

THE MISSIONARY HERALD.

PROGRESS AND EFFECTS OF EDUCATION IN NORTHERN INDIA.

THE presence of a learned class in India, and the generally intellectual character of its people, have given rise to many misapprehensions as to the extent of education in that great country. That at some early period of its history education was somewhat widely diffused among the brahminical tribes, there can be little doubt; but even they, in common with all the inferior castes, now exhibit a most deplorable ignorance. Investigations very carefully made in Bengal and Behar, some thirty years ago, by the late Mr. Adam, by order of the Government, exhibited a most appalling destitution of the simplest elements of education. The test employed was the ability to decipher writing, and to sign their names. Not more than 8 per cent. of the children could show even this meagre amount of instruction, while among adults, those similarly gifted did not reach to more than $5\frac{1}{2}$ per cent. Thus $92\frac{1}{4}$ out of every 100 children, and $94\frac{1}{2}$ out of every 100 adults, were destitute of all kinds and degrees of instruction whatever. Or in other words, six millions of children, and twenty-one millions and a half of adults, in the above two provinces alone, were wholly uneducated.

But the education given was totally worthless. It was superstitious and idolatrous, only fitted to destroy every moral sentiment, to pervert the intellectual powers, and to pollute all the streams of domestic and civil life. Legends of the gods and goddesses, filthy and abominable traditions, were the staple subjects of tuition.

The missionaries were the first to attempt to grapple with this fearful state of things. With every new station, a school sprang up, and efforts were made to stimulate even purely native schools to increased exertion. The most important of these efforts were those of Mr. May, of Chinsurah, and of the Serampore brethren, by whom a system of indigenous vernacular schools was promoted within the spheres of their respective missionary exertions. The highly successful labours of Dr. Duff, and his coadjutors, followed. English schools and institutions were added to the plans of the missionary, and a wonderful stimulus was given to both native and governmental education.

The early attention of the Government of India was directed to the production of scholars in the Sanscrit and Arabic languages, and chiefly for purposes of administration. It was not till the celebrated despatch of the Court of Directors on the 19th July, 1854, that the Government of India entered heartily on the task of educating the people of India. Previous to that time there was a Council of Education, several Schools and Colleges

were sustained, and under Lord Hardinge's rule a praiseworthy attempt was made to establish in Bengal 101 Vernacular Schools. The result was, that in January, 1855, in the lower provinces, the Government sustained only eighty-one Schools and Colleges, and the pupils attending them were 9474. As compared with this, the extent of missionary education, at that time, is very striking. Including all India, the Government schools numbered only 404, with 25,362 scholars. The missionaries had established, 1,668 schools, which contained 96,177 scholars.

The mutiny delayed for a couple of years the development of the Grant in Aid system, established by the despatch of 1854. Besides which much prejudice had to be overcome, and the machinery of the new system to be perfected. Like every previous effort of the Government, the Grant in Aid plan wholly ignored Christianity. Its promoters, in some cases, ostentatiously exhibited their resolve to exclude the Bible from the schools, while the regulations laid down were so obnoxious to the missionaries as practically to exclude them altogether from any part in the working of the measure. Heathen schools obtained ready assistance; but Christian institutions were frowned upon and neglected. In 1857, the Government sanctioned the scheme for universities in each Presidency, and the finishing touch was given to its plans for the education of the higher classes.

The result has been very remarkable. It might have been expected that years would elapse before the effects of the measure would be apparent, and that the mutiny would have checked, for a long time, the progress of education. But the success of the Government has been very great. The number of students in Bengal has increased, in six or seven years, six or seven hundred per cent. The following table, for which we are indebted to the *Calcutta Review*, will show the present state of Government education:—

	January, 1855.		April, 1863.	
	No.	Scholars.	No.	Scholars.
Colleges of all kinds	8	921	10	1,500
Anglo-vernacular schools of all kinds	47	7,412	219	21,381
Vernacular schools of all kinds	26	1,141	468	24,082
Indigenous schools, circle schools, &c.	0	0	530	22,625
	<u>81</u>	<u>9,474</u>	<u>1,227</u>	<u>69,588</u>

There is reason to believe that the Missionary Schools have somewhat declined in number, certainly they have not kept pace with this remarkable extension of the Government system. There has, however, sprung up in many directions a goodly number of Native Schools, independent both of Government or missionary support. One striking feature of the returns is the vast growth of purely vernacular education. This has increased by upwards of 2,000 per cent., while English education has increased by only 200 per cent. The explanation of this seems to be, that Government had done little or nothing in the vernacular previous to 1854, while a great stimulus has been given to it by the scholarships so liberally founded in the Vernacular Schools. It would thus appear that education has at length taken a firm hold on the population, and that the days of ignorance are passing away.

But it may now be asked, what is the effect of this education on the spread of Christianity. It is certainly too soon to speak positively on this subject. If any have thought that this wonderful growth of knowledge would immediately result in numerous conversions, they must have been disappointed. It ought not, however, to be forgotten that the Government system is not favourable to conversion. Christianity is excluded from its schools and colleges. The class books are carefully expurgated of all distinctly Christian sentiments. The Bible is wholly shut out. The utmost, therefore, that we can expect from this system, is the destruction of superstition, a perception of the folly of idolatry, not of its sin, and a contempt for ancient customs and ideas which modern thought and science show to be ridiculous and untrue. It is much if the scholars retain any belief in God at all, if they are kept from falling into absolute infidelity, if, rejecting the restraints of their ancestral religion, they are preserved from plunging into vice and the indulgence of immoral habits. In fact, complaints abound, that the educated youth of Bengal are loose in their morals, the opponents of the Government that has educated them, and prompt to seize and circulate every infidel work that Europe produces. With respect to the effect of this system of education on the state of society, and on the ancient beliefs and institutions of the country, Dr. Mullens gives us the following description. He refers especially to the youth of Calcutta and Bombay:—"All the educated young men stand in a position of antagonism to the old system. They would be heartily glad to slip their necks out of its yoke. They cheer vociferously all attacks made by their countrymen upon its errors, and never attempt to say a single word in its defence. Yet still they belong to it, yield to it, get on with it as they best can; for they all feel the social penalties consequent upon quitting it for ever, and all are waiting till every one else shall quit it, that these penalties may be rendered harmless. Hence it is, that this large and very influential class, numbering now from 15,000 to 20,000, accept a position of compromise, within the system they professedly condemn, and outside the Christianity which offers them all they need."

On this topic we also avail ourselves, with great pleasure, of the following extract from a very interesting pamphlet lately published by the Rev. J. Barton, of the Church Missionary Society. On several occasions we have called the attention of our readers to that interesting movement known as the Brahma Somaj, to which allusion is here made. Mr. Barton writes thus:—

But what, it will be asked, is the attitude assumed by the members of the Brahma Somaj, and the whole body of the educated Hindus generally, towards Christianity? and how far is this intellectual movement likely to affect the progress of the Gospel amongst them? It is undoubtedly the fact that the position they have hitherto assumed is one of entire antagonism to the fundamental truths of Christianity. And yet those best acquainted with them, and who have watched their many varying phases of opinion during the last thirty years, are disposed to look upon this movement hopefully, as indicative of a change for the better. It must not be forgotten, that for a Hindu to become a Deist is a very different thing from a Christian making shipwreck of the faith in which he has been brought up, and becoming a Deist. What is retrogression—sad retrogression—in the one, is really progress in the other. The Bishop of Calcutta speaks thus of the movement in his recently published charge—

"The worship of the Brahma Somaj is an evidence that man cannot live without some religion to satisfy his spiritual aspirations. Yet these aspirations cannot de-

rive any permanent support from the mere guess-work of a system of intuition; nor can a religious sect long continue to draw its whole ethical system from the Gospel without discovering, that in order to practice Christian morality, a man's heart must be animated by Christian faith; nor is it conceivable, that those who are looking forward to death, and 'something after death,' should be content to rest on conjectures and baseless hopes, when they have before them the sure promises of Him who has opened the Kingdom of heaven to all believers. *We can therefore only regard the religion which this sect professes as a temporary substitute for the truth of the Gospel.*"

And so, too, Dr. Duff, who has watched them narrowly for thirty years, in a published letter to the General Assembly of his church on this subject,* he mentions a remarkable admission made by one of the leaders of the Brahma Somaj some years ago. After pressing him hard, in the presence of about a dozen of his followers, as to the practical uselessness of his system, always fluctuating and changeable, in contrast to the glorious truths of Christianity, which, like their Divine Author, are the same yesterday, and to-day, and for ever, he replied—

"Well, it is true what you say. We have no certainty, no fixity. We are here to-day, and may be elsewhere to-morrow. We are now following *reason*, and we know not whither it may lead us. We know where we are now; we know not where we may be hereafter. The plain fact is, that when we gave up the inspiration and the divine authority of the Vedas we cut our cables, got loose from our old moorings, and have since been drifting about wherever wind and tide may lead us."

