

THE MISSIONARY HERALD.

WHAT HAS BEEN DONE, AND WHAT IS TO BE DONE.

THE statement contained in the circular forwarded to the pastors of the churches, with a copy of the resolution declining the offer of service by Messrs. Stobo and Bates, and the article on "Finances" in the last number of the *Herald*, have, as might be expected, awakened much concern and inquiry. Some of our friends say that the Committee ought to have had more faith in God, and ought not to have declined these offers of service. But they must not forget that the Committee are acting for others; that they hold the funds committed to their charge as a trust, necessarily limited by the measure of the liability of those who confide these funds to their care. Moreover, there is always great difficulty in removing debts when once incurred; and in this case there are many who would have said, and not without a good show of reason for saying it, You knew your position, and to increase your expenditure without first apprising us of the fact, and then to expect us to discharge the debt consequent thereon, is scarcely fair, certainly is not the courteous treatment we had reason to expect from the Committee of the Society. Surely then it was more becoming to make the facts known to the constituent body, respectfully urge them to consider those facts, and await the issue of the appeal so made. We think, too, that there should be the freest communication between the constituency and the executive. Mutual confidence and mutual reliance are essential to harmonious zealous co-operation; and if any of our esteemed friends still feel that another course should have been taken, they cannot but respect the motives which led the Committee to decide as they did.

As far as we are able to judge from the various communications we have received, only one feeling prevails on this subject—one of the deepest regret. But we are happy to state that the feeling does not rest there. Lamentation over a disaster is useful, in some respects, and is natural; but when the first emotions of sorrow are passed away, the question, what is to be done, naturally arises, and the determination that what is needful to be done shall be done, soon follows. One friend writes—"By your circular I learn that two brethren have offered themselves for mission labour, and have been approved of; that everything connected with them, and also the openings for such service, render it desirable; that they should be engaged, want of funds alone prevents. Is there not danger of the Great Head of the Church

withdrawing His favour from us, not only in respect to our missionary efforts, but also in regard to the comfort and advancement of our churches at home, should we refuse to be faithful to such called in His providence for advancing His truth in the earth? Deeply impressed with the thought that *immediate* action should be taken, I hereby pledge myself to give a donation of £20 yearly, for three years, as one of so many as are necessary to sustain these two brethren for three years. I shall be happy to know that the proposal is approved of, and shall allow the offer to lie with you for two months." We know the writer of these few earnest lines well, and are able to state from that knowledge that it is a self-denying, generous proposal. If thirty more of our friends make a similar offer, these brethren would be accepted at once, and, at the proper season, sent forth. It will be a grievous disappointment to our friend if his challenge be not accepted. To suppose there are not thirty in our denomination like minded—for a larger number of them possess the ability—would be a sad reflection indeed, and one which we would not presume to cast upon it.

Another friend writes—"I received the circular and resolutions of the Missionary Committee, and made the case the *foundation of a discourse* last night. God moved our hearts to help the cause to the utmost of our power. We are going to hold, on Thursday night, a special prayer meeting. If you have any books for collecting, send them, as they are being inquired for. May God bless the mission." This warm-hearted epistle indicates a method of proceeding which may be adopted with vast advantage. And whatever may be said about other methods of bringing the churches into closer connection with the mission, most assuredly few can be better or more effectual than this.

From another letter we subjoin a brief extract:—"I read the circular respecting the finances of the mission, and also the resolution concerning the two candidates, to our district committee, and a feeling of profound sorrow was evoked. It is a sad reflection on the Churches, though, I fear, a too correct one, that the Committee in London dare not, after past experience, trust them to respond to an appeal to send out two new men into the field. Should this state of things continue, it must be displeasing in the sight of God."

Another friend writes to the secretary of the Auxiliary to which he subscribes, as follows:—"Mrs. B. and I have held our small committee. Its practical result is the inclosed cheque for £4 4s., which, added to the 21s., will make five guineas, which sum we intend to be our annual subscription to the Baptist Missionary Society; in addition to which we shall be happy to hand a donation of five guineas as a 'thank-offering for recent mercies,' on the condition that the offer of the two candidates for mission service in July be accepted and their services immediately secured. No statement respecting Missionary work ever touched my heart, and, I think, my conscience, as the first statement in this month's *Herald*. We have been praying for men more than money, and now that God has given them,

we must not, we dare not, say we cannot get the money. With many it is their 'one talent,' and at such a crisis it must not be hid in the 'napkin' of a good balance at the bankers, or held back for some profitable investment which may prove a bag full of holes. Do try and move our friends at head quarters, so that both our friends may be sent forth to preach the Gospel among the heathen."

We might add many more such extracts if it were needful. These will give our readers an idea of the tone of feeling which the documents issued by the Committee have excited; and we deem it to be deep, serious, and prayerful. May the result prove that it has led to self-examination and personal effort; for it is not so much to Churches in their collective capacity that we appeal, as to the disciples of Christ individually. It was to them, and to each of them, that He said, "Go ye into all the world, and preach the Gospel to every creature."

