

# THE MISSIONARY HERALD.

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## PHASES OF HINDUISM.

In the early years of English connection with India, it was generally affirmed by the opponents of Christian missions that the religious system of the Hindus was not only the most ancient religion of the world, but also the most unchangeable. It was the height of folly to attempt its overthrow, since it was rooted in the prejudices, the institutions, and the laws of the people, with a compactness of strength that ages of unchallenged supremacy had rendered invulnerable. For a long time the ancient writings of the Hindus, the Vedas, were sealed books to the learned; and with the reverence with which ignorance regards the unknown, they were supposed to contain mysteries of knowledge and philosophy, that lifted the Hindu system to the highest place among the products of the human mind.

The charm is now broken. The rugged deserts of the Sanskrit tongue, in which these wonderful mysteries were hidden, have been penetrated, and Hinduism is found to be human in its errors as in its truth, in its weakness as in its strength. Mistakes, physical and mental, characterise its science and philosophy; while throughout its long career there are abundant proofs of incessant change. Many are the phases through which religious thought and worship have passed, while the present forms of Hinduism are not only of late origin, but the most degrading of all.

The earliest Shastres exhibit the Hindu people as attached to nature worship. Under the names of Agni fire was worshipped; of Surya, the Sun; of Maruts, the winds. Agni was the chief divinity, being regarded as the principle of animal life, and the vitalizing power of the vegetable world. Underlying these various objects of worship there was the idea of a common soul of the world, of which all nature was an emanation; thus laying deep in the first ideas of the people the elemental principles of Pantheism. During this period the institution of caste was established, which in its primary form seems to have been a rule of separation between the aboriginal races of Hindustan and the Aryan people (the original name of the Hindus), by whom they were conquered. The Brahmin caste was devoted to the functions of legislators and priests.

There are traces of an early conflict between the lower castes and the Kshetryas, who abused their power and violated the laws of the Brahmins; it issued in the almost total destruction of the ruling caste and the complete establishment of Brahminical influence. Then philosophical systems sprung up of a sceptical character which damaged the authority of the Vedas, some of them denying the existence of a supreme ruler of the world, and of any spiritual being whatever.

Amid the confusion thus occasioned arose Sakya Muni, the founder of

Buddhism. He had been trained in the Brahminical creed ; but, dissatisfied with its principles and its theology, he cogitated a new system, which soon attained such gigantic proportions as to threaten the very existence of Brahminism. He denied the authority of the Vedas, and renounced caste. He proclaimed the moral equality of men, and gave a peculiarly ethical character to his doctrines. His opinions were adopted with enthusiasm and found most ardent propagators. In a few centuries Buddhism covered Hindustan with its pagodas, constructed with marvellous skill its chaityas or temples, and has left to modern times some of the most remarkable architecture that any land can show. It made its way from Central India to all parts of Hindustan, overflowed the islands of the Archipelago, and finally conquered Thibet and China, where it still exists in a vigorous condition, but shorn of its pristine strength.

About the beginning of the present era Brahminism enjoyed a revival. The Vedas found an advocate and expounder in a man named Joimini. New Shastres were written, and gradually, with new views of nature and God, came new divinities. Now we begin to hear of the pranks of Krishna, of the incarnations of Vishnu, of the bloody rites of Durga and Kali. Caste resumed its sway. A mortal conflict ensued between the rival priests of Brahma and Buddha, which ended in the slaughter of myriads of Buddhists, the overthrow of their temples, the re-establishment of Brahminism, and the almost entire extirpation of the creed of Buddha.

The Puranas were next written, and the worship of Shiva became the predominant form of faith. The obscene lingam was chosen as his representative, and the immoralities which characterize modern Hinduism found a congenial soil in which to root themselves and grow. The entrance of Islamism into India in the tenth century checked, in some measure, the growth of Shivaism. Great numbers of Hindus became Mahommedans, while in many places their worship was proscribed and their idols destroyed. Still seven-eighths of the population continued idolaters, and among them the degradation which idolatry entails continued to increase.

But in the very bosom of Hinduism numerous sects have arisen, which more or less refuse to acknowledge the leading tenets of Brahminism. The sects of Vishnu and Shiva divide the great body of the Hindus into two antagonistic parties, while smaller sects deny caste altogether, and refuse the restraints in food and modes of living that the Brahmins impose. Perhaps the most widely successful of these sectaries was Raman Jee, and after him his disciple, Kubeer Punthi. The followers of Kubeer are very numerous in the north-west, and from among them many converts have been made to Christianity. Kubeer assailed both the creed of the Hindus and the Moslems. He refused exclusive adoration to any divinity, and would not observe the superstitious practices encouraged by the priests. His disciples usually meet for worship at night, when they sing hymns in praise of light and purity, and in honour of their founder. They eat together in token of their equality and in contempt of the usages of caste. Publicly they often conform to the customs of their countrymen ; but among themselves they observe the humane and moral principles of their founder. So free are their hymns from error or wrong sentiment, that Christian converts from among them not seldom continue to use the hymns, substituting only the name of Christ for that of Kubeer. From the teachings of Kubeer also sprang the Sikh faith, and his doctrines constitute the basis of the belief of that powerful sect.

Bengal, too, has had its reformer in the person of Chaitunya, who insisted

on the preference of faith to works, that all men may participate in the sentiments of faith and devotion, and that members of all castes become pure by such faith. He laid great stress on devotion to Krishna, which dispenses with all ceremonies and rites, and at whose festival caste itself becomes for the time a thing of nought.

It thus appears that Hinduism is far from being that unchangeable thing it was represented to be. Even the system of caste has found successful innovators, and multitudes of Hindus have broken its requirements and set at defiance its bonds. We now see Hinduism in the presence of Christianity. Already its adherents find it necessary to make modifications in their belief and in their practices of worship. In Brahmoism, as it is called, there is an attempt made to reconcile the old principles of the Vedas with modern science and enlightenment. But no modification will save Hinduism. Erroneous in its foundation, it cannot stand in the presence of truth. The downfall may be long preparing, but in the numerous changes it has undergone Christians may see the certainty of its final overthrow, and that it possesses no innate strength or permanent power, by which to resist the forces of change that are pressing upon it from every direction.

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### THE PRESTIGE OF VICTORY.