A candid confession certainly, but still not an unhopeful one for the future. The whole religious system of this sect cannot, indeed, be regarded but as a marked tacit avowal of the truth and superior excellence of Christianity.

Thus the baptism of three brothers of the name of Dutt, with their wives and children—members of highly respectable families, and one of them occupying a high official position—which took place in Calcutta about three years ago was commented upon by a leading Hindu newspaper in the following remarkable terms:—

"This event is one of those signs of the times which unmistakably point to a better future. The event is ominous of a great change in the state of Hindu society. We are not Christians ourselves, *neither are we anti-Christians*, and we entertain a very great and most sincere respect for all true followers of Christ."

Another Bengalee of this same class wrote thus a few months ago to the "Friend of India"—"A spirit of religious inquiry is at present awake among the Bengalees; *and it is my certain belief that the transition from Polytheism to Deism, now being effected among us, will ultimately end in Christianity displacing the various religions which prevail in India.*"

It is moreover a remarkable and encouraging fact, that it is not from our Missionary Schools and Colleges that the ranks of the Brahma Somaj are supplied, but from the Colleges and Schools maintained by Government, from which all distinct religious teaching is excluded. Three years ago Dr. Duff ascertained that out of 1632 members then on the roll of the Somaj, there were but very few, probably not more than a dozen, who were ex-students of his own institution.

Those educated in our Missionary institutions, even though not baptized, still know thoroughly what Christianity is, and cherish a sincere respect for it and its teachers, so that they have not much sympathy with the intuitional pretensions of the modern Brahmist school.

To the above we may add the testimony of our missionary brother the Rev. J. Trafford, of Serampore:—

"The impulse given by the university tests has been unprecedented in the education of the country, and, on the whole, is of a healthful kind. In its extent of influence it has surpassed the most sanguine expectations of every one, even the doubling of the fees this last year has made no perceptible difference. Considerable

* Report of the Conference on Foreign Missions, with letter from Dr. Duff, Nov. 1861.

interest in religious questions has been recently awakened in this neighbourhood, as well as elsewhere, by the activity of the new Deistical teachers. A society has been formed here for the advocacy of their principles, as opposed both to Hinduism and Christianity, with which some few of our scholars, and many of the youth from Government schools, are united. By presenting as frequently as possible the peculiar claims of Christianity, as supplementing the defects of their system, a manifest interest has often been awakened in our classes. We have felt there has been so perceptible a difference in the religious intelligence and feeling of those who have joined our classes from the lower part of our own school, as compared with that shown by those who have come from other schools in the neighbourhood, that if there be not those illustrations of religious conversion which we desire and pray for as the great fruit of our labour, there are abundant evidences to satisfy us that Christian truth, as surely as other truth, is acting on the convictions and feelings of the youth around us."

While, then, it is too soon to give a final judgment on the educational movement now going on, there is good reason to expect that it will result in the furtherance of the gospel of Christ. At all events, it is our duty to do all in our power to direct the movement into safer channels, and to strive to leaven the seething mass with Christian truth.

STREET PREACHING IN BENARES.

BY THE REV. J. PARSONS.

In Benares we have still to encounter perpetual argument, possessing at different times very various degrees of interest. The arguments are, to so great an extent, repetitions of what have been urged and answered many times over, that the record of them seems uninteresting, although with the objector present, the argument possesses great interest, however stale it may be.

Bishop Colenso is not unknown in the bazaar of Benares. Perhaps, however, he would not be gratified by the way in which I last heard him adduced. I was urging an intelligent young man who had imbibed the intuitive theory, now in favour with the Brahmists of Bengal, but professed himself an earnest inquirer after truth, to be prepared to follow and obey the truth whithersoever it might lead him. "Oh," he said, "we Hindoos would not like to renounce the customs of our forefathers' religion, and be blamed, and be called as Colenso is."

A respectable person, employed under Government, often argues with us, and having a plausible manner and plenty of self-esteem, usually attracts the attention of a crowd. How shallow, sometimes, the reasoning of even intelligent Hindoos can be, you may judge from his insisting one evening that the fact of our forefathers, the ancient Britons, having been idolaters, was enough to confute the Gospel. "Where was God gone to, when he let your fathers worship trees?" he repeated several times, as if he thought the question suggested thoughts of a nature to demolish the whole evidences of Christianity.

One evening a certain man was listening nearly the whole time of our preaching, and occasionally took part in the conversation, and once incurred many taunts from the Hindoos around, by openly assenting to what brother Philemon said about the unity of God, and against the worship of idols and devtas. He asked several questions about the nature of the soul, and where would be its abodes in another world. After our preaching was over he walked with us, and in the way told us that he belonged to the sect of Prananauth, and that that sect discards the popular idolatry, and professes to worship only the one great God. At parting he asked for a book, and a gospel and tract were given him.

This profession of worshipping only the one God, whether under the name of Nirun-Kaul, or Poorun Bruhm, or any other epithet, seems to be the refuge of those Hindoos of the middle and lower classes, who have discovered the absurdity

of idol-worship, and yet do not wish to suffer persecution for renouncing Hindooism. The profession was made to me last evening in the bazaar, for instance, by a man who said that he had read the Gospel by Matthew in the Roman character, and likewise part of the Old Testament, and ran over the names of six or eight missionaries whom he had known, calling Mr. Ullmann, "my Ullmann Sahib." I dare say he had often, in conversation, been made to feel the untenableness of idol-worship.

On the 28th February I had the pleasure of baptizing an European sister in the baptistry, which had shortly before been constructed in our English chapel.

I am happy also to inform you that a work of God seems to be in progress among the soldiers of H. M's. 54th Regiment. They enjoy many privileges, having a meeting every evening in the week except Friday, either presided over by the Scripture reader or Lieutenant Low, or else the public service in our chapel, and on Friday is the meeting of the Total Abstinence Association. Besides these meetings, several pious men meet for Scripture reading and prayer once or twice daily. The meetings, with the exception of the Total Abstinence meeting, are held in our chapel, or the vestry of it, and while when the regiment came to the station, there was scarcely a man who cared for any religious meeting, now the meetings, including two or three men of the artillery, number often twenty-six or twenty-seven. Several appear to have found peace in Christ; one, a sergeant, who was very bold in ridiculing religion, but is now as bold in confessing Christ. One or two appear to have been first awakened through the instrumentality of the tracts, that from time to time I distribute in the barracks. One man could not refrain from calling me aside to tell me that I had given him a tract about Christmas, accompanying it with a few words which reminded him of his early privileges, and these had been blessed to awaken him to a sense of his sinful state, and lead him to seek the Lord. These tokens of the Lord's power in our midst are encouraging and delightful. Oh may the Lord go on to be gracious, and while thus blessing our countrymen, begin to make bare his arm among the heathen around us.

THE HISTORY OF DOSS ANTHRAVADY.

WRITTEN BY HIMSELF.

Doss Anthravady, whose father D. Parantol was an inhabitant of Masulipatam, was born at Chittoor in 1822, from whence he was taken to Masulipatam, and there spent the greater part of his youthful days; but having been his father's pet, according to the then prevailing custom of the natives there and here, was never sent to any school, but was kept at home; and, therefore, received no education whatever in any language. His parents having been in affluent circumstances, had a Teloo-goo Master who attended to instruct other relatives of his when young, yet he was precluded from the benefit of it. Nevertheless, he picked up a little where he could catch it. When about ten years of age, he followed his father to Moulmein, where his father had got himself employed as the mess-man of H.M. 62nd Regiment of Foot, where also he himself served as an attendant on two officers, both of the same corps, at different times. During his service with the last gentleman, an accident of a fearful nature occurred. As his master returned from hunting, he gave him a loaded gun to be carried home, which he was not aware of, and thought, from the cap on the nipple being split, that the contents were discharged, and which was confirmed by a man who accompanied that gentleman. On this assurance, and other indication of the emptiness of the gun, in joke, he levelled the gun, cocked the piece, and let it fall, when the contents of it were lodged in the bowels of the man who told him that it was not loaded. After an investigation it was decided that as Doss Anthravady was under age, and the thing having occurred accidentally, he should receive a pardon. In this instance nothing but the all-pervading providence of Almighty God saved him from being hung.