As an intimation of what is likely to be done in many districts, as well as an intimation to our friends who have not yet determined on their plan of action, we have great pleasure in placing before our readers a resolution passed by the brethren in the Portsea district, on the motion of the Rev. J. H. Cooke, seconded by the Rev. E. G. Gange.

"That the Secretary be requested to call a Meeting of the Pastors, Deacons, Superintendents, and Secretaries of the Sunday Schools of the following Churches:—Kent Street, St. Paul's, Lake Road, Ebenezer, Herbert Street, Forton, and Emsworth, for a free Conference upon the subject of rendering more efficient aid to the Baptist Foreign Missionary Society."

We are constantly reminded of the fact that the country is growing in prosperity. Our number, as a denomination, is surely increasing, and we are enjoying our share of the general weal. Unless, therefore, our interest in Christian missions is becoming languid and feeble, our Churches ought to be making considerable advance in their contributions. If the feeling of interest be not declining, what can be the cause of the slow advance in the amount contributed? We know how largely our friends are engaged in chapel building, erection of schools, and other important local efforts. In the rural districts our Churches have enough to do to hold their ground in the face of the active opposition and powerful influences engaged against them. But in the large towns and cities these opposing influences are scarcely felt. Our Churches are too numerous and too powerful to be materially affected by them. In spite of the almost universal prosperity of the country, in which all classes have shared, the income of our Missionary Society—and in this respect it is not, unhappily, singular, for the same thing may be said of nearly all societies—does not keep pace with that prosperity. In a letter we have just read there is this remark—"It is to be feared that one great hindrance to our enjoying more largely the luxury of giving to the cause of the Lord, is to be found in our omitting to record our gifts to

the work among the items of our household expenditure, and looking at our family maintenance as that *alone* which we are to provide for. This, with the striving after appearances, is a sad hindrance to personal religion, and robs the mission treasury of much which I fear, in the sight of God, belongs to it, and is sadly at variance with what we profess as being the Lord's." These are solemn words, and they deserve to be pondered.

In attending a missionary meeting some months ago, in the Western district, the pastor, a young brother just entering on his first charge, discoursed with great earnestness and force on the fact that giving to the cause of God was, or should be, *an act of worship*. It was not the first time we heard this idea broached. The Rev. T. Binney, we believe, many years ago, with his usual eloquence and force, maintained the same doctrine. But the effect on the meeting in question was very obvious, and we could not but augur well for that young pastor and that Church when such principles were enforced. We can only now cherish the hope that all who read these lines may lay the case here presented to heart, and ask, as in the presence of Him who searcheth the heart, "Have I done what I could, and what, therefore, I ought to have done?" If this inquiry be seriously put and faithfully answered, we shall have no fear of the result as it regards the mission.

AN APPEAL FOR MORE MISSIONARY AGENCY IN INDIA.

Addressed by the Members of the Calcutta Missionary Conference to Ministers, Students, and all such as desire to be engaged in the spread of Christian truth.

We are convinced that India has paramount claims on the sympathies, prayers and services of the Church of Christ, and therefore it is that we plead in her behalf.

There are many engaged in the ministry of God's word, who would be willing to labour in India, did they but see that God was opening up their way. There are others eager to spread the Gospel, who are waiting to learn where best their services can be rendered. It is to all such we speak.

We ask from missionary societies, from the whole Church of Christ, and from persons whose hearts God hath touched, a large increase to the Missionary agency now employed in India. There are cogent reasons why we should ask this, and why it should be granted.

We plead, not for a country but a continent; not for a nation but an empire, composed of numerous tribes and many nations. We plead for races richly endowed with those qualities which give power and influence to men, and who in the aggregate form one-seventh part of the whole population of our globe. We plead for a people far more numerous than Africa and America united possess. We plead for regions which in extent, richness of resource, productiveness and population, are equal to Italy, Austria, Spain, France, Germany, Prussia, Scandinavia and England united. Whatever indeed, in the form of dread superstition, vast demoralization, and great power and capability, is supposed to constitute a reason for the exhibition of Christian zeal, love, pity and beneficence, we can show in behalf of India.

And this magnificent empire, greater than Persia, Babylon, or Rome ever ruled, is open to every form of legitimate Christian effort. Schools are wished for, and may be established almost everywhere without the risk of failure; Christian publications are seldom rejected, and usually welcomed; and the Gospel may be freely preached in every bazaar, city, and village, stretching for more than 2,000

miles from the Himalayas to the sea. There is, indeed, no heathen, Mahomedan, or Roman Catholic country in the whole world so open to missionary effort.

The mere fact that in such an empire there is perfect liberty to the missionary, the schoolmaster, and the colporteur, and that it is now the prey of the darkest and most demoralizing superstitions, should induce the most zealous efforts for its evangelization; but our obligation to seek its conversion is indefinitely enlarged by the fact that it is possessed by England, whose power is a pledge that Christian enterprise need dread no political catastrophe, and whose Protestantism guarantees alike freedom of effort and of thought. On British Christians, especially, does there rest a responsibility which words fail to describe; for never yet amidst all the vicissitudes of states and empires, have so many myriads of our race, so utterly destitute of God's best gifts, come beneath the dominion of another people, so richly endowed with them, and so competent to impart them to others.