BY THE REV. R. P. MACMASTER.\*

Soldiers, as they march to meet their enemies, and win new honours to their arms, know how animating it is to have the prestige of victory; and we cannot forget that we have the prestige of victory in that bloodless, blessed warfare to which we are summoned by the King of Hearts. There have been noble conquests in every missionary field; and now there are chapters worthy to be placed as an uninspired appendix to "the Acts of the Apostles." Slavery has been abolished in Jamaica; Madagascar, like the lost silver piece, has been wiped from its foul abominations, and made to shine with the image and superscription of the great King; cannibalism has come to an end in Fiji, the Hervey Islands, and other districts of the heathen world; suttee, infanticide, and human sacrifices are no longer legal in India, and perpetual widowhood, with its attendant horrors, is no longer a necessity to the teeming myriads of that vast empire. And while great evils have been abolished, saving truth has been extensively circulated, and immortal souls have, in great numbers, been saved. Wherever the messengers of the churches, the agents of Jesus, have gone, they have made converts to the faith of Christ, converts who, with the gentleness of little children, the charity of true believers, and the zeal of Christian apostles, are adorning the doctrines of God our Saviour. Now when men ask us, Where are the fruits of your missionary efforts? We can meet them as the friends of liberty, of civilization, of education, of bible-translation, or fully and emphatically as the friends of Jesus, and show them fruit vast in variety, bright with promise, and by no means small in measure. And if no such signs had followed the labours of our missionaries, still we should see the bow of covenant-love spanning the entire arch of time; and, looking upon that beautiful and assuring symbol, our prospects would be as bright as the promises of God could make them. Men, indeed, promise in the glow of to-day's love, and in the flush of to-day's strength, only to regret their rashness when their love's glow has gone by, and the flush of their strength has been spent. But the glow of God's love, like his own existence, is from everlasting to everlasting; the flush of His strength, like His mercy, endureth for ever; and, therefore, his promises, though as full as the ocean, and as bright as the sun, are as certain and settled as the eternal throne.

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\* From his speech at Exeter Hall.

## A MISSIONARY VISIT TO PUBNA, IN BENGAL.

BY THE REV. W. A. HOBBS.

October 19.—About nine o'clock this morning my boatman gave a shout which fairly startled me. They had sighted Kooshtec, and in less than an hour we were there. I immediately found my way to the Christian parah. Goggon did not return from his morning labour until half-past ten. He seems very happy at Kooshtec, and is evidently the right man in the right place. He speaks freely to both English and natives, and is beloved by all who know him. He had two converts reading at the parah, one of whom he expected to baptize in a few days. Having made arrangements for the whole five of us to go to the bazaar in the afternoon, I returned to the boat, where I got into conversation with a man bathing at the ghat, pointing out to him the vanity of his vain genuflections, mutterings, &c., whilst he lived alienated from God, and constantly engaged in law-suits with his fellow-man.

At four we went to the chief bazaar. Goggon and I stationed ourselves at one end, and the other three brethren went to the opposite end. I presume that the people here have heard the Gospel preached many times, and have become somewhat indifferent to it, for they came together very slowly, and exhibited no particular interest, although the address delivered by Goggon was both affectionate and impressive.

Early the next morning we left Kooshtec for Pubna. I had heard that it was one of the most idolatrous towns in Bengal, and I longed to see it. We then pushed on to the bazaar, went through it with a band of wondering natives at our heels, selected a favourable standing place, and preached until the chilly night air blowing on our heated faces admonished us that it would be wise to desist.

The next morning, accompanied by Goggon, I went to one of the principal Pujá bāris (houses set apart for the worship of the gods), and as I had never been at such a place before, and was much instructed by what I saw and heard, I proceed to give you a brief narrative.

The Pujá bāri was situated at one end of a large courtyard, which was surrounded by a high wall, and covered over with an awning. The house itself was mean enough to look at, but the idols were very handsome and large, and must have cost a great deal of money. They were ranged in a group, forming half a circle. In the centre stood Doorga (painted yellow), with her right foot upon a lion, and her left foot upon a prostrate demon (a bright blue one), whilst underneath the demon lay a dead buffalo, on which, apparently, the demon used to ride. The ten arms of the goddess were outstretched, most of the hands grasping some instrument of destruction or object of terror. On her left stood Sharashate, the goddess of eloquence (white), and to the left of Sharashate a very symmetrical figure (yellow) intended to represent Kartick, the son of Doorga, maintained by Hindus to have been the most beautiful person that has ever lived in the world. To the right of Doorga stood Luckkee, the goddess of fortune (yellow), and to the right of Luckkee, an eccentric, stupid-looking idol, with an elephant's face, worshipped by the Hindus as Gunesh, the god of wisdom.

My reflections were brought to an abrupt termination by a band of musicians, who, attended by a vast crowd, rushed into the courtyard and began their performance, and, what a performance! Imagine a number of people beating drums, sounding triangles, blowing tin pipes, and banging tin kettles, and you get an approximate idea.

At the first sound of the instruments the men and boys began to dance; as the music increased in loudness and quickness they kept pace with it, and at length danced and leaped about most furiously. Suddenly one boy, darting up to another, seized him by the feet, and threw him heavily on the ground. This action having been imitated by four or five others, the band ceased playing, and began to make a collection among the crowd. Some gave them fruits, others pice, and one or two threw them a new cloth. Having got all they could, they went off to another Pujá bāri.

When these rough games had concluded, we told the priest that we would like to tell them something about the Christian's religion. He said it was not an appropriate season, and he did not wish to hear. The Hindus were satisfied with their religion and why did we wish to make them unsettled. It was great injustice. We told him that he was not speaking sincerely, that he was far more concerned about the emoluments connected with his office than he was about the excellence of the Hindu religion. He said, laughingly, perhaps so; however, be that as it may, I see that you are not ignorant, and, therefore, I will argue with you for a short time. We found him a most keen debater, and, for a priest, very frank. He admitted at the outset that the idols were perfectly helpless, and that the ceremony of pretending to give life to them was sheer deceit. But, said he, God is a shapeless spirit, and we do not know what spirit is. We are unable to bring our minds to worship that which we cannot comprehend, therefore we make idols according to the various ideas which we have of God. If in this we do wrong God will forgive us, for he is very kind and knows that our motives are good. We do not in reality worship the idols, but the one great God that our various idols represent. After he had said all he wished to say, Goggon replied to him in one of the most calm and masterly speeches that I have ever heard among Bengalees.

The priest was silenced, he confessed that Goggon had vanquished him, and listened with attention to a few remarks which I subsequently made. But when the subject was pressed home upon him, if you are convinced of the sin of idolatry why continue to mislead the people? Alas! we found it was his source of maintenance and that he was resolved to cling to it to the last.

In the afternoon we went to visit a native doctor, who was said to be favourably disposed to Christianity. We found him nearer to the kingdom of heaven than we anticipated. He hated the Hindu religion, had read extensively about Christianity, and said that if he could only bring himself to receive the doctrine of Christ's divinity he should reckon himself a Christian. He spoke English very gracefully, had a female school of fifty children in his house, and to show me that he was superior to the superstition and hypocrisy of his countrymen, invited us both to his humble home to dine. He was very urgent for a mission to be established at Pubna, stating that no one ever preached the Gospel from Pubna to Rampore Bauleah (120 miles north). He bought a Bible and a number of Gospels for gratuitous distribution, and when I expressed my surprise that he should take such an interest in a religion, the divinity of which he denied, he replied, Sir, I do not say that Christ was not divine, I am only sorry that I cannot believe him to be so. Returning home saw Mandari and Madhub preaching to a group, which at one time numbered about 150 persons.