After this accident his father took him away from service and he continued with him during the time he went with the regiment to Bengal. There the regiment, having been ordered to proceed into the interior, his father took leave of the corps and returned to Masulipatam, where his (Doss Anthravady's) wedding was celebrated with nine other strangers, at his father's expense, with great pomp.

Some time after this, he was sent to Bengal again, by his father, with merchandise, where he met the regiment which had returned, and which wanted the services of his father. On his writing to him, he joined it at Calcutta, and soon afterwards was ordered to go to Dinapore by boats on the Ganges. They were caught in a hurricane in the midway, where a number of boats were upset, and men, women and children drowned. Here, also, the finger of God upheld him and his father, who safely arrived at the station. He was after this five years with the regiment, and when it was ordered to go to Ferozepore, he went through Benares, Allahabad, and Cawnpore, visiting all the holy land, and going through the required ceremonies according to the Hindu practice, and with his father washing in the Ganges at Benares, and Tribani in Allahabad. Having arrived at his destination at Ferozepore, he remained with the regiment for three years, when the battles of the Punjab commenced.

At Ferozepore another accident took place near the fort. He was the bearer of a message from the field to the European ladies secured in it, when he was shot at by some Sikhs, and the bullet passing him struck the horse dead on the spot. Another accident happened to him while marching from Ferozepore to Lahore. At the end of a day's march, his horse reared, threw him down, and the horse itself fell on him; he received some injuries by this accident, but by God's grace was soon restored.

A treaty having been proclaimed at Lahore, the regiment was ordered back to Ferozepore, where his father, having got sick, he was asked by his father to take him to Masulipatam. Having obtained permission they intended proceeding, when, unfortunately, the disease having grown worse, he was forced to call a Brahmin pundit of great renown, who informed him that no medicine would effect the cure but the Homa and Nowgra poojah—*i.e.*, a burnt-offering. The Homa, or fire-offering, commenced at six p.m., with himself and two Brahmins, with ghee, almond, &c., and different sorts of wood, and ended at nine p.m., when the other called Nowgra, which occupied from nine to eleven p.m., was also finished. After this his father died on the fifth day, and was burnt, according to the Hindu custom, in a grand manner.

After this he had for thirteen days to attend at a place under a banian tree, on which a pot of water had been lodged the previous day, with holes in it at the bottom, and there, after washing, offered Shraddha at the foot of the tree, in memory of the dead. The offering consisted of honey, flour, fleece, &c. After this he was not allowed to eat of any one's cookery, but was forced to cook for himself,—the food being placed on ground laid over with cow-dung—the first handful had to be given to a cow ere he ate. As a reward for the Brahmin's attention, he had to give him a suit of clothes, a brass dish, water cup, umbrella, sandals, and some money, with sweets.

The following day, having been ordered by the priest to feed fifty Brahmins, they were accordingly called, and a rich repast of sweets, cream, &c., was ready for them; after partaking of which he was obliged to go round them three times, and fall on the ground before them, offering each a rupee washed in Ganges-water, with a set of garments, an umbrella, and a pair of sandals, the right of which he had to place on the foot of each. The ceremony being ended, he had to place a long red mark on the forehead of each, who in return did the same to him, and having thrown some blessed rice on his head, they parted.

A short time after this he obtained leave from the regiment, and, leaving Ferozepore, he came to Delhi with the ashes of his father, and, with the usual ceremony, threw it in the Ganges. Proceeding from thence to Calcutta, he, with his followers, put up in a two-storied house, and one night, at midnight, as they were all asleep, he who was in the midst of the company up-stairs, feeling a

few drops of water falling upon him from the roof, called for a light, when he felt some more, and, turning out the whole, and himself going out at last, the roof of the building fell in, crushing everything on the floor; at which time also a miraculous delivery from destruction was the result, wherein the finger of God was evidently visible.

Previous to this, he was asked by his neighbour, a Moonshee, to purchase himself a Koran, so as to join the Mohamedan creed; but, as he could not read Hindoostanee, he was obliged to purchase a Romanized edition, from which he was instructed; but owing to the falling of the house, and the confusion caused thereby, he gave up the idea.

After this, he returned to Masulipatam, which took him about a year. His brother, not having been present at the death of his father, the ceremony similar to that performed after the demise, had to be carried on again. During this year, he (Doss Anthravady) lived only on vegetable food, wore plain clothes, and otherwise, according to the Hindu custom, mourned. Now, when the time arrived for the beginning of the ceremony again, Brahmins and others were called, who went through the rite afresh, and having dug a pit opposite to his dwelling-place in a garden where his ancestors were interred, he and his company, with his brother, offered Homa, and in the pit where it was offered, built a tomb to the memory of the deceased. This having been complete, he and his brother shaved their heads and beards, and after washing were permitted to eat flesh. About this time, a vacancy of mess writership in the 41st M. N. I. existed, when he applied for it, and, having got it, joined it at Berhampore. During one of his visits to the shops there, he found a Teloo goo tract on a table, which he took up and read, and which brought strongly to his memory a tract he read in 1847, on "Caste," given him soon after his marriage by an Ayah named Seethamah, who was converted by a lady, and who possessed many such, and for whom he used to read these. From the time of the reading of the first tract a suspicious feeling was conceived in him, and although it did not break forth at that time, yet it was off and on in his memory. On another occasion when he called at the same shop to inquire if there were more tracts, he was referred to a box wherein was deposited old papers, on searching which he found several tracts, and, with them, a Teloo goo Bible. He asked the proprietor if he might take them, to which he willingly consented. The Bible was thought a great boon to him, and the possession of it gave him great joy. Returning home with these, he commenced to read them to himself and to those in his house for about a year, and argued with all that came in his way, although he received no instruction from Christian friends.

(To be continued.)

PROGRESS OF THE MISSION IN BRITTANY.

BY THE REV. J. JENKINS.

As to the work of the Mission in general, by the Lord's help, I am able to say it continues to go on favourably. While the adversary has succeeded in keeping closed the doors of our chapel at Tremel, our religious liberty has, I think, been enlarged in one direction—I mean with regard to the holding of meetings in private houses. On the 30th ult. I called on the Mayor of Tremel, to converse with him as to his letter to me, and how he understood the police surveillance to be exercised over our meetings. He justly observed, that the language of the Government instructions was somewhat vague; but the view he expressed as to our liberty of meeting accorded with what I had thought myself.

The priest of the parish continues to do all he can to oppose and destroy every part of our work of evangelization in the locality. He has of late been spreading the report that he has triumphed over the Protestants; that our chapel will never be opened; that the building will be rased to the ground, and the Protestants chased from the place; but, happily, this does not appear to move the people. And it is a singular fact, that probably the foremost of the neighbouring priests

who combined a few months ago to make and propagate a written song of mockery against our efforts, and our Protestant friends at Tremel, with a view to popularise this feeling against us, has just had a shocking low Breton song made on him by a wine merchant in this town, who passes for a sort of devout priest-man, and it has been printed with his name, and is widely distributed gratis through different parishes, it being well known it is written against this violent priest. Thus it is that the wicked is punished by his own infamy; as it is said, "Whoso diggeth a pit shall fall therein."

Last Saturday week evening I preached at Pont-Menon. Our place of meeting here is a small forge, which serves for the blacksmith as a workshop and dwelling, and has hardly a seat to sit thereon, except an old arm-chair. The cordial blacksmith went a mile and a half distance to inform friends desirous of hearing me. The people were attentive, and conversed freely on religious questions when I had finished addressing them. I went to Tremel Sabbath morning, calling in the way to see a sick friend, a Breton farmer, who is a staunch adherent to the Gospel. It was my duty also to call on one of our female teachers, who met with a serious accident in pursuing her work. In going over a gate, which turned, she fell and sprained her hip-joint so seriously that she is confined to her bed, and will be so for some time; but I found her in a happy state of mind, resigned to the will of the Lord, and fully persuaded that all is for the best. What has struck her very much is the great kindness shown by the people to her in this case. A great number have been to see her, and they did not go empty-handed. This kindness is incomparably greater than what was shown her when seriously ill, some twelve years ago. However, such is the fact, while the priest has not dared to oppose her and our labours in that neighbourhood.