Yet up to this time Christians have failed to conceive of the exceeding grandeur of the work of India's conversion, or to use efforts at all commensurate with their own accountability, or the magnitude of the work to be accomplished. There are about 525 European and American missionaries now labouring in India. They are aided by 140 ordained native missionaries and 1400 catechists, whose services are invaluable; but the aggregate gives a number deplorably inadequate to the wants of the country. The increase of native agents is urged by missionaries to the utmost extent, but beside looking to the Indian Church for aid, we naturally turn to Protestant countries for a larger supply of intelligent, learned, and devout men. At present we have but one ordained native or European missionary to every 300,000 of the population. Imagine eight ministers labouring in London, assisted by seventeen Scripture readers and City Missionaries; or seven of the former labouring in all Yorkshire, with fifteen of the latter; or one of the former with two of the latter in Northamptonshire, or Nottinghamshire, or Leicestershire, as the entire Church agency for the conversion of the people, and then you will have but a very inadequate conception of the paucity of Christian labour in India.

The result of this is greatly to be deplored.—Long established missions are with difficulty sustained in a condition of efficiency. Many devoted brethren are left to labour alone. Promising openings for the introduction of the Gospel are unoccupied; and vast regions, containing millions of human beings, are left without one single witness to protest against superstition and sin, and to point the people to the Saviour of mankind. The limits of an appeal of this kind are too confined to give anything like a description of the extent of the field unoccupied, but we point to the fact, that whilst no town or province in India has an adequate supply of Christian labourers, there are several states larger than Wales, scores of districts larger and more populous than English counties, and an equal number of towns and cities containing from 25,000 to 300,000 inhabitants, without a Christian teacher of any description.

But the field is full of promise, as well as large. As Missionaries we can settle where we please without molestation, and travel without danger. The mass of the people receive us without any strong political prejudice, and with a respect which at least secures attention to the message we have to deliver; we have to deal with races most disposed to religious reflection and converse; and whilst few meet us with bigoted opposition, there is in many places a large and a growing number who are prepared to listen to Christian truth and to consider its claims. There is indeed much to fill us with heart and hope, for our prospects of success are as undoubted as they are vast.

Whilst too we feel justified in commending India as a sphere of labour so great, important and promising as to be worthy of the life-long efforts of the noblest, the most devout and most richly endowed of God's servants, we are unconscious of any valid cause why India should be avoided or dreaded. We receive from our missionary societies at home, an amount of kindness, respect, sympathy and aid, which greatly sustains us and leaves us little we could wish to see altered.

Let us say a word to mitigate the prejudice existing against the climate. We are convinced that it is more healthy than is usually supposed in England. There are indeed constitutions unfitted for a tropical region, and disease here often does

its work with great rapidity, but the greater proportion of Europeans with regular and temperate habits, may expect to live in India almost as free from disease as in England.

A misconception exists in reference to the kind of men required in India which we are anxious to remove. Our greatest want indeed is men who unite to the highest devotion to their work and the greatest intellectual endowments, a large and varied amount of culture and learning. But for others less richly gifted there are fitting and noble spheres. The reformer like Luther, the thinker like Calvin, the preacher like Whitfield, the organizer like Wesley, the lecturer like Chalmers, the teacher like Lancaster, the writer like Paley, the pastor like Neff; and men of humble pretensions, who with loving hearts will be content to talk with the poor and humble by the wayside or at the cottage, may all find here "set before them an open door."

Need we say more? The deepest, most yearning desire of our hearts goes out in the cry—"Come over and help us." "The harvest truly is great, but the labourers are few;" we therefore not only pray "the Lord of the harvest, that He would send forth labourers into His harvest," but we appeal for help to such as are willing to labour where superstition has wrought its most disastrous effects, and the noblest triumphs are to be won for Christ. If we could use words of the most persuasive eloquence, and arguments of resistless weight, we should feel them most fittingly employed in pleading with you to become missionaries in India. We ask your aid in behalf of 180,000,000 of our race who are almost as far away from God and His truth as they can be: we ask you to give yourselves to the noble and honoured work of seeking to lead these wanderers to Christ, that they may be saved.

GEORGE PEARCE, Baptist Missionary Society.
 THOMAS LESSEL, London Missionary Society.
 JOHN WENGER, Baptist Missionary Society.
 TIMOTHY SANDYS, Church Missionary Society.
 C. H. BLUMHARDT, Kishnaghur, Church Missionary.
 JAMES OGILVIE, Church of Scotland Mission.
 EDWARD STORROW, Minister of Union Chapel.
 WILLIAM FYFE, Free Church of Scotland Mission.
 EDWARD STUART, Secretary, Church Missionary Society.
 JOHN BEAUMONT, Free Church of Scotland Mission.
 J. VAUGHAN, Church Missionary Society.
 R. P. GREAVES, Church Missionary Society.
 JOHN TRAFFORD, Serampore.
 SAMUEL DYSON, Church Missionary Society.
 I. STUBBINS, Orissa Missionary.
 JOHN SALE, Baptist Missionary Society.
 GEO. KERRY, Baptist Missionary Society.
 LAL BEHARY DAY, Free Church of Scotland.
 J. WELLAND, Church Missionary Society.
 WILLIAM JOHNSON, London Missionary Society.
 MODHU SUDUN SEAL, Kishnaghur, Church Missionary.
 A. MCKENNA, Baptist Missionary Society.
 SURJOO COOMAR GHOSE, London Missionary Society.
 K. MACDONALD, Free Church of Scotland Mission.
 JAMES E. PAYNE, London Missionary Society.
 H. G. HIGHFIELD, Wesleyan Missionary Society.
 J. H. BROADBENT, Wesleyan Missionary Society.
 EDWARD DAKIN, Serampore.
 R. J. ELLIS, Barisal, Baptist Missionary Society.
 J. D. DON, Free Church of Scotland Mission.
 J. ROBSON, M.D., Free Church of Scotland Mission.
 C. B. LEWIS, Chairman of the Conference.
 J. MULLENS, D.D., Secretary to the Conference.