Before leaving Pubna we endeavoured to ascertain the cost of all the Pujás that were being held in honour of Durga in this idolatrous little town. I cannot tell you how grieved I felt when I found that a town of about 5,000 inhabitants, spent more money in honouring their vain goddess than all the Baptists of Middlesex contribute to their Foreign Missionary Society in the course of a whole year.

Pujá was being celebrated in about 150 places in the town. The expense in some instances was more than £100; the meanest of these Pujá bāris not costing less than £20. Goggon averaged them at 600 rupees each (£60), which gives 150 Pujá bāris at £60 each=£9,000. This amount, however, vast as it may seem, gives but an imperfect idea of the money expended for four days Pujá, as upon this occasion the meanest Hindu will spend from five to ten rupees, the careful savings, in some instances, of the entire year.

Who can charge me with censoriousness when I bitterly exclaim, Oh! how much more devoted and self-sacrificing are the Hindus of Pubna than the Baptists of Middlesex.

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## CONVERTS IN THE HOUR OF DEATH.

BY THE REV. J. C. PAGE, OF BARISAL.

Kangalec, the first of the converts, has at last realized his strongest desire. Many will remember the admiring yet homely words in which he once spoke to a native preacher about his own wife. When the conversation turned to re-union in heaven, and it was suggested that Kangalec would be so happy there with his wife, "Brother," he burst out, "if ever I get to heaven, I shall behold a face of such surpassing beauty and glory there that I shall lose my sight, and be blind to Kangaleenee!" He had been long ailing in health; many cares had pressed hard on him; his neighbours had added to his troubles; and it seemed for the moment as though he was becoming unsettled in his last days. It was not so, however. He retired with his family into a more secluded part of the swamps, just to spend what he felt were his last days in peace. The 9th and 10th of August I had him with me not far from his new home, and was delighted to find the dear old man true to the last; Jesus Christ was still all in all to him. I had arranged to remove him to a healthy part of the country where, his son being with him, the family could be more useful to others, and better off themselves. The prospect much pleased him; but a little after he sickened again, became worse and worse, sent for his nearest brethren, took leave of all, and quietly passed away as others prayed for him, and as he himself was committing his spirit into his Redeemer's hands.

Bolorám, another of the old people, has finished his course in peace. In younger days he was a well-to-do Hindu, and used to have *poojas* annually performed in his house. Latterly he became very skilful in the use of the club, and acquired both lands and influence thereby, for the Zemindars pet and reward such a man. But the religion of Jesus stopped the *poojas*, and sent away the Brahmins, and put far away the club from Bolorám's house. He was baptized in the faith, and for eighteen years never to my knowledge was even censured by the little Church at Ambolya. He was a calm, stable, consistent Christian, of few words but of right deeds, respected by all the Christian community. He was taken very ill of fever soon after I had seen a good deal of him in his own village. He made up his mind to the worst, and set his house in order. He spent his last days in prayer and conversation with the preacher and other brethren, and died fixedly looking to Christ. I am told that the Hindoos and Mahomedans of Ambolya flocked to his burial, and thus showed their respect of the man and the Christian. Only once before the like thing was witnessed, when the goldsmith preacher, Boikoontho the beloved, was carried to his grave.

Raychand was an idle, wicked vagabond years back. He came among the Christians of Soogaon, and married and settled down. Some time after I baptized him; then his character month by month afforded us more and more satisfaction; he came to be regarded as one of the best-conducted of the community, humble, and peaceable. Last cold weather he was seized with cholera. His struggles with the disease and his sufferings were very severe and prolonged. When first attacked with disease his courage failed him for awhile. The faithful creature Sookheram found him in tears and in despair (no new experience of the humble believer), and commenced to read with him of Christ, and to pray with him, and he then asked Raychand to pray after him. The dying man lifted up his hands to heaven, and now prayed in a feeble voice to his God and Saviour. From this moment he seemed to have gained direct access to Jesus. For nearly four days and nights as he lingered on, ever and anon, with hands joined heavenwards, Raychand was seen (seen rather than heard) to pray. Spasms set in, and he was evidently in an agony. His face was more than once contorted—wrenched—in the pains of death, yet did the convert pray. He seemed to be holding Christ—to be conversing with him—to be happy with him. And thus, with hands just clasped on high, and a bright smile on his face, this poor man went away to the long embrace of the feet of his Saviour and his God. Thus much Sookheram and others

witnessed all through. "It was such a death of courage and joy," says the preacher.

About the same time in the same village died another of our members named Rajchunder, one of three brothers, all for many years in the church, and sharers with it of many trials at various times. Rajchunder remained a quiet consistent Christian to the last. His end was characteristic of his life. He was troubled with no doubts as to the future; burdened with no care as to his family, but poor as he was, committed everything into the hands of his faithful Saviour, and died so calmly as to make his teacher thank God, and speak again and again to me of the sustaining power of Divine grace.

Rajlukhee was a Brahminee, and though long refusing to join her husband, who had professed Christianity, was eventually baptized. She passed through some very bitter trials, and at times one was led to fear that her troubles would prove too heavy for her, and drag her back into a world of sin. But the power of Christ kept her day by day. Patiently she bore, for years, the burden placed on her. She was attacked with fever, and, for many days, suffered greatly. She lingered on between life and death. Abundant opportunity was afforded by those around to test the state of her mind. The nearer the hour of death approached the clearer her faith shone forth, and all her relatives and friends bear witness to her happy and hopeful end.

Ponchomala, some fourteen years ago, was a young Hindoo widow. She gave up caste, came among the Christians, and after some months was married to a young man named Sheetol. She was baptized; and Sheetol became a native preacher. Ponchomala was all through a quiet well-conducted wife, a consistent Christian woman, and, what one does not always meet with in these parts, a discreet mother of children. She was taken ill with small-pox just after giving birth to a fifth child. Terrible as the disease was, and painful as the peculiar season of it was, all the villagers testify to her patience in suffering, her unyielding faith in the Redeemer, and the last prayerful, peaceful hours of her life. I myself can perceive the effect of this life and this death in the children and in the husband to this day; they lisp out words of prayer morning and evening, and he is as chastened a young man as I know anywhere.

## ST. DOMINGO, ITS CONDITION, AND ITS NEED.

BY THE REV. W. K. RYCROFT.

When in England a short time ago I had the pleasure and the duty of placing before the churches and the public the sad and heathenish condition of St. Domingo. At that time it was under the painful necessity of taking up arms to resist the invasion of Spain, and now it appears that, although much inferior to the Spanish soldiery in arms and discipline, they have obliged the enemy to withdraw, and very soon will possess the whole country again, leaving us at liberty to preach the Gospel where Satan has long held full sway and Popery deluded thousands to everlasting ruin.