From her house I went to our chapel, and found our friends well there. I preached in the house at half-past two o'clock in the afternoon. The attendance was fair. That morning the priest of Tremel had persuaded the members of the Municipal Council to sign a declaration that they were not Protestants, under protest; it had been reported that there were forty Protestants in the parish. I suppose the object of the man is to stop us from obtaining authorisation. A member of the Council has attended our meetings more than once; and another member attended this meeting. He had never attended before. He had signed with the others, but was in haste to come to our meeting, and brought with him his daughter, the wife of a strong farmer in the neighbourhood, and also a labourer, who is the husband of a member of our church, and who had been cross with her many a time for becoming a Protestant. We had four hearers in this meeting who had never attended before. This member of the Council is a rich and independent man. He was cordial, and remained some time after the meeting to converse freely with us. It is probable he came simply to hear preaching, being prompted by the priest's opposition. He took a few tracts, and so did the others.

Our tract and Scripture distributor and reader in this district, G. Omnes, a young man, and a member of our church, goes on very well with his work, and is likely to answer our purpose.

MISSIONARY MOVEMENTS.

CALCUTTA.

We learn from the Rev. Geo. Pearce that the brethren have finally resolved to establish the Theological Vernacular Class at Kooshtea. The place is rising into importance as the centre of the railroad system of Eastern Bengal, and has already been occupied as a station by the Jessore missionaries.

SERAMPORE.

The Rev. W. Sampson informs us that he was to sail in the *Hotspur* for England on the 26th December, with his wife and child. We trust that divine Providence will safely bring them to their native land. With the advice of the brethren, Mr. Martin, of Barisal, will fill Mr. Sampson's post during his absence.

DINAPORE.

The state of his health has compelled the Rev. J. G. Gregson to proceed to the hills, at Mussoorie, with the hope that during the hot season he may obtain relief. The Rev. J. Parsons in company with other missionaries, has paid an interesting visit to the Hajipore mela, where many occasions were given them to preach the Gospel to multitudes. He was about to proceed northward to be present at Hurdwar mela in April.

DELHI.

It is with great concern that we have to report the decease of the beloved wife of the Rev. James Smith. She has left two small children, with her husband, to mourn over this great loss. Mr. Smith reports that the Mission continues to make steady progress. The annual gathering of the converts was very largely attended, most of the out-stations being well represented. About 400 were present in the Chapel at the principal service.

CEYLON.

Mr. and Mrs. Pigott have gone to a coffee estate, fifteen miles from Gampola, for the restoration of Mrs. Pigott's health, which we are happy to report has much improved. Mr. Waldock has also returned to Kandy very much better for the change he has enjoyed in Colombo.

CHINA.

Mr. McMechan writes us, that most reluctantly yielding to the strong representations of his medical advisers, he was making arrangements to return to England. His retirement, on account of health alone, from the mission field, will be as great a cause of regret to the Society as to himself. Mr. and Mrs. Kingdon had safely arrived at Yentai, landing on Sunday morning, October 30th. They were busily engaged in fitting up the house they had been fortunate enough to obtain.

HATTI.

Mr. Webley writes that the state of things in the Mission is more encouraging than at any former time. He baptized twice in December, and the congregations have much increased in numbers.

NORWAY.

Mr. Hubert has lately returned from a visit of ten days to Eidesvold, where he found the Church in a prosperous condition. In Christiana several persons are seeking the way of the Lord. At Krageroë several persons were baptized on New Year's day.

TURKS ISLAND.

Several meetings have been held by Mr. Rycroft and his native helpers, to raise funds for the repair of the Chapels at the various stations and for other local purposes. Considerable sums were raised at their *soirée* in Grand Cay, amounting to £40. Mr. Rycroft appeals to his friends in this country to enable him to have a bazaar at the end of this year for the above purposes.

AFRICA: JOHN AQUA'S TOWN.

Mr. Fuller has taken possession of this station, and is actively engaged in ministering the Gospel to the perishing around him. He also supplies Mortonville, besides visiting as many of the neighbouring towns as possible.

VICTORIA: AMBOISES BAY.

Mr. Pinnock rejoices to tell us that two of the most promising of his inquirers have been baptized. In the afternoon of the same day as the baptism the new Chapel was opened, in which Mr. Johnson rendered assistance; Mr. Thompson was prevented by an attack of fever.

SIERRA LEONE.

We have much pleasure in announcing the safe arrival of Mr. and Mrs. Diboll at their destination on the 10th January. The joy of the people was excessive, and a meeting for prayer and thanksgiving was held in the evening of the day of

their landing. A meeting of the Church has since been held, and arrangements made for bringing everything into order.

JAMAICA : GURNEY'S MOUNT.

A letter from the Rev. E. Randall confirms the statements already published of the great increase of crime in the island, owing to the recent depression of trade and drought. Poverty and wretchedness abound, while the Assembly adds by unwise taxation to the burdens the people have to bear.

MONTEGO BAY.

The Rev. J. E. Henderson says :—"The island is in a bad state. Wide spread poverty exists everywhere. Our House of Assembly has again increased the duties on rice, meal, and salt fish. This will add to the difficulties of the poor people, the duties on these articles, including flour, being already from 30 to 40 per cent. Our public debt increases every year, and the Governor is thwarted in his efforts to improve the state of the island."

FOUR PATHS.

Mr. Claydon says that he has never witnessed such distress since he has been in Jamaica. The privations of the people even exceed those of the cholera time. In his district whole fields of corn and yams are perfectly withered, and there had been no seasonable rains since May last. Since this was written rain has fallen in some parts of the island.

BROWN'S TOWN.

The Rev. J. Clark desires us to make known his grateful thanks for the parcels of clothing which had reached him. It enabled him to assist many of the aged poor. He mentions that rain had begun to fall, and that the hopes of the people were recovering.

HOME PROCEEDINGS.

The Revs. J. Robinson and F. Trestrail attended the Annual Services of the Hitchin Auxiliary, and R. Bion, High Wycombe, when he went on to Herefordshire, and on the subsequent week to Presteign, and other towns in Radnor. The brethren Robinson and Evans were appointed as the deputation for Scotland, and, notwithstanding the weather have fair promise of good meetings in Edinburgh, which place they reached in safety on the 18th ult. The engagements of the former will not terminate until the 29th, and the latter on the 22nd.

NOMINATION OF COMMITTEE.

We beg to call particular attention to the following notice in regard to the nomination of gentlemen eligible to serve on the Committee. It is very important that no one be nominated who is not known to be willing to serve in case he is elected. A member may nominate any number of gentlemen. The ballot list is made up of the names sent in, and they must be in the hands of the Secretaries on or before the 31st March. No name can be placed on the list after that day.

FINANCES.

It is of the utmost importance that our friends should remember to send up their contributions speedily. The account closes on the 31st, and all contributions must be in hand by that time if they are to appear in the Annual Report. We usually keep the account open three days to give time for the friends residing at a great distance to transmit what they have. But this is simply for *their* accommodation, and must not be taken as an intimation that they can be deferred for a longer period. We respectfully request the Treasurers and Secretaries of Auxiliaries to be kind enough to pay particular attention to this notice, as the absolute closing of the account on the 3rd April cannot be postponed.

We are glad to announce that most of the arrangements have been made in regard to the approaching Anniversary. The introductory prayer-meeting will be held in the Mission-house on Thursday morning, 20th April, the Rev. H. Dowsou, of Bradford, to preside. On the same evening, the Rev. J. Prichard, D.D., of Llangollen, will preach the Annual Sermon to the Welsh residents in London. On Lord's Day, the 23rd, sermons will be preached in the various Chapels in the Metropolis.

The Annual Members' Meeting will be held in the Mission-house on Tuesday, the 25th, the chair to be taken at *ten o'clock*.