SYMPATHY FOR JAMAICA, IN CEYLON.

BY THE REV. JAMES SILVA, PASTOR OF THE NATIVE CHURCH IN GRAND PASS, COLOMBO.

Having read in the February number of the *Missionary Herald* about the distressed condition of our Christian Brethren in the island of Jamaica, I sympathised with them in their distress. I preached a sermon and made an appeal to the members of my Church and congregation on behalf of them. The collection made on the occasion is £1 12s. 6d., to which 3s. 3d. was added from the brethren and sisters of Makawitta, in all £1 15s. 9d., which sum I have delivered to the Rev. H. R. Piggott to be remitted to you.

I beg you will kindly forward that amount to our brethren and sisters who are in that island, as an expression of our sympathy, and we pray that this affliction may be sanctified by God for their spiritual good.

[The above letter is a very gratifying proof of the Christian sympathy felt by some of the native Christians of Ceylon for our suffering brethren in Jamaica. The Committee receive with no common pleasure this expression of interest and love.]

MISSIONARIES AMONG SAVAGES.—WESTERN AFRICA.

Mr. Smith has furnished a long account of one of those fierce and bloody conflicts which so often occur between the tribes in and about the Cameroons. It will give our friends some idea of the perils to which our brethren are exposed in that land. But it will also show that not only are they willing to incur any risk in their endeavours to do the savage people good, and to induce them to give up their contests and live in peace, but that when they go among them in the height of their rage and fury, they exercise, unarmed though they be, a strange and powerful influence. These devoted missionaries constantly and earnestly beg an interest in the prayers of the Churches at home; and well they may, when we think of the dangers which surround them. The fact that not one who has laboured in Africa has fallen a sacrifice to the violence of cruel men, is a great encouragement to continue in prayer on their behalf. Without any protection whatever, except the watchful eye of Providence, they have hitherto been wonderfully preserved.

“To show you more of the character of the people around us, and the ever-protecting presence of the Almighty over us, I will copy the account from my note-book:—June 6th.—What scenes and mercies we have been called to witness to-day. About half-past six o'clock this morning some of Qunn's and Aqua's people stopped a canoe with a puncheon of oil in it, opposite our mission house, belonging to King Bell's people. In the struggle a number of paddles were broken over each other's heads. Some of the men became very daring, and drew their country swords, which was a signal for a general engagement. Bell's people fell back about a quarter of a mile to their own ground, and were separated from their opponents by a narrow stream. Each party was soon strengthened by their allies from other towns, equipped, after their ideas, for war, and carrying their long spears and longer fishing darts, a terrible looking weapon, four or five yards long, with an end resembling an English toasting-fork, but made of strong iron, with cuts in it to tear the flesh as it is drawn out. Each party left their guns in the background, a law having been made that whichever party uses a gun first in a palaver shall pay a heavy fine. The fighting was chiefly carried on by stones, sticks, and swords, and a few arrows, except when either party made a charge. About nine o'clock it became terrible; I think nearly four hundred persons were engaged in it. About this time a poor fellow fell to the ground, when the opposite party rushed upon him, cutting and spearing him in a frightful manner. It is a miracle how he was saved from immediate death. His party made a desperate rush to inflict the same punishment in return, but were driven back.

Feeling an unwavering confidence in God's care, and knowing that it is my duty to try and restore peace and save bloodshed at any cost, I started for the scene of conflict, and soon met an influential man coming to seek my assistance. On passing along the bank, I met a number wounded and severely cut, with stones; and women of all ages, and children, were very busy digging up and carrying stones, holding guns, &c., for their friends. Thus their youthful minds are early impregnated with envy and bitter hate. Having got John Aqua's (the chief of the one party) sanction and promised assistance to stop the palaver, I took boat and went to King Bell, whom I found quietly nursing one of his children on the steps of his house. After conversing with him, he refused to accompany me back, saying he did not want to be seen there, and his people had begun fighting without his consent. Nevertheless, he gave me authority to act, and sent one of his chiefs with a white handkerchief for a flag of peace or truce. Looking to God, and feeling we were in the path of duty, I began to pass through the people towards the centre. The chief refused to go further, saying it was too dangerous. It was certainly a trying and dangerous time; but all was well. My white coat was hoisted on the top of a long stick and carried by a native teacher. We passed into the centre, where stones and sticks were being hurled in every direction. Having got Bell's party back a little, and shouted to the other until I had lost my voice, I felt compelled to run into the small stream to a number of men who seemed resolved to have the last blow. In several cases I had to use, or threaten to use, my heavy walking-stick to drive them back; and to Him who subdueth the passions of such heathens, and who leadeth them, as it were, by a child, to His power and glory we speak, within fifteen minutes each party had turned their backs on each other, and were returning to their homes; not a few in a sore and bleeding state. Many appeared thankful that we had interposed, for the fight had continued over three hours, a long time for the Duallas. Through much mercy none of the mission party was struck nor injured in any way. My good brother Thomson was very prominent in using his influence among them.