It may be interesting to know that during all the time of this cruel and savage war, our converts there presented something like the scene exhibited before us in Revelation the 12th, and that between two fires, the roar of cannon and the dread of Spanish interference, they kept up the only Protestant worship the Dominican republic had, as well as the only schools on the island. Such was the hatred of the Spanish authorities to Protestantism, that chapels, dwellings, and schoolrooms were totally destroyed, while the poor people had to seek safety in flight to the dense and sickly forest. Thus is it that we are now left destitute of every convenience for carrying on advantageously the great object of our mission, until we can obtain some six hundred pounds in aid of erecting chapels, school-room, and dwelling-house. We should be more than glad could we have this amount in hand, as now is our time to build up our mission premises to the

greatest advantage; seeing that the return of the exiles to Puerto Plat will find them destitute of a house of worship and the means of grace, and, very likely, more than ever disposed to use the same. Poor, distressed, having lost their all in the war, their ability to aid us will be very small, however willingly disposed to do so.

Now, under these circumstances, may I be allowed to solicit most urgently your kind assistance? And may I not indulge the assurance that the friends of Christ and our consecrated mission, will not permit poor and afflicted St. Domingo to be overlooked, and go without their practical sympathy.

Many can help one, while one cannot help many, and here we have many churches to help on our different islands. We do all we can do to help ourselves, and would still do more, if not limited by extreme poverty. Just now many around us want both food and clothing.

I am greatly obliged to the Rev. W. Brock and his church for aid afforded. His plan was easy. The same plan may suit you. That plan was to take up a collection at the missionary prayer meeting. The same was kindly done by the Rev. B. W. Noel, Bedford-row, as well as by the Rev. W. P. Tiddy, Camberwell. If our dear brethren in the ministry would, in some form, place our case before their people, help may come to the extent of our needs, and send us on our way rejoicing in the ability to carry on the cause of our blessed Master, among the afflicted people of poor St. Domingo.

Besides the claims of St. Domingo we have our hands full here, having to effect extensive repairs. We have but just completed two new chapels on the Caicos island, and, if possible, must have two more. These claims, with the support of native agency, consume more than we can command, and leave me to dwellings so leaky that when it rains one is obliged to sit up in bed with an umbrella over the head. No wonder that one begins to feel a little rheumatic, and I need not say that is anything but desirable.

Should we be encouraged by our English friends, it is our purpose to open a bazaar at the close of the year in aid of our needed repairs here. Many of the ladies busy in works of usefulness, knowing our circumstances, might come up to our aid cheerfully, and by so doing provoke our gratitude.

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## AN APPEAL FROM NASSAU.

BY THE REV. JOHN DAVEY.

Through the blessing of God upon the labours of the ministry, the chapel belonging to the Baptist Mission in Nassau became utterly inadequate to accommodate the regular congregation assembling within it for worship, and the church resolved to enlarge it. In the annual report for 1861 for this station, are the following words: "Our large chapel has been so crowded that we have at length resolved to give increased accommodation by the erection of an end gallery." Upon more mature consideration we thought that as the chapel occupied a central position, and was more than ordinarily plain in its appearance, it would be well, if possible, to improve its external aspect. That was stated in the report for 1862, as follows:—"Instead of increasing the accommodation in our large chapel by means of an end gallery, we have now a plan for extending the building twenty-five feet towards the street, in a semi-circular form, which, if we could carry into execution, would greatly improve its appearance, and give us the room we require without diminishing the comfort of the worshippers. The estimated cost is £1,020, and is more than we can raise; but if our friends in England will assist us, we shall endeavour to accomplish the work." No direct appeal was made to our brethren at home, and having at the time scarcely any funds for the purpose, we did not venture to begin the work, but paid the architect for his specifications and plans, and waited a more favourable opportunity. In the meantime we opened the other chapel at night, thinking that the crowd here would not be so great; but though



from 100 to 150 persons attended there, under the ministry of our valuable native brother F. McDonald, yet the attendance here was as great as ever, many being obliged to go away from the chapel for want of room. Seeing this, we resolved to make a strong effort and increase the accommodation, if we could not improve its appearance, and advertised in the local papers for tenders for repairing the body of the chapel, and erecting a gallery on three sides of it. One for £600, to which £50 was afterwards added, was given and accepted. This sum, we thought, would be raised on the spot during the present year, and facts have shown that we were not wrong in our opinion. But when the work was almost completed, the need for further alterations became so marked that we have entered into arrangements for a great deal more to be done on the building, involving an additional expense of £750. This leads me to appeal to our brethren in England for help, that we may not be burdened for a long time with debt. Any help given by our friends in England will not only increase the fund, but furnish a stimulus to the poor and worthy people among whom I labour to continue their efforts until the whole amount is paid. I trust this appeal will be favourably considered, and that aid will be rendered either in money or boxes of useful and fancy articles or books, such as the Pilgrim's Progress, Companion to the Bible, Barnes' Notes, and Selection and Union Tune Books. These books are often asked for, and would meet with a ready sale. As Mrs. Davey is in England for her health, she will be able to give information concerning the work and the station, if required. Christians of all denominations have contributed towards the work here, and my brethren, the Wesleyan Missionaries, and the elders of the Presbyterian Church, very cordially second this appeal.

[We add the following testimony to the necessity of the alterations proposed by Mr. Davey.—Ed. *M. H.*]

"It has pleased God so far to bless the labours of the Rev. John Davey, the esteemed and able minister of the Baptist Church in this city, as to render increased accommodation in Zion Chapel imperatively necessary.

"At the time when this necessity became so urgent as to admit of no further delay, the price of building materials and the wages of labour were so high, as to make any considerable enlargement of the building itself impracticable.

"After due advice taken, the plan of erecting galleries along two sides and one end of the chapel was adopted, and has been carried into execution. In this way some three hundred additional sittings have been provided, which afford a large relative increase of accommodation.

"But the most rigid economy could not prevent, at such a time, an amount of expenditure in the performance of this work altogether beyond the means of the Church. Some four hundred pounds have been already raised upon the spot, and doubtless something more will be obtained. But unless foreign help can also be secured for this necessary undertaking, the pressure of debt will be keenly felt for a long time to come, and cannot fail to prove an embarrassment and injury to the work of God. On the other hand, if the building were relieved, the church would be better able to help itself and contribute to the work than it was before. The area of Mr. Davey's enlightened and effective ministry would also be permanently enlarged, without the crippling drawbacks of debt and consequent difficulty, and thus his means of usefulness be greatly increased.

"The members of Mr. Davey's Church are chiefly of the labouring classes. They are doing what they can, but are not able to accomplish everything required, and purpose appealing for help to their fellow Christians in England. We earnestly hope their appeal will not be in vain. The case is well known to us as a very urgent one, and we strongly recommend it.

"H. CHEESBOROUGH,

General Superintendent of Wesleyan Missions in the Bahamas.

"JAMES H. DARRELL,

"Wesleyan Missionary."

