing, etc., for Rev. J. E. Henderson Montego Bay, Jamaica.
 "Ingham Baptist Missionary Working Party," for a parcel of dresses for Rev. J. Diboll, West Africa.
 A Friend, for a parcel of clothing for Rev. A. Saker, West Africa.

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