When it was over, from previous ill-health, I seemed to retain scarcely enough strength to return home. When I did so, I retired to bed, and after an hour's rest, I arose to assist brother Thomson in attending and dressing the many wounded who came around my doors. Over two hours were spent thus, after which we visited Bell Town to attend the wounded, and show our disinterestedness. Very soon our meeting-house was filled, and presented the appearance of an hospital. I suppose from 100 to 150 were wounded. In the evening we went to see the poor fellow who had fallen down. He had a large sword-cut some six or seven inches long down the back, and another in close proximity to it. His head and eyes were cut and speared in a shocking manner. We did our best for him. Day by day I have attended him, until now his sight is restored and he is able to move about a little. Thus, through our care and ministrations in the time of need, we seek to reach the heart. Some have paid us more attention and respect since then. The people's superstitions and follies are very manifest on such occasions. One young man especially came boasting before us that he had been made proof against every evil by applying certain medicines to his skin. I fear many of them think that white men take medicine which makes them invulnerable. After re-dressing several of their wounds, I found them carrying away the dirty pieces. I inquired why they did so. Several said if a dog or pig devoured them, their sores would never heal up. May the dear friends in England pray for and help us, that the day may be near when these envious tribes throughout Africa shall love each other, and live under the peaceful influences of the Gospel of the Grace of God."

THE BRAHMISTS OF DACCA.

BY THE REV. ISAAC ALLEN.

Just after my arrival here, emboldened by the advent from Calcutta of some stray student of the Bhowanipore Institution, who to avoid entering a profession, as his father desires, idles about the country on 50 rupees per month as Brahm lecturer, the Brahmists commenced a regular attack on Christianity. Their first attack was a lecture entitled "The Christianity of Christ *versus* The Christianity of the Churches," their object being to prove that *they* alone were the true Christians, and all others wrong. The materials from which they gathered their means of attack being—first, Parker's books; next, Channing's sermons; and last, Colenso's bulky addition to the literature (!) of infidelity. To their first lecture I lost no time in replying; but as they shrank from a public discussion, *viva voce*, and refused us the loan of their meeting-place, contemptuously pointing us to the streets as the proper place to reply in if we desired to do so, we met at the Normal School next evening, and there cut up their balderdash at such a rate that one student said to another in passing out—"Well, if I were that Kali Prosonno, and had been cut up like that, I'd throw myself into the river." The lecturer happening to overhear this, was so enraged that he said next day he "felt like returning at once and pitching into me;" but "discretion was the better part of valour." One of the representatives of our most Christian government here, sent an order forbidding the further use of the schoolroom for any such purpose as the investigation of religious truth, or the defence of Christianity!

With their usual Bengali cunning, the Brahmists then deferred all attempt at reply until the last evening of the college term, when, the students leaving for the vacation month, my silence would of course be secured for a month, which they would take care to use as capital, affirming that its cause was, not the absence of the students, but inability to reply. Very shrewd, you see; but on the evening in question, Mr. A. and myself attended, and though forbidden to speak in reply, noise and uproar meeting my every attempt, I succeeded in compelling him to read certain texts here and there amid the garbled extracts he was making of the Scriptures, in order to prove that Jesus Christ never claimed to be God, never claimed the attributes of Deity, neither did his disciples for him. Of these two or three passages I gave him, he of course could make nothing, and his only reply was to the text, "Before Abraham was, I am"—Oh, Jesus had the notion that He was the Christ whom the Jews expected, but He was mistaken there. Pressed for a definition, he said He was "an enthusiast!" yet in other places eulogizing Him as possessed of "immeasurable wisdom." To the passages—"God manifest in the flesh," "God our Saviour," "In the beginning was the Word . . . and the Word was made flesh," his flippant reply was—"Well, if John and Paul believed that Christ was God, we don't, and you may if you like: we will take only the words of Christ himself;" thus flying back and forth, yet compelled to concede the whole point he set out to establish, a fact of which I shall not be slow to use. They followed up the advantage of the vacation which their cunning had given them by two attacks in the *Dacca Prokash*; one on the discussion, affirming, of course, that their champion had cut all my arguments to pieces, but conveniently forgetting that he had conceded the whole point which he raised with us; the second, on Colenso's apparent victory in the recent suit before the Privy Council, inferring therefrom the speedy accomplishment of their wish—"It is plain, therefore, that Christianity will shortly breathe its last, and the true religion (Brahmoism!) universally prevail." To the latter I have already written a reply, to be printed in one of the native papers if the *Prokash* refuses to print it; to the former I wish to reply in lecture form, if it be possible to procure a place to speak in.