"From our personal knowledge of the Rev. Mr. Davey, and the success and

usefulness of his labours in this colony, and the need which existed for the work which is now being done on his chapel, we, as commissioners, and elders of the Presbyterian Church (having no minister at present), append our names with much pleasure to the foregoing appeal, and hope it will prove successful.

"TIMOTHY DARLING.

"JOHN S. GRANT.

"HENRY STEVENSON."

## FORMATION OF A BAPTIST UNION IN FRANCE.

BY THE REV. J. JENKINS.

I arrived in Paris on Monday, at midnight, 24th April. On Tuesday saw some of our Baptist friends, and agreed to meet on the following day. On Wednesday, the 26th, we met for deliberation at the rooms of the Young Men's Society, kindly granted for the occasion. I suppose all the Baptist ministers in France were present except M. Cretin, who was not in a state to leave home on account of indisposition. We had with us a few other Baptist friends, among whom was our faithful colporteur Boloeh, and as delegate from our Church, but whose expenses were principally paid by a grant of M. De Pressensé, agent of the Bible Society, in consideration of his services as a colporteur. He had thus the advantage of attending the annual meeting of the Religious Societies. The pastors present were brethren Lepoids, Dez, Lemair, Boileau, Bouhon, and myself. Were present also the Evangelists, Cadot and Vignal. I was invited to preside at the meetings, and M. Dez to act as secretary. After reading 1 Cor. xii., 1-13, and prayer, I read an address to show our position and duties as brethren and churches of the Baptist denomination. We were unanimous as to the desirableness of forming the union, though not equally sanguine as to the benefit to be expected therefrom. I then submitted to the meeting proposed rules for the constitution of the union, and we at once entered into a minute consideration of them. On four successive days, namely, from Wednesday to Saturday, we continued our deliberations for four hours each sitting, and at last accepted of the proposed regulations, with little beyond verbal modifications. Saturday evening we closed the business of our meetings, with satisfaction, thanksgiving, and prayer. According to the constitution of this union, it is calculated to answer the purposes of the Associations and Baptist Union in England. The union thus formed is now to be submitted to the Baptist Churches for their consideration and adoption. It is at our next annual meeting that our union will be definitively established, after being approved of by the Churches.

I was glad to learn that there is a Baptist Church at Lyons, and another at Mulhouse. It appears the church at Lyons has been in a somewhat dispersed state, not having a pastor. Pastor Lepoids has gone to help them in present circumstances. I was glad to learn that the Baptist brethren in America are now able to contribute more largely to the support of their mission in France. There is much success in connection with the church at Verberie. Many have been baptized there of late. The Baptist ministers in France undergo gradually a salutary change. Many years ago, when I first attended the general meetings in Paris, they kept aloof from other Christians, nor was any of them to be seen within the platform range of any religious society. This was partly due to their weakness as a religious body; but it was also due to a narrow sectarian spirit, inhaled with their views, and rendered alert by a position assailed by other Christian brethren as intolerant and unjustifiable. They had now and then their difficulties with Baptist friends of a larger spirit. I did the little I could to modify their course, which I thought injurious. Later some of them joined the Evangelical Alliance, and it is now pleasing to see them, in comparatively strong numbers, at the annual religious meetings. This is progress, and is promising as regards the future.

## A CRY FROM AFRICA.

BY THE REV. Q. W. THOMSON.

Do you think the committee will give me their attention for a few moments whilst I try to show the necessity of something being done, and done immediately, for the extension and better prosecution of the work in Africa? without prejudicing the case, and before they hear, unitedly saying we should be most happy, nothing would please us better, but funds will not allow? Now, sirs, I think, in the present state of this mission, the resolution of the Church should be funds must allow, or, if that be impossible with the present income, funds must be made to allow. Will you tell the churches that we must have more help, and if your funds will not pay for it the funds must be increased, for, with the help of God, additional missionaries we shall have.

You are aware that, for the past month, I have been occupying, in Mr. Fuller's absence, the mission-house at John Acqua's Town. That town, you are aware, is some four or five miles higher up the river than Bethel Station, where Mr. Saker and Mr. Smith are located. Between the farthest bounds of Bethel Station and the mission-house here, there is a long line of towns on the one side of the river called Dido's towns. They embrace together a very large and important population. These towns I try to visit as regularly as possible, and hold meetings under the large tree which each town possesses as a place of public discourse, but for the masses who dwell there there is no house of God, or school-house, no resident missionary, no native teacher. Thousands of children are growing up without the means of even learning to read, and all the head men are begging us to let them have a missionary or a teacher, and school-house.

Between the Dido's towns and John Acqua's Town are two other towns, between which I should like to see a school-house, to be attended once a day by the teacher who dwells at John Acqua's Town. Up the river, beyond John Acqua's Town, I visit four towns, all on one side, within a distance of four miles. At each of these towns there is a large number of children, and I would have a school-house at each, with one teacher to two towns, to reside at one and visit the other every day.

Further still up the river, but within the reach of occasional visits from the missionary at John Acqua's Town, there are two long lines of slave or serf towns, one on each side of the river. At points sufficient lengths from each other we ought to have school-houses and teachers among these slave towns. Last week I paid a visit a considerable distance along the line, and had some large and attentive meetings. Hitherto these towns have only been visited at long intervals, upon the occasion of a visit to Wuri by the missionaries. Beyond these slave towns, and some twenty-five miles from Bethel Station, we reach Wuri. This place Mr. Smith and I visited two months since. The population is very large, and much concentrated, therefore readily reached by a missionary. Here the people want a missionary, but are yet without either missionary or teacher. All there is dark ignorance. Beyond Wuri it is difficult to conceive of the extent of country, and of the numerous tribes which inhabit it, altogether unknown to the civilized world. Going from John Acqua's Town to the Hiccory branch of the river, before reaching Hiccory, there are several small towns in a cluster, at each of which the people gladly hear the Word of Life. We have received a piece of ground as a gift from one of the chiefs, upon which to erect a small school-house, and are about doing so. The teacher at Hiccory will visit this place once every day. At Hiccory we have a school-house and teacher, but no resident missionary. The town is very large, and on Sunday, and two days during the week, I have good and attentive meetings there.

A short distance, perhaps a mile, beyond Hiccory there is another small town. Here we might have a school-house, to be visited once a day by a teacher from another town. Some three miles from Hiccory there is a town of Bassa people, which I visit regularly. I do not know of any missionary having visited it previously. We get good meetings, and there is an opening for a teacher to reside

here, and take, along with this, the aforementioned town. Opposite this there is a large island, cut off from the main land by two forks of the river. On one end of it there is perhaps a mile's length of towns, which together bear the name of Jibari. To these towns there are a number of beaches, or landing-places. When visiting one day I land at one, another at another, and so on. Here there is room for two school-houses, and one very good teacher, who could act as an assistant missionary in every way. The people gladly hear, and are urgent for a missionary or teacher. At the other end of this island there is another town, called Small Jibari. Here there ought to be one teacher and a school-house.