On Wednesday the Annual Sermons will be preached by the Rev. George Gould, of Norwich, and the Rev. William Arthur, M.A., Secretary of the Wesleyan Mission. The Annual Public Meeting will be held in Exeter Hall, the chair to be taken by the Treasurer, Sir Morton Peto, Bart., M.P., at eleven o'clock. The Revs. C. Vince, C. Bailhache, R. Macmaster, Dr. Tidman, Secretary of the London Mission, W. Sampson, expected to arrive from Serampore, and other brethren, are expected to take part in the proceedings.

In our next number we shall be able to give a complete list of the arrangements.

The Rev. W. W. Evans, the Secretary, desires us to insert the following notice:—

BIBLE TRANSLATION SOCIETY.

The Annual Meeting will be held on Friday the 21st April, at half-past six o'clock, at Kingsgate-street Chapel, Holborn.

Rev. Thomas Evans, of Muttra, Revs. J. P. Chown, of Bradford, Rev. C. Carter, of Ceylon, and Rev. J. Robinson, of Calcutta, have already consented to speak; and A. A. Croll, Esq., J.P., has engaged to preside.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, from January 20th to February 20th, 1865.

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.	
ANNUAL SUBSCRIPTIONS.		DONATIONS.		Hampstead—	
Abethell, R., Esq.	1 1 0	A Friend, Blydon-on-		Contribs. Sun. Sch. by	
Anderson, W. W., Esq.	1 1 0	Tyne, for <i>India</i>	0 10 0	Y. M. M. A.	1 0 0
Blackmore, Rev. S.	1 1 0	Anonymous.	12 0 0	Hackney, Mare Street—	
Burls, Miss.	1 1 0	Bible Translation Society		Coll. for <i>W & O</i>	9 6 6
Carter, J., Esq., Bexley		for <i>T.</i>	150 0 0	Hackney Rd., Providence Chpl—	
Health	2 0 0	Henson, Rev. T., for <i>N P,</i>		Coll. for <i>W & O</i>	4 17 8
Cator, Rev. P.	0 10 6	<i>India</i>	0 10 6	Contribs. for Sun. Sch.	
Cozens, Mrs.	1 1 0	Houghton, R., Esq.,		per Y. M. M. A.	3 5 6
Deane & Son, Messrs.	1 1 0	Liverpool	500 0 0	Highgate—	
Edwards, Mrs. E.	1 1 0	Margo Klækers, coll. by,		Contribs. for <i>N P,</i> by	
Graham, P., Esq.	1 1 0	for <i>Rev. H. Z. Klækers'</i>		Y. M. M. A.	3 12 11
Gingell, J., Esq.	1 1 0	<i>Chapel, Chesoo</i>	2 8 8	Islington, Cross Street—	
Gurney, Joseph, Esq.	5 5 8	Sat bene si sat cito	20 0 0	Coll. for <i>W & O</i>	5 10 0
Johnson, Mr. C.	0 10 6	Society for Promoting		John Street—	
Keyte, W., Esq., Rugeley.	1 0 0	Female Education in		Contribs. for <i>China</i> ...	3 0 0
Kitson, W., Esq.	2 2 0	the East, for <i>Mrs.</i>		Kingsgate Street—	
Maliphant, G., Esq.	1 1 0	<i>Kerry's School, Intally,</i>		Coll. for <i>W & O</i>	2 0 0
Marshman, J. C., Esq.	2 2 0	by Miss R. A. Webb,		Marshgate Lane—	
Olney and Sons, Messrs.	1 1 0	Secretary	20 0 0	Contribs. for <i>N P,</i> by	
Overbury, Mr. B.	1 1 0	Wood, F. J., Esq., LL.D.	15 0 0	Y. M. M. A.	1 1 0
Pardon, Mr. B.	1 1 0	Under 10s. for <i>W & O</i> ...	0 5 0	Maze Pond—	
Peck, Brothers, Messrs.	1 1 0	LONDON AND MIDDLESEX.		Coll. for <i>W & O</i>	6 10 6
Pewtress, T., Esq.	2 2 0	Acton—		Regent's Park—	
Potter, Mrs.	1 1 0	Coll. for <i>W & O</i>	1 15 6	Col. for <i>W & O</i>	15 14 6
Price, Rev. Dr.	1 1 0	Arthur Street, Gray's Inn Road—	1 10 0	Regent Street, Lambeth—	
Rippon, Mrs.	5 0 0	Coll. for <i>W & O</i>	1 10 0	Contribs. for <i>N P,</i> by	
Smith, Eusebius, Esq.	1 1 0	Brentford Road Chapel—		Y. M. M. A.	0 10 8
Stevenson, Mrs., Black-		Coll. for <i>W & O</i>	1 12 2	Rotherhithe, Midway Place—	
head	5 0 0	Brixton Hill—		Contribs. for <i>N P,</i> by	
Taylor, James, Esq.	2 2 0	Coll. for <i>W & O</i>	5 0 0	Y. M. M. A.	4 1 0
Templeton, J., Esq.	1 1 0	Contribs. on account... ..	17 11 5	Spencer Place—	
Thompson, J., Esq.	1 1 0	Camden Road—		Contribs. on account... ..	5 0 0
Vines, C., Esq.	5 5 0	Contribs. on account... ..	28 15 6	Stepney Green Tabernacle—	
Walkden, J., Esq.	1 1 0			Coll. for <i>W & O</i>	3 7 6
Wheeler, Mr. D.	1 1 0			Upton Chapel—	
Whitehorse, J., Esq.	1 1 0			Coll. for <i>W & O</i>	5 0 0