The Calcutta Tract and Book Society have kindly granted me whatever number of English tracts on the subject I wished to distribute; but in regard to Colenso, it must be a newspaper battle, as I shall thereby have a larger audience, and use the Hindoos against the Brahmists, or the Brahmists against themselves, as the case

may be : bringing the truth of Christ to bear on a much wider space than would be otherwise possible. Oh that the prayers of brethren in England may be earnest in behalf of the many young men here obtaining an education and soon to go out and take their place in life as teachers, or officials, or landowners—the middle class of India, in fact,—that they may carry away from hence seeds of life which shall be planted and bring forth an abundant harvest amid the ignorant millions around.

A MISSIONARY TOUR IN THE NORTH-WEST PROVINCES.

BY THE REV. JOHN WILLIAMS.

Imam Masih and myself started from Delhi on the 9th of February last, and reached a village called Bahadurghar on the 10th. We stayed here for nearly a month, and daily preached in the bazaar. Large crowds assembled together. They listened well, received many tracts, and seemed to be much pleased with what we proclaimed. Occasionally some good discussions would happen between us, which seldom failed in producing some good effects in the minds of those present. The Duffeedar of the village paid me many visits, and candidly confessed his convictions of the truth of the Gospel. He told me more than once that he was a Christian at heart, and truly believed in the sufficiency of the Saviour to save him, though, as he expressed himself, he was too timid to come out manfully and make a public profession. We trust this man will by-and-bye work out his convictions, and show to his fellow countrymen that he is a true disciple of Christ.

About the commencement of March we left this place and moved on towards Rona, where we remained a whole month. Here our beloved brother Sabha Chund heartily joined us, and often accompanied us to distant villages, in order to make known to his friends and the heathen around the way of life. As this neighbourhood consists of many large and adjacent villages, we determined not to lose time, but to do our best to visit them all. We did so, and were exceedingly pleased by the accommodating manner in which the people received us, and the good attention they gave us.

THE YOUNG PUNDIT.

One day at Rona we met a young pundit who was exceedingly clever in his knowledge of Hinduism, and the philosophy of this country. He knew Sanscrit well, and was thoroughly acquainted with the Vedantic system. He, instead of opposing us, as many of the people thought he would, sat down quietly and listened calmly until we finished our addresses. He opened not his mouth in opposition, but came forward and humbly asked me where my tent was pitched. I told him. "Then," said he, "I shall see you to-morrow, if you will kindly allow me to come over." "By all means," said I, "and bring some of your friends with you." "All right," he replied, "we shall come early." He kept his promise, and visited me. On his arrival I invited him into the tent, gave him a chair to sit upon, and told him to take it and enjoy himself in it. Having glanced for a short time at the common affairs of life, I asked his opinion concerning the nature and attributes of God, the nature and consequence of sin, and the way to obtain eternal happiness beyond the tomb. He readily complied with my request, and candidly stated his views respecting these points. The result was, that a good discussion took place between us, which lasted nearly five hours. But as we were about closing our debate, he assured me that he was perfectly convinced of the truths I tried to defend, and faithfully promised to visit me again, which he did three or four times during my stay in the place. The last time he visited me he told me he believed our religion to be far superior to his, as its truths were plainer and more suitable to the moral and spiritual state of man. He said that the doctrine of mediation was perfectly strange to him, and that he had not the faintest idea of it before that day. He promised to think more of this wonderful truth and come to me again. I have some faint hopes of him, and truly trust God will, in his due time, have compassion upon him.

CHRISTIANS IN SECRET.

There are three or four men at Rona who, I believe, are true Christians at heart, though they do not possess that degree of moral courage which is required in this land to make an open profession of Christ. They have twice or thrice been persecuted on account of their being found in the company of Christians, and because they attend their services; and I am happy to say that they bear their troubles nobly. The head man of the village is very much against them, and undeservedly vexes them; nevertheless they cleave to their convictions and often join Sabha Chund in reading the Scriptures and in prayers. One day they told me that their hope for salvation was in Christ alone, and that without faith in him none can be saved. They have lost all their confidence in Hinduism, and are truly convinced of the necessity of following the Lamb whithersoever he goeth. I trust this, in a short time, will actually be the case.

APOSTOLIC LABOURS.

In April we left this beautiful neighbourhood for Rhotuck, where we intended staying during the hot and rainy seasons. We spent a whole month here, preaching daily in the bazaars to large crowds of people, who listened attentively to the truths proclaimed. At first we got a few oppositions from a certain class of the Mahometans called Wahabis, who are great enemies to the Christian religion, and were determined to vex us as long as they could. But as Imam Masih, my fellow labourer, was superior to them in point of learning and in his acquaintance both with Arabic and Persian, we got the victory over them, and thenceforth were allowed to go on with our work without much interruption. Many of the inhabitants of Rhotuck seemed deeply impressed by the truths spoken, and were desirous to know more about the way of life. Since, I had the pleasure of administering the Lord's Supper here to four individuals besides myself, three of whom were native Christians, and one European, who is the assistant-superintendent of police of the station. He is the son of our beloved brother the Rev. D. P. Broodway, and is exceedingly zealous for our mission, and does his best to make our native Christians happy. Here I beg leave to express my sincere thanks to the few Europeans at Rhotuck for their sympathy, and the great kindness they have shown me.