All these places that I have thus traced out must be visited by the missionary who resides at John Acqua's Town, if visited at all. Besides these towns there are others higher up the Hicory branch of the river, representing a very large population, and at Bethel Mr. Saker and Mr. Smith have far more work than they can overtake, without speaking of the immense population of Bell Town, lower down the river, which has long been expecting a missionary, and the Bassa tribes inland from Bethel. The field is large, and only to be realized by those who are actually on the spot. Even when living at Bethel I had no idea of the field which has since opened up to me, although others had spoken of it. And now I feel that all I have said will give you but a faint conception of its extent. Five days out of every seven I am journeying in the boat from morning until night, visiting the towns of which I have spoken, having from four to eight meetings per day, and yet I cannot overtake the work. Our desire is, in addition to the native teachers of which I have spoken, to have immediately one European missionary for Bell Town, two for Bethel Station, one for the whole of this side of the river, from the beginning of Dida's towns to the end of the slave towns, residing at John Acqua's Town—that will embrace country some fifteen miles in length, by the river; one missionary at Wuri, one missionary to reside at Hicory, and to take all the towns up that branch of the river for some fifteen miles, including the great and small Jibari; one missionary for Abo and the towns around. Abo is about thirty miles from Bethel, on a different branch of the river from Wuri. Our demand, therefore, is for three European missionaries at once, and an almost unlimited supply of native teachers. We are already prepared to employ some two or three additional native teachers, whenever they can be found. Why, then, you say, do you ask us for them; if you have not them on the spot we cannot give them. Yes, you can. You can ask God for them, and He alone can give the men we want. Our request to you is, that you will try to excite the interest of the churches in this matter; that you will draw forth the prayers of earnest God-fearing men for this thing, men who wrestle with God for it as they would for personal blessings. And we wish you and the churches to provide the means for the support of these native brethren, and to bring it to God and say, Lord! we would employ the men, where are the means; we seek them at Thy hand. Do this, and the men will be forthcoming. They are not converted yet, some of them; but God will bring them to know Christ, and they will be fitted for the work if you will pray for them, expecting to get them. If the means are provided first, I think that will be an evidence of expectancy. Do, oh! do, brethren, listen to our cry for this thing. We who live and work here are but a weak band. We pray that our hands may be strengthened by more labourers. Will you not help us? The very way to answer your own prayers for native teachers will be to let us have at once three good devoted men of God from among yourselves; men who are not afraid to labour; men of humble hearts and peaceful dispositions; men of meekness and patience, and yet men of fire, for we must be earnest and enthusiastic too, if we would do anything here; above all let us have men of much prayer and strong faith.

Brethren, I am very urgent in this request, too urgent, perhaps, you may say; but it cannot be. At present we are labouring at great disadvantage in this country from the want of education among the people. None can read but those who have been taught by the missionaries, and they are very few. Whatever is done must be done by the living voice. Scriptures, tracts, &c., are useless. Our translations are useful mainly for the missionaries to read to the people, and while

this use is worth all labour and the expense bestowed upon them, they are useless compared to what they might be if the people were educated, and we could scatter the printed Gospels and tracts broadcast over the land. It seems to me, therefore, to be one of the most desirable things, in seeking to christianize Africa, to educate it, and for that purpose I would have teachers scattered widely over the land.

With such an object in view, time ought not to be lost, every day lost injures the work, as children who are now rising up will grow into men and women, and make the next generation as uneducated as is the present, unless the work be begun speedily, and prosecuted with diligence and zeal. Therefore, do not; Oh! do not delay seeking to excite the interests of the churches in this matter.

### MISSIONARY MOVEMENTS.

#### CALCUTTA, INTALLY.

Mr. Kerry informs us that Mr. John Williamson, the son of our venerable missionary at Sewry, has become the head master of the school. He was educated at Serampore College. Mrs. Kerry's girls' school now contains fifty-one girls, besides six day scholars. This large number has obliged her to engage another Christian woman as a teacher. Mr. and Mrs. Kerry have had to mourn the decease of a beloved child, seven years of age. Her death was a very happy one, for she loved the Saviour.

#### SERAMPORE.

The Rev. George Pearce has entered fully on his work. He has no fewer than eighteen students in his class for training as native evangelists and pastors. They come from all parts of our mission field. Nine are married, and their wives accompany them to Serampore. Mr. Pearce is assisted by two native brethren. The ages of the students range from seventeen years to thirty.

#### DACCA.

Mr. Supper has been very fully engaged in preaching in the bazaars, and in visiting from house to house. This latter plan he has found exceedingly useful, and he has enjoyed many favourable opportunities of presenting Christian truth to individuals not otherwise easily reached. Two young men, Kaysths by caste, and brothers, have come forward to embrace the Gospel. One of them has joined Mr. Pearce's class at Serampore. An earnest desire to possess copies of the English Bible has shown itself among the educated youth of Dacca.

#### ALLAHABAD.

We have much pleasure in recording the arrival of the Rev. J. and Mrs. Jackson at their destination. They have received a very cordial welcome, and the prospects of our brother are very encouraging. Mr. Jackson informs us of the lamented decease of an excellent native Christian gentleman, Dwarkanath Lahori, a member of the Church. The debt on the chapel is about £500, towards which Mr. Jackson will be glad to receive contributions. We shall be happy to forward them.

#### BARISAL.

The effects of the small pox on the constitution of our esteemed missionary, the Rev. J. C. Page, are such as to oblige him to take a voyage to Australia for its recovery. His stations will be watched over during his absence by the Rev. R. J. Ellis.

#### CHITOURA.

We have to record with deep regret the decease of that excellent man, Colonel Wheeler. Since the famine which depopulated the North-West, he has sustained, almost unaided, a considerable number of orphans. Some of these have been baptized. They are now left to the care of Mr. J. Gregson, who hopes to be able to complete their education with the means in hand, and such other contributions as may be obtained. He has removed them to Agra. Colonel Wheeler was a man of deep, earnest piety; he was a man of prayer, and a devout student of the Bible.

#### SIERRA LEONE.

Mr. Diboll writes that he has baptized one person, and that the church is assum-

ing an orderly shape. He is in great need of materials for the day school, which, though numbering 108 children, is almost destitute of slates or books. The church is also destitute of a communion service, and needs a baptistry in the chapel.

#### CAMEROONS RIVER.

The health of Mr. Saker and Mr. Smith is far from good; but as God enables them, they continue steadfastly to pursue their work. The new chapel is gradually going on to completion, and some advance has been made at the press. Mr. Thomson has occupied for a time John Acqua's town, and is extremely anxious to have the means of carrying the Gospel further into the country.

#### HOME PROCEEDINGS.

The meetings which have been held during the past month, as far as we are advised, have been very few. The brethren Gamble and Robinson have visited St. Albans, and Sampson has taken the Cornish journey. He was prevented from fulfilling some previous engagements by a severe attack of illness, from which he has in some measure recovered. But we wish our friends to forbear pressing for his services until his health is fully established.