	£ s. d.		£ s. d.		£ s. d.
Uxbridge—		DERBYSHIRE.		Stow-on-the-Wold—	
Contributions	2 18 7	Amber Row—		Coll. for <i>W & O</i>	0 17 0
Do., Sun. Sch.	1 9 7	Coll. for <i>W & O</i>	0 9 0	Tewkesbury & Westmancothe—	
Walworth Road—		Contributions	0 17 0	Contribs. on account ..	20 0 0
Contribs. on account...	21 6 2	Loscoe—		HAMPSHIRE.	
Wandsworth, East Hill—		Coll. for <i>W & O</i>	0 18 3	Ashley—	
Coll. for <i>W & O</i>	2 13 0	DEVON.		Contribs. Sun. School .	2 2 0
Westbourne Grove—		Ashburton—		Beaulieu—	
Contribs. Sun. Sch. per		Contributions	1 6 0	Contribs. for <i>NP</i>	1 0 8
Y. M. M. A., for		Bradninch—		Crookham—	
<i>NP, Delhi</i>	10 0 0	Coll. for <i>W & O</i>	0 10 0	Coll. for <i>W & O</i>	1 0 0
Do. by do., for yearly		Brixham—		Freshwater, Isle of Wight—	
support of <i>Susan</i>		Coll. for <i>W & O</i>	1 6 0	Contribs. on account ..	5 0 0
<i>Mary Lewis, Camerons</i>		Contributions	12 16 5	Romsey—	
Do. by do., for <i>School,</i>		Budleigh, Salterton—		Coll. for <i>W & O</i>	0 16 0
<i>Camerons</i>	20 0 0	Coll. for <i>W & O</i>	1 0 0	Contributions	8 18 10
BEDFORDSHIRE.		Devonport, Morice Square and		Do., for <i>NP</i>	1 2 9
Cranfield—		Fembroke Street—		Southampton, Portland Chapel—	
Contribs. for <i>NP</i>	0 7 0	Contribs. on account...	4 2 0	Coll. for <i>W & O</i>	3 0 0
Dunstable—		Medbury		Southsea—	
Contribs. on account .	29 0 0	Coll. for <i>W & O</i>	0 10 0	Coll. for <i>W & O</i>	1 15 0
Luton, Old Meeting—		Newton Abbot, East Street—		HEREFORDSHIRE.	
Contributions	25 5 9	Contribs. for <i>NP, Delhi</i> —	6 0 0	Lay's Hill—	
Sandy—		Do. Sun. Sch. for <i>NP.</i>	0 11 3	Coll. for <i>W & O</i>	0 3 0
Collec. for <i>W & O</i>	0 12 0	Do. Bible Class for		HERTFORDSHIRE.	
BERKSHIRE.		<i>W & O</i>	0 9 0	Hitchin—	
Newbury—		Torquay—		Contribs. on account...	40 0 0
Contribs. for <i>NP</i>	2 1 6	Contribution	3 0 0	Markyate Street—	
Sunninghill—		DORSET.		Contribs. for <i>NP</i>	2 11 7
Coll. for <i>W & O</i>	0 7 0	Childe Okeford—		St. Alban's—	
Contributions	2 3 2	Coll. for <i>W & O</i>	0 8 0	Contribs. for <i>NP</i>	4 14 0
Do., for <i>NP</i>	1 12 2	Weymouth—		HUNTINGDONSHIRE.	
Wallingford—		Contributions	0 13 2	Offord—	
Coll. for <i>W & O</i>	3 2 6	Do. Sun. Sch.	11 19 7	Contribs. Sun. Sch. for	
Wokingham—		DURHAM.		<i>NP</i>	0 6 9
Contribs. for <i>NP</i>	1 0 4	Middleton, Teesdale—		Spaldwich—	
BUCKINGHAMSHIRE.		Coll. for <i>W & O</i>	1 0 0	Coll. for <i>W & O,</i>	
Aslett—		Stockton-on-Tees—		moiety	0 11 6
Contribs. for <i>NP</i>	0 10 0	Contribs. for <i>NP</i>	1 2 0	KENT.	
Fenny Stratford—		ESSEX.		Belvidere—	
Coll. for <i>W & O</i>	1 0 0	Braintree—		Contribution	0 10 6
Great Misenden—		Contribution	0 5 0	Borough Green—	
Coll. for <i>W & O</i>	1 10 0	Harlow—		Contribs. for <i>NP</i>	0 7 6
Haddenham—		Coll. for <i>W & O</i>	1 10 0	Deal—	
Coll. for <i>W & O</i>	0 10 0	Contribs. for <i>NP</i>	2 14 3	Collec. for <i>W & O</i>	1 7 0
Wraybury—		Rayleigh—		Do., for <i>T</i>	1 13 8
Contributions	7 2 6	Coll. for <i>W & O</i>	1 10 0	Contributions	10 0 6
CAMBRIDGESHIRE.		Waltham Abbey—		Edenbridge—	
Burwell—		Contribs. on account .	25 5 0	Coll. for <i>W & O</i>	1 0 0
Coll. for <i>W & O</i>	0 7 0	GLOUCESTERSHIRE.		Contributions	4 16 3
Caxton—		Cirencester—		Eythorne—	
Coll. for <i>W & O</i>	0 12 3	Contribs. for <i>NP</i>	0 10 8	Coll. for <i>W & O</i>	1 0 0
Contribs. for <i>NP</i>	0 10 9	Coleford—		Foots Cray—	
Haddenham—		Coll. for <i>W & O (moiety)</i>	1 5 0	Coll. for <i>W & O</i>	1 0 0
Coll. for <i>W & O</i>	1 7 10	Contribs. Sun. Sch. for		Gravesend, Windmill St.	
Contributions	10 13 0	<i>NP</i>	3 7 1	Contribs., moiety	11 13 8
CHESHIRE.		Eastington Chapel, Nupend—		Maidstone, Bethel—	
Birkenhead (Welsh)—		Contribs. Sun. Sch. for		Contribs. Sun. School .	2 6 6
Contribs. for <i>NP</i>	1 18 11	<i>NP</i>	1 2 4	Margate—	
Chester—		Lechlade—		Coll. for <i>W & O</i>	3 0 0
Contribs. Sun. Sch. for		Contribs. for <i>NP</i>	0 10 0	Meopham—	
<i>NP</i>	2 7 4	East Gloucestershire Auxilliary—		Contributions	10 0 0
CORNWALL.		Contribs. on account		Tenterden—	
Falmouth—		by R. Comely, Esq. ...	25 0 0	Contribs. for <i>NP</i>	0 7 6
Contribs. on account...	11 0 0	Malseyhampton—		LANCASHIRE.	
Looe—		Contribs. for <i>Support</i>		Ashton-under-Lyne—	
Contribs. for <i>NP</i>	0 10 0	of <i>Females released</i>		Contribs. for <i>NP</i>	1 3 3
		from <i>bondage, Camerons</i>		Birkenhead, Grange Lane—	
		5 0 0	Coll. for <i>W & O</i>	3 17 6
		Parkend—			
		Coll. for <i>W & O</i>	0 10 0		

£ s. d.		£ s. d.		£ s. d.		
Blackpool—		SHROPSHIRE.		Harbury Southam—		
Coll. for W & O.....	1 2 9	Pontesbury—		Contribs. for N P.....	0 8 6	
Contribs. for N P.....	1 17 3	Coll. for W & O.....	0 10 4	WILTSHIRE.		
Colne—		Shrewsbury, St. John's Hill—		Aldbourne—		
Coll. for W & O.....	2 1 0	Coll. for W & O.....	1 14 0	Contribs. for N P.....	0 12 0	
Liverpool, Athol Street (Welsh)—		SOMERSETSHIRE.		Devizes—		
Contribs. Sun. Sch., for		Beckington—		Coll. for W & O.....	3 0 0	
N P.....	1 15 9	Coll. for W & O.....	1 7 6	New Swindon—		
Ditto, Soho Street—		Barnham—		Coll. for W & O.....	1 8 9	
Contributions.....	0 10 0	Contribs. for N P.....	1 0 0	Ditto, Welsh Church—		
Manchester—		Crewkerne—		Contribs. for N P.....	0 8 3	
Contribs. on account.....	100 0 0	Collection.....	3 3 0	Westbury Leigh—		
Ditto.....	0 7 0	Croscombe—		Coll. for W & O.....	1 3 2	
Ditto, Granby Row—		Contribs. for N P.....	0 10 9	WORCESTERSHIRE.		
Contribs. for N P.....	2 0 0	Frome, Sheppards Barton—		Broomsgrove—		
Rochdale—		Contribs. for N P.....	1 8 2	Contributions.....	19 0 6	
Contribs. for N P.....	7 17 3	Isle Abbots—		Evesham—		
Stretford, Union Ch., Town Hall—		Contributions.....	1 5 0	Contribs., balance.....	4 6 10	
Contributions.....	10 7 0	North Curry—		Shipton-on-Stour—		
LIECHESTERSHIRE.		Coll. for W & O.....	1 0 0	Coll. for W & O.....	1 0 0	
Hinckley—		Contributions.....	2 4 6	Contributions.....	0 5 2	
Coll. for W & O.....	0 6 0	Paulton—		Do., for N P.....	1 6 1	
Leicester, Belvoir Street—		Coll. for W & O.....	1 0 0	YORKSHIRE.		
Contribs., Balance.....	21 12 2	Contribs. for N P.....	2 8 6	Bradford—		
Do., Donation.....	7 0 0	Shepton Mallet—		Contribs. for N P.....	0 10 0	
LINCOLNSHIRE.		Contribs. for N P.....	0 12 4	Gildersome—		
Horncastle—		Taunton—		Coll. for W & O.....	1 0 0	
Coll. for W & O.....	0 10 0	Contributions.....	8 2 5	Keighley—		
Horsington—		Watchet and Williton—		Coll. for W & O.....	0 10 0	
Contribs., Moiety.....	1 9 0	Contributions.....	4 18 3	Lockwood—		
Kirmington—		Do., for N P.....	1 5 6	Contribs. for N P.....	2 2 3	
Contribs. for N P.....	0 5 1	Wellington—		Masham—		
NORFOLK.		Coll. for W & O.....	2 12 0	Coll. for W & O.....	0 18 6	
Bacton—		Wincanton—		Middlesborough—		
Contribs. for N P.....	1 0 0	Coll. for W & O.....	0 10 0	Contribs. for N P.....	0 16 0	
East Dereham—		Winscombe—		Rawdon—		
Contributions.....	8 8 6	Collec. for W & O.....	1 10 0	Coll. for W & O.....	7 3 0	
Worstead—		Contribs. for N P.....	1 10 0	Contribution.....	0 10 0	
Contributions.....	3 0 0	Less expenses.....	0 6 6	Rishworth—		
Yarmouth—			36 7 11	Contribs. for N P.....	1 10 0	
Contribs. for N P.....	0 17 0		0 6 6	Scarborough—		
NORTHAMPTON.			36 1 5	Contribs. Sun. Sch. for		
Bugbrook—		STAFFORDSHIRE.		N P.....	1 16 0	
Coll. for W & O.....	1 0 0	Coseley, Providence Chapel—		Do. Burneston Sch. ...	1 2 6	
Bythorne—		Coll. for W & O.....		0 14 6	Skipton—	
Contribs. for N P.....	0 15 0	SUFFOLK.		Contributions.....	5 19 9	
Guilsborough—		Aldborough—		Do., Juvenile.....	2 3 3	
Coll. for W & O.....	0 16 4	Coll. for W & O.....		Snapes—		
Contribs. for N P.....	2 3 6	Contributions.....		4 18 11	Contributions.....	
Helmdon—		Do. for N P.....		2 6 1	4 5 0	
Coll. for W & O.....	0 7 0	Lowestoft—		York—		
Kingshorpe—		Contributions.....		15 12 9	Contribs. Sun. Sch. for	
Coll. for W & O.....	6 7 6	Rattlesden—		N P.....	0 14 1	
King's Sutton—		Coll. for W & O.....		1 0 0	NORTH WALES.	
Contribs. for N P.....	1 7 0	Stradbroke—		ANGLESEA.		
Roads—		Coll. for W & O.....		1 0 0	Holyhead—	
Coll. for W & O.....	1 3 6	Wetherden—		Contribs. for N P.....	0 6 9	
Weston—		Coll. for W & O.....		0 12 7	DENBIGHSHIRE.	
Coll. for W & O.....	0 10 1	Wiston—		Contribs. for N P.....	0 8 0	
NOTTINGHAMSHIRE.		SURREY.		Brymbo Tabernacl—		
Nottingham, George Street—		Kingston-on-Thames—		Coll. for W & O.....	0 5 0	
Coll. for W & O.....	2 2 0	Coll. for W & O.....		Moss Salem—		
Southwell—		Contribs. for N P.....		0 2 6	Contribs. for N P.....	
Coll. for W & O.....	0 12 0	Redhill—		0 6 6	Wrexham—	
OXFORDSHIRE.		SUSSEX.		Donation.....	0 15 0	
Charlbury—		Battle, Zion Chapel—		Contribs. Sun. Sch. ...	4 13 6	
Contribs. for N P.....	0 17 6	Coll. for W & O.....		MONTGOMERYSHIRE.		
Oxford, New Road—		Contributions.....		6 15 0	Newtown—	
Contributions.....	23 14 2	Do. for N P.....		1 4 4	Coll. for W & O.....	
Bolright—		Dunchnrch—		1 3 0		
Contributions.....	0 8 0	Contributions.....				