As we could not get a suitable place here to dwell in during this trying season of the year, and as the heat was increasing daily in its intensity, we were obliged to leave the place for Kugger, where we shall probably stay until the close of the rainy season. The Gospel has been seldom preached here, but I am happy to say that the people give us good attention. We visit the bazaars every day and get good attendance.

MAHOMMEDAN ADVERSARIES.

For a few days at the commencement we were rather vexed by some of the Mahometans, who determined to oppose us as long as they could. But, having exhausted their reasoning powers, they calmed down and were appeased. One of the party knows the whole of the Koran by heart, and on that account is called hadji. He has a very large and retentive memory, and can relate any part of the Koran whenever he pleases. Having been defeated in the bazaar, he and one of his friends came to me one day in order to have a good talk concerning the Koran and the Gospel. Having commenced our debate and carried it on to a certain length, he began to feel the danger of his position, and confessed that he was not sufficiently acquainted with the Gospel to be able to refute it. Thus he politely gave up the debate, and asked me for a copy of the New Testament, which I presented him with, sincerely requesting him to read it without prejudice and for the sake of getting at the truth, and he faithfully promised to do so. My impression is that the man is, to a certain extent, convinced of the truth of Christianity, but is not persuaded to receive it until he can see more about the matter. I hope God will guide his thoughts, and influence his heart so that he may be converted unto him and be saved.

RAM DASS, OF FUTTICKCHERRY.

BY THE REV A. M'KENNA, OF CHITTAGONG.

Our friend and brother in Christ, Ram Dass, of Futtickcherry, has ceased to live. The circumstances of his death have been very horrible too; the only consolation we have respecting him, a great one indeed, being, that he was eminently fitted for that Master's service in heaven, whom he served so well on earth. He is, undoubtedly, with the Lord. He was attacked by Dacoits in his house at Futtickcherry, and left for dead on the 29th of November. On the 18th of November I took leave of him at Futtickcherry, to go further north, circumstances having compelled me to leave him earlier than I had intended. We had the Lord's supper together, all of us, on the 19th. I re-passed his place on the 26th, but did not stop, as he was not there. On the 30th he lay in his blood beyond all recovery. It may be questioned whether the attack was not intended at least to include me, as it was fully expected that I would put up again with Ram Dass, on my return, and there are one or two circumstances which had, in the light of events, given strong colouring to that supposition. I may mention that Ram Dass' farm or talook of Andermanick touches the east side of the western range of Chittagong hills, occupied by Tipperahs, and other hill tribes, who, like savages all the world over, can never really be depended on, whatever may be said to the contrary. It was hoped, through Futtickcherry (a hope now, I fear, extinguished), that we should have been able to reach those people, and Ram Dass had frequently tried to do good amongst them. They knew him and his house well. When I was there he had visitors from amongst them, whose ailments were looked to, and to whom the Gospel was preached, perhaps some of the very men who were afterwards guilty of Ram Dass' blood. At dead of night of the 30th, some forty Tipperahs descended from the hills, bound Ram Dass, his wife, and relations, took away everything they could lay their hands on, set fire to his house and buildings, and then, seemingly because he tried to get here, beat him with dhars (hand-axes for cutting timber) and clubs, as they thought at the time, and as the event has since, alas! proved, to death. He was, after some delay, brought into the station some days after, late at night, and there died.

According to his own account, and the tradition of the oldest of his neighbours, he was in the 97th year of his age, and was, whatever his *exact* age may have been, unquestionably a very old man. Physically and constitutionally he was a really wonderful man. With the exception that he was slightly bowed, and had been toothless for many years, it was difficult, at first sight, to distinguish him from a hale and hearty man of 45 or 50 years of age; always contented, always cheerful; courage, simplicity, undoubting faith, godly sincerity, and open-handed hospitality according to his means; these he had, allowing for the difference of situation, in quite as large a measure as even remarkable European Christians, with no possibility of the *éclat* which such graces largely call forth in Europe, and in a larger degree than any native christian I have ever known.

His conversion to God some years back was an illustration of the text, "Herein is that saying true, one soweth and another reapeth." He had gone to Benares, I think, or some place up country, heard, and believed, not improbably perhaps—when about being considered an unfruitful field I believe—at the very time when the preacher might have gone home with a heavy heart, lamenting, "who hath believed our report, and to whom is the arm of the Lord revealed?" Yet, assuredly, speaking in view of eternity, being the instrument of the conversion of one like *him* is worth a life of labour and a mint of missionary money. Ram Dass was a Christian and an Evangelist of the true type; wherever he went, whether to the bazaar to make purchases, or on a journey, or to the city, in good report or in evil report, to the house of the bigoted hindoo, or to that of the scoffing so-called Christian, he left not his Master behind him, and not few are the times that, at the hands of the heathen, he has been beaten for his Lord's sake. He was jealous'y regarded by the zemindars around, who, some of them amongst the worst of the race, when he was robbed some three years ago, were believed to