Perhaps some, though not all of our readers, are aware that a few years ago, by the united efforts of the friends of Missions, a large institution was founded in Limehouse, to afford a home for foreign sailors who come over here in ships from the East, and who, for want of such a refuge, are often robbed, and spoiled of their hard-earned wages before they can get re-shipped. The foundation stone was laid by Prince Albert, and when the building was completed was opened for the reception of such persons. It is called the "Strangers Home for Asiatics," and is a fine commodious building, where those who enter are cared for, their money put into safe keeping, and clothes, &c., supplied on reasonable terms. Lieutenant-Colonel Hughes is the Honorary Secretary, and has freely devoted his time and energies to its superintendence. His acquaintance with Eastern languages and habits eminently qualify him for this truly Christian service.

Among other arrangements for the benefit of the inmates, a missionary is appointed to give them instruction, and thus has been wiped away a reproach long felt, of our caring for the heathen abroad, while no concern was manifested for those who were actually in our midst.

A short time since, Mr. Salter, who is the present missionary to these Asiatics, writes as follows:—"I have been much gratified this last week with the company of Sadir Bakhop, a native of Calcutta. He has not decided openly for the Saviour, but I feel little doubt as to his being a secret disciple. He has spent much time among the Baptist missionaries in Calcutta, and the testimony he gives of the aged Sujat Ali is worthy of notice. For the departed Carey and Marshman he has a solemn veneration. He is acquainted with the children of the late Krisnah Pal, Dr. Carey's first convert; but of Sujat Ali he says that he was never in his company but he drew tears from his eyes; nor did he know him to speak of anything but the preciousness of the Saviour, and though his income was only £3 per month, he believed him to be the happiest man in Calcutta. I thought I might inform you of this unsought testimony given to one of our native agents so far away, and given with such emotion that proved the speaker did not say more than he meant. As I understand Sujat Ali cannot read English, but is an eminent Hindustani, Persian, and Arabic scholar, I have taken the liberty to salute this aged brother in the former language, hoping that a few words from England may please him, rejoicing that we have such native Christians to represent the faith."

This communication needs no comment. It will be read with great pleasure, and the communication which Mr. Salter has so kindly addressed to our venerable brother will be as encouraging as it will be unexpected. Pleasant indeed is it to have such a testimony brought home to us of the character and worth of an aged and faithful disciple.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, from June 1st to July 20th, 1865.

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

DONATIONS.		£ s. d.		Buckhornweston—		£ s. d.		Rushden—		£ s. d.	
A Friend .....	1	0	0	Contribs. for N P .....	0	17	6	Contributions .....	13	1	6
Angas, Miss, Plymouth..	100	0	0	Less expenses .....	4	4	8	Spratton—			
Graves, Mrs., Northwold, for Rev. J. Kingdon, Jamaica .....	2	10	0		0	3	8	Contributions .....	1	2	3
Under 10s. ....	0	1	0		4	1	0	Ringstead—			
				Bridport—				Contributions .....	10	19	4
LONDON AND MIDDLESEX.				Contribs., Ragged-schl.	0	10	6	Thrapstone—			
Alfred Place—				Lyme Regis—				Contributions .....	20	0	10
Collection .....	2	2	0	Contribution .....	0	9	0	Towcester—			
Bow—				ESSEX.				Contributions .....	11	12	3
Collection .....	6	14	0	Great Leigh—				Weston-by-Weedon—			
Camberwell, Denmark Place—				Contributions .....	0	7	0	Contributions .....	10	18	0
Contribs., Juv. Miss. Soc., by Y.M.M.A., for support of child of N P at school in Calcutta, for Rev. W. Sampson, Serampore	6	0	0	Collec. after Public Meeting, for India...	6	5	8	Woodford—			
Camberwell New Road—				Waltham Abbey—				Collection .....	1	1	6
Collection .....	4	15	6	Collec. for W & O .....	1	1	0	West Haddon—			
Camden Road—				Contributions .....	3	17	11	Contributions .....	3	8	1
Contribs., Sunday-schl. boxes, by Y.M.M.A.	4	7	5	HERTFORDSHIRE.				Less expenses .....	2	6	5
Hackney, Grove Street—				Chipperfield—							
Contribs., Sunday-schl. by Y.M.M.A. ....	1	17	10	Collec. Public Meeting (less expenses) .....	25	3	6	SOMERSETSHIRE.			
Lower Edmonton—				Markyate Street—				Burham—			
Collection .....	4	8	8	Contributions .....	10	2	9	Contributions .....	2	16	0
James Street, Old Street—				Rickmansworth—				Contributions .....	9	5	4
Contributions .....	6	5	0	Contributions .....	12	5	4	Shepton Mallet—			
Norland Chapel—				KENT.				Contributions .....	1	11	6
Collec. for W & O .....	1	13	1	Plumstead, Conduit Road—				STAFFORDSHIRE.			
Lambeth, Regent Street—				Collection .....	3	16	3	Walsall—			
Contribs., Sunday-schl. by Y.M.M.A. ....	0	12	0	Woolwich, Queen Street—				Contribution .....	1	1	0
Shouldham Street—				Contributions .....	3	1	2	Walton-on-Trent—			
Contribs., Sunday-sch.	2	0	0	LANCASHIRE.				Contribution .....	0	4	0
Tottenham—				Mill's Hill—				SUSSEX.			
Collection .....	9	14	8	Collec. for W & O .....	1	0	0	Lamberhurst—			
Twickenham—				NORTHAMPTONSHIRE.				Contribution .....	1	1	0
Contributions .....	4	17	6	Aldwinkle—				WARWICKSHIRE.			
Vernon Square—				Contributions .....	4	13	0	Leamington, Clarendon Chapel—			
Contribs., Sunday-schl.	1	16	0	Blisworth—				Contributions .....	0	13	8
Walworth, Arthur Street—				Contributions .....	7	12	8	WILTS.			
Contributions .....	13	14	9	Do. for China .....	0	10	0	Melksham—			
West Drayton—				Brington—				Contributions .....	15	6	10
Contributions .....	4	12	7	Contributions .....	4	7	0	WORCESTERSHIRE.			
Do. for China .....	0	5	0	Bythorne—				Bewdley—			
Do. for T. ....	0	5	0	Collection .....	1	11	0	Contributions .....	2	0	0
Do., Yewley Sunday- school .....	0	4	6	Guilsborough—				Pershore—			
				Contributions .....	9	2	1	Contribution .....	2	0	0
BEDFORDSHIRE.				Hackleton—				SOUTH WALES.			
Biggleswade—				Contributions .....	13	1	9	GLAMORGANSHIRE.			
Contribution .....	5	5	0	Harpole—				Aberdare, English Baptist Chapel—			
Potton—				Contributions .....	5	3	7	Contribs., Sunday Schl	3	3	9
Contribution .....	0	5	0	Kislingbury—				PEMBROKESHIRE—			
BUCKINGHAMSHIRE.				Long Buckyby—				Blaenffos—			
Weston Turville—				Contributions .....	12	16	0	Contributions .....	8	7	2
Contribution .....	3	0	0	Milton—				SCOTLAND.			
CHESHIRE.				Contributions .....	23	9	6	Aberdeen—			
Congleton—				Pa. tishall—				Contribution .....	0	10	0
Contribution .....	2	0	0	Contributions .....	12	10	0	Edinburgh, Charlotte Chapel—			
DORSETSHIRE.				Northampton, College Street—				Contributions .....	17	10	0
Bourton—				Contributions .....	102	8	7	FOREIGN.			
Contributions .....	2	6	2	Do., Hardingstone .....	1	0	6	Australia, North Adelaide—			
Do. for N P .....	1	1	0	Do., Far Cotton School...	5	16	0	Lefevre Terrace Baptist Chapel, by H. Wheeler, Esq., M.D. ....	20	0	0
				Do., Compton Street.....	0	5	11				
				Do., Grafton Street—							
				Contributions .....	2	3	0				
				Ravensthorpe—							
				Contributions .....	12	2	0				
				Road—							
				Contributions .....	12	9	5				