SOUTH WALES.		£ s. d.		£ s. d.		£ s. d.	
BRECONSHIRE.							
Beaufort—							
Contribs. Sun. Sch. for							
NP	0	11	6				
Brecon, Kensington Chapel—							
Contribs. for NP	4	7	0				
Hay—							
Collec. for W & O	0	5	0				
Pontsenney—							
Contribs. for NP	0	13	3				
CARMARTHENSHIRE.							
Pembrey Tabernacle—							
Contributions	8	0	9				
Wetland, Nazareth—							
Coll. for W & O	0	4	0				
Contributions	4	7	0				
GLAMORGANSHIRE.							
Bridgend, Hope Chapel—							
Coll. for W & O	1	0	0				
Contributions	3	5	10				
Do., for NP	0	15	0				
CARDIFF, PATEL—							
Coll. for W & O	1	0	0				
Contribution	5	0	0				
GWAELODYGARTH—							
Contributions	0	7	2				
LLANDOGH—							
Contribs. for NP	1	9	5				
RHONDDA—							
Contribs. Sun. Sch. for							
NP	0	10	4				
SPELTERS MALSTEY—							
Contributions	3	1	6				
MONMOUTHSHIRE.							
Llavihangel Crucorney—							
Coll. for W & O	0	11	6				
By a printer's error, Acknowledgment in Jan. Herald, was 12s., it should have been £5 12s.							
SCOTLAND.							
ELGIN—							
Contribs. for NP	1	19	2				
IRELAND.							
CARRADERY—							
Coll. for W & O	0	6	0				
PORTADOWN—							
Contribs. for NP	1	7	3				
TANDARAGEE—							
Contribs. for NP	0	19	2				
FOREIGN.							
SWITZERLAND, BERNE—							
Contribs. for Rev. J. Wenger's N.P. Calcutta, by Dr. Bloesch							
	21	13	6				

JAMAICA DISTRESS RELIEF FUND.

The following sums have been received on account of this Fund, from January 20th to February 20th, 1865.

Smith, W. L., Esq., St. Alban's	10	0	0	Rose, Mr. T., St. Ives	1	0	0
Morgan, E., Esq., Newtown	5	0	0	Hunts	1	0	0
A Friend	1	1	0	Beckington, by Rev. W. Cloake	1	3	0
Marks, Rev. S., Cambridge	1	0	0	Beaulieu, by Rev. J. B. Burt, B.A.	2	1	4
Freshwater, l. of Wight, by Rev. W. W. Martin	0	14	0	Acworth, Rev. Dr., Scarborough	2	10	0
Boxmoor, by Rev. H. C. Leonard, M.A.	9	11	2	Fennings, Alfred, Esq., West Cowes	1	1	0
Pisgah Pyle, by Rev. B. James	0	11	0	Wrexham, by Rev. J. Lyon	1	15	0
Stirling, by Rev. J. Culross, A.M.	4	0	0	Pewtress, Thomas, Esq., London	1	0	0
Yelling, by Rev. W. Giddings	1	10	0	Sarratt, by Rev. G. Warne	3	5	0
Kenninghall, by Rev. J. Sage	2	5	0	Millar, Richard, Esq., Brixton Hill	5	0	0
Russell, Rev. J., Blackheath	15	0	0	Cripp, Rev. T. S., Bristol	2	0	0
Do. for Rev. G. Milliner	5	0	0	Vellacott, W., Esq., Barnstaple	2	2	6
Norwich, Surrey Road, by Rev. B. Govett, A.M.	2	3	6	Edminson, Robert, Esq., Bradford-on-Avon	2	5	0
Watson, Mrs., Edinburgh	5	0	0	Postle, Mrs., Torquay	2	0	0
H. B. X.	1	0	0	A Friend, Torquay	5	0	0
Medwin, M., Esq., Clapham	3	3	0	G. M. T.	5	0	0
Sully, J. W., Esq., Bridgwater	5	0	0	Paul, T. D., Esq., Leicester	10	0	0
Goodman, T., Esq., Royston	1	0	0	Shrewton, by Rev. C. Light	2	6	8
Hiffe, Mr. T., Northampton	0	10	0	Goudhurst, by Rev. J. J. Kendon	0	14	6
Boroughbridge, by Rev. T. Baker	3	8	6	St. Ninlan's, Stirling, by Rev. J. Robertson	1	0	0
Macdougall, Miss, Makerston, by Rev. J. Watson	2	0	0	Kelsall, H., Esq., Rochdale	20	0	0
Paisley, by Rev. T. W. Macalpine	5	0	0	Kemp, G. T., Esq., Rochdale	10	0	0
Worcester, by George Grove, Esq.	14	0	0	Sheppard, J., Esq., Frome	3	0	0
Blomfield, Rev. J., London	0	10	0	Banbury, by Rev. G. St. Clair	0	9	0
Two Friends	2	0	0	Brentford, by Mr. Colton	3	9	0
Broughton, by Rev. J. F. Smith	3	3	6	Regent's Park, by J. Thompson, Esq.	23	2	8
				Lower Edmonton, by J. P. Bacon, Esq.	5	15	0
				Gamlingay, by Rev. E. Manning	2	19	3
				M	1	1	0
				Preston, Pole Street, by Rev. R. Webb	2	15	0
				Peterborough, Gen. Bap. Chapel, Westgate, by Rev. Thos. Barras	1	8	0
				Keyte, W., Esq., Rugeley	0	10	0
				Wilson, J., Esq., Sheffield	5	0	0
				Blair, Mrs., Bridge of Allan	10	0	0
				Gt. Brickhill, by Mr. J. Deverell	3	10	0
				Haddon, Miss, Dover	1	0	0
				Haddon, Mrs.	0	10	0
				Stearns, Rev. Dr., Rickmansworth	2	0	0
				St. Austell, by Rev. R. Sampson	5	3	0
				Dorchester and neighbouring villages, by Rev. E. Merriam	4	7	10
				Bacup, by Rev. J. G. Hall	0	11	0
				South Lopham, by Rev. R. Harvey	0	5	9
				Milton, by Miss Dent	4	5	6
				Ditto, from paintings of late Miss Rolleston, writer of "Maggaroth"	1	5	0
				Corsham, by Rev. T. M. Iud	1	5	4
				Tandaragee, by Rev. J. Taylor	0	14	8
				Abbey Road, St. John's Wood, by Rev. W. Scott	11	10	0
				Kingsford, Mr., Dover	1	0	0
				Liverpool, Old Swan, by Rev. J. Turner	5	6	0
				Frome, Badcox Lane, by Rev. W. Burton	2	10	0
				Wokingham, by Mr. G. Scorey	9	0	0
				Adams, Miss, Exeter	1	0	0
				Budleigh, Salterton, by Rev. T. Collings	1	2	0
				Foulsam, by Rev. W. F. Gooch	2	5	0
				"Devon, Devon"	5	0	0
				Anonymous	0	10	0
				Breed, Mr. J., by Rev. W. A. Blake	1	0	0
				St. Neots, by J. Stead, Esq.	9	2	6