have instigated the Dacoits. But our honoured and well-beloved brother is now at rest. His natural robustness and great physical strength gave promise of a yet long life, but his gracious Redeemer, who rescued him from the service of sin and Satan, has said unto him "Come up higher." He is translated to a better service. And on that eventful day, when true greatness shall be conspicuous and the Lord shall make up his jewels, well persuaded am I that Ram Dass of Futtickcherry, poor and insignificant comparatively as he was, will rank amongst the truly noble of Chittagong, and with the salt of the earth. All the honour we could show to our deceased brother was shown. I saw to the funeral myself. In death, though he looked much older, there was the same benign and placid expression of countenance as in life, though it was painfully sad to look upon that venerable face marred with those dreadful wounds. But he is now a sufferer no more. Eight of his brethren carried him to his burial. May God prosper his cause, and raise up many like him.

MISSIONARY MOVEMENTS.

SEWRY.

Mr. Williamson informs us that his health has so greatly improved that he is able, not only daily to preach in the bazaars of the stations, but in the cold season to visit the villages round. Last cold season he visited fifty villages, three markets, and one fair, and nearly all three times. A young man of Christian parentage has been baptized, and several interesting inquirers are under instruction. One has disappeared, having probably been removed by his relations.

CALCUTTA.

The recent illnesses of our esteemed brother, the Rev. A. Leslie, and the infirmities consequent upon them, have at length led him to resign the pastorate of the church in the Circular Road. With one exception, Mr. Leslie is the oldest missionary of the Society in India. He has laboured in the cause of Christ, first at Monghyr, and then in Calcutta, not fewer than forty-two years. His ministry has been greatly blessed, and he retires from active service with the warmest affection and esteem of multitudes. His congregation have shown their sense of his valuable services by a substantial testimonial. Mr. Leslie's resignation of the pastorate took place on the 1st of June.

DACCA.

Mr. Allen reports the addition of five by baptism to the native church, all children of members of the Church save one man, who has been an inquirer for some time. There are many young men in the college who give their assent to the truths of Christianity, but have not courage or love enough to confess Christ openly.

MONGHYR.

The anglo-vernacular school contains one hundred boys. Mr. Edwards, in addition to a school at Jumalpoore, has also opened one at Kagharia, a large village eight miles below Monghyr, on the banks of the Ganges. One person has been baptized, and there are several interesting inquirers among both Hindus and Mussulmans. The bazaar preaching is attentively listened to.

INAGUA, BAHAMAS.

Mr. Littlewood writes that he has been busily occupied in completing the alterations in the chapel, which have cost about £200. He greatly needs assistance to finish the payment for the work. We warmly commend his case to the kindness of our friends.

MAYAGUANA, BAHAMAS.

A Church of 27 persons has been formed in this island. The school is in excellent order, and a chapel is to be commenced forthwith. Mr. Littlewood informs us that the fertility of this coral island is attracting a good many persons, and he expects that it will ere long become one of the most populous of the group.

HOME PROCEEDINGS.

Numerous meetings have been held during the past month in Leicestershire by the Revs. F. Trestrail, and R. Robinson; Halifax, by F. Trestrail, J. Makepeace, and J. Timmis, supplying Trinity Road Church in that town; Somerset and Dorset, by Dr. Underhill and W. Sampson; Worcestershire, by Dr. Leechman and J. Gamble; Huntingdonshire, by J. Gregson and J. Williams, of the London Mission, the meetings in that county being united in behalf of the two societies; Norfolk in part, by J. Gamble and W. McMechan; Manchester, by R. Robinson and W. Broek; Pembrokeshire, by N. Haycroft; Hampshire, by Dr. Evans and T. Pottinger; Hull, Beverley, &c., by R. Bion and J. Robinson; Box Moor, and subsequently, East Lancashire, R. Bion; Plymouth and vicinity, by W. Sampson; West Riding of York, by R. Robinson, assisted by brethren in the district.

Of many of these meetings we have received most encouraging accounts, and they have been fully justified by the remittances which have already come to hand from some of the districts visited. We hope these indications of good may be found to apply to them all.

We are happy to announce the safe arrival of the Rev. J. Gregson from Agra, his health having been greatly benefitted by the voyage. He came, too, most opportunely, for Mr. Sibley of Jamaica, who was to have taken one or more districts, has, we regret to say, been utterly prevented by serious illness from engaging in all public work, and his friends are in great anxiety respecting him, apprehending a protracted period of sickness, if not danger as to his life. We commend him to the sympathy and prayers of our friends. We have, therefore, to thank Mr. Gregson for so willingly consenting to enter on the work so soon after his arrival. We are also concerned to announce the sudden and somewhat serious indisposition of Mr. McMechan, who was to have visited Leicester, but who was compelled to return to Bristol and remain there, as his medical adviser forbade his leaving home for a time. Subsequent communications, however, state that the illness has happily passed away.

The next quarterly meeting of the committee will be held in Bradford, October 10, the day before the Autumnal Session