## JAMAICA DISTRESS RELIEF FUND.

The following sums have been received on account of this Fund, from June 1st to July 20th, 1865.

£ s. d.		£ s. d.		£ s. d.	
Viton, Miss, and friends		Anderson, Mr. W., Stoke-		Taylor, Mr. W., Stoke-	
Kilburn	1 0 0	leigh, Torquay	10 0 0	on-Trent	1 5 0
Pattishall, by Mr. W. Gray	1 0 3	Pembroke Dock, by Rev.		Newport Temple, by Rev.	
Rickmansworth, by Mr.		W. Bliss	3 3 6	L. Evans	1 0 0
Ward	2 2 2	Culverwell, Mrs., and		Rochdale, for Rev. S. W.	
Cameroons, West Africa,		Bury, Mrs., Manches-		Holt by H. Kelsall,	
by Rev. R. Smith	5 0 0	ter	1 5 0	Esq.	2 0 0
Victoria, Do., by Do.	8 1 2			Under 10s.	0 1 0

## FOREIGN LETTERS RECEIVED.

**AFRICA**—AMBOISES BAY, Pinnock, F., Mar. 29th.  
**CAMEROONS**, Christian, V., and Wilson, J., Feb. 15th; Fuller, J. J., Mar. 3rd, April 2nd and 29th; Saker, A., April 2nd, 19th, May 30th, June 2nd; Smith, R., Mar. 31st, April 29th, May 30th; Thomson, Q. W., April 1st, 28th, 29th, May 27th.  
**SIERRA LEONE**, Diboll, J., April 18th, May 18th, 20th, June 18th, 20th; Fuller, J. J., May 19th, June 20th.  
**VICTORIA**, Pinnock, F., May 27th.  
**AMERICA**—NEW YORK, Wyckoff, W. H., June 23rd.  
**ASIA**—CHINA, Yentai, Kingdon, E. F., Mar. 20th, April 10th, May 4th.  
**INDIA**, Agta, Broadway, D. P., May 3rd; Gordon, G., April 24th, May 30th; Gregson, J., May 6th, 16th, and 28th; Jackson, J., May 31st.  
**BARISAL**, Page, J. C., Feb. 6th; Ellis, R. J., April 13th.  
**BENARES**, Etherington, W., April 7th and 8th; Heinig, H., April 6th.  
**CALCUTTA**, Lewis, C. B., April 10th, 22nd, May 6th, 17th, June 2nd, 8th; Wenger, J., April 8th.  
**CHITTAGONG**, M'Kenna, A., April 27th.  
**CUTWA**, Harris, J., April 1st; Reed, F. T., April 3rd.  
**DACCA**, Snpper, F., May 16th.  
**DELHI**, Smith, J., May 6th, 17th; Williams, J., Mar. 31.  
**INTALLY**, Kerry, G., May 8th.  
**KHOOTLA**, Anderson, J. H., April 19th.  
**LANDOIER HILLS**, Gregson, J. G., April 19th.  
**MEERUT**, Parsons, J., April 14th.  
**MONCHIA**, Lawrence, J., April 27th, May 16th.  
**POINT DE GALLE**, Page, J. C., May 26th.  
**SERAMPOL**, Martin, T., April 21st; Pearce, G., May 15th.  
**AUSTRALIA**—ADELAIDE, Wheeler, H., M.D., May 27th.  
**ANGASTON**, Hannay, J., April 26th.

**EUROPE**—FRANCE, GUINGAMP, Bordreuil, J. B., June 21st; Bouhon, V. E., May 31st, June 1st.  
**MORLAIX**, Jenkins, J., May 12th, June 26th.  
**GERMANY**—ROTTERDAM, Stuart, M. C., June.  
**NORWAY**—CHRISTIANA, Hubert, G., June 8th.  
**WEST INDIES**—BAHAMAS, LORIMEUS CAICOS, Kerr, S., May 28th.  
**NASSAG**, Davey, J., May 6th, June 2nd and 3rd; Taylor, S., May 6th, June.  
**TERR'S ISLANDS**, GRAND CAT, Rycroft, W. K. April 18th, May 28th.  
**HAYTI**, JACMEL, Webley, W. H., April 26th, June 2nd.  
**PORT-AU-PRINCE**, Baumann, W., June 21st.  
**TRINIDAD**, Law, J., May 24th.  
**JAMAICA**—BROWN'S TOWN, Clark, J., May 23rd, June 7th, 23rd.  
**FALMOUTH**, Lea, T., June 23rd.  
**FOUR PATHS**, Claydon, W., May 23rd.  
**KINGSTON**, Smith, R., May 23rd.  
**JERICHO**, Hume, J., May 8th.  
**LETTER PARK**, Holt, W. S., May 9th.  
**LILLYPUT**, Milliner, G., April 20th.  
**MONTEGO BAY**, Denny, W., May 4th; Hewett, E., April 20th; Henderson, J. E., May 8th; Maxwell, J., June 8th.  
**RIO BUENO**, East, D. J., April 22nd, May 20th, June 7th, 20th.  
**ST. ANN'S BAY**, Millard, B., April 22nd, May 8th, 22nd.  
**SPANISH TOWN**, Philippo, J. M., April 7th, 17th, May 9th, 21st, June 8; Lewis, A. H., June 8th.  
**STEWART TOWN**, Knibb, Mrs., May 6th; Webb, W. M., May 4th.  
**ST. ELIZABETH**, Gilling, J. A., June 7th.  
**SAVANNA LA MAR**, Clarke, J., May 18th.  
**SHORTWOOD**, Maxwell, J., May 20th.  
**THE ALFS**, O'Meally, P., June 9th.  
**WALDENIA**, Kingdon, J., June 23rd.

## ACKNOWLEDGMENTS.

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