£ s. d.	£ s. d.	£ s. d.			
Scarborough, by Rev. Dr. Evans	12 0 0	Maesteg Tabernacle, by Rev. D. Griffiths	0 11 0	Pinchbeck, by Rev. J. Staddon	0 7 6
Powell, John, Esq., Benson	2 0 0	Pritchard, Rev. Dr., Llangollen	0 10 0	Edinburgh, Bristo Place, by Rev. R. Anderson	12 7 2
Stowe, G. S. Esq., Cardiff	1 0 0	Crieff, N. B., by Mr. J. Douglass	0 16 3	Crookham, by Rev. W. Webster	1 0 0
Newton Abbot, East Street, by Rev. Thomas Cannon	4 0 0	Cosley, Providence Ch., by Rev. J. Maurice	4 12 7	Watford, by J. J. Smith, Esq.	24 8 0
Thornbury, by Rev. J. Matthews	1 12 6	Rippon, Mrs.	10 0 0	W. B., Eveham, by Mr. C. Warmington	1 0 0
J. B.	5 0 0	Brixton, New Park Road, by W. H. Millar, Esq.	23 10 0	Cambridge, Zion, by Rev. J. Keod	3 10 0
Hackney, Mare Street, by G. B. Woolley, Esq.	37 5 3	Davies, Rev. Dr., Regent's Park	0 10 0	Blackwater, by Mr. G. Scory	4 1 0
Bishop Stortford, by Rev. B. Hodgkins	1 18 8	Metropolitan Tabernacle, by Rev. C. H. Spurgeon	100 0 0	Stradbroke, by Rev. H. Platten	5 0 0
Huntingdon, by Rev. J. H. Millard, B.A.	11 10 6	Little Hadham	0 3 0	Kirkcaldy, by Rev. N. Lockhart	2 10 0
Foot's Cray, by Rev. W. Fremlin	10 0 0	Long Buckby, by Rev. T. Rose	4 2 0	Rye, Sussex, by Rev. W. Teall	0 5 0
Stevenson, Mrs., Blackheath	20 0 0	Cardiff, Tredegarville, by Mr. White	2 12 9	Norwich, Providence Chapel, Pitt Street, by Mr. F. Breeze	1 8 6
Price, Chas., Esq., London Over, by Rev. J. Shaw	2 0 6	Devonport, Hope Chapel, by Rev. T. Horton	10 0 0	Burnham, by Rev. W. Dinns	2 18 0
Rouse, Mrs., Chudleigh	5 0 0	Ringstead, by Rev. W. Kitchen	3 12 6	Warwick, by Rev. F. Overbury	2 0 0
Irfacombe, by Rev. J. E. Taylor	2 13 6	Brighton, Queen Square, by Rev. Jos. Wilkins	9 0 0	Carrickfergus, by Mr. D. Pasley	0 17 0
Harlow, by Rev. F. Edwards, B.A.	6 1 6	Helmsdon, by Rev. W. Hedge	1 0 0	Rev. S. Blackmore, Bardisland	2 10 6
Newcastle, Bewicke St., by H. Angus, Esq.	21 0 0	Morley, Mr. F., Tuxford	1 0 0	Aldborough, by Mr. E. G. Wills	3 7 7
Frome, Sheppards Barton, by Rev. T. G. Rooke, B.A.	5 0 0	"Alfred"	1 0 0	Under 10s.	2 4 10
Yeovil, A Friend	0 14 6	Barnstaple, by Rev. J. R. Wood	5 16 4		
Castlehold, I. of Wight, by E. J. Upward, Esq.	1 10 0	Earp, H. W., Esq., Melbourne, Derby	5 0 0		
		Montacute, by Rev. R. Kerr	4 0 0		
		Chard, by Rev. E. Edwards	7 10 0		
					£734 5 7

FOREIGN LETTERS RECEIVED.

AFRICA—AMBOISE BAY, Pinnock, F., Dec. 26th.
 CAMEROONS, Fuller, J. J., Dec. 29th and 30th; Saker, A., Dec. 30th; Smith, B., Dec. 28th.
 STERRA LEONE, Diboll, J., Jan. 18th and 21st.
 ASIA—AGRA, Broadway, D. P., Dec. 21st.
 BARISAL, Martin, T., Dec. 26th.
 CALCUTTA, Lewis, C. B., Jan. 5th; Pearce, G., Feb. 8th; Robinson, R., Jan. 4th.
 CRITTAGONG, McKenna, A., Dec. 17th.
 COLOMBO, Allen, J., Dec. 30th; Ferguson, J., Dec. 18th.
 CUTWA, Reed, F. T., Jan. 6th.
 DELHI, Mussah Imam, Jan. 3rd; Smith, J., Dec. 1st and 22nd; Williams, J., Dec. 31st.
 DINAGEPORE, Parsons, J., Dec. 9th.
 GAMPOLI, Piggott, H. R., Jan. 2nd and 10th.
 HOWRAH, Morgan, T., Jan. 2nd.
 JESSORE, Hobbs, W. A., Dec. 31.
 KANDY, Waldoek, F. D., Dec. 28th.
 KHOOLENEAH, Johnson, E. C., Jan. 2nd.
 MONGHUR, Edwards, E., Dec. 21st.
 NADAINGUNGK, Supper, F., Dec. 31st.

POONAH, Cassidy, H. P., Dec. 13th.
 SERAMPORE, Sampson, W., Feb. 8th; Trafford, J., Nov. 18th.
 SEWRY, Williams, J., Dec. 26th.
 YENTAI, Kingdon, E. F., Nov. 18th; McMechan, W. H., Nov. 30th.
 EUROPE—FRANCE, GUINGAMP, Bouhon, V. E., Jan. 20th.
 WEST INDIES—BAHAMAS, NASSAU, Dvay, J., Jan. 13th.
 TURK'S ISLANDS, Rycroft, W. K., Jan. 3rd.
 HATTI, Webley, W. H., Jan. 6th and 20th.
 PORT-AU-PRINCE, Baumann, W., Jan. 7th.
 TRINIDAD, Gamble, W. H., Jan. 6th; Law, J., Jan. 27.
 JAMAICA—BLACK RIVER, Barrett, J., Jan. 23rd.
 BROWN'S TOWN, Clark, J., Jan. 23rd.
 GURNEY'S MOUNT, Randall, C. E., Jan. 19th.
 MONTEGO BAY, Barrett, J., Jan. 6th; Henderson, J. E., Jan. 19th.
 MOUNT CAREY, Hewett, E., Jan. 23rd.
 RIO BUENO, East, D. J., Jan. 6th and 17th.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends for clothing, &c., for the relief of the distress in Jamaica.

Friends at Baptist Church, Bristo-street, Edinburgh.
 Rev. S. Lillicrop, Windsor.
 Rev. W. Stott, Abbey-road Chapel, St John's-wood.
 Rev. George Storey, Wokingham.
 Mr. B. Bickle, St. Leonard's-on-Sea.
 Mr. P. Phillips, Litchfield.

Messrs. Vawser & Son, Cambridge.
 "Friends at Watford."
 Rev. B. Hodgkins, Bishop's Stortford.
 Rev. J. Wilkins, Brighton.
 Rev. W. Kilpin, Birchington.
 Rev. Dr. Evans, Scarborough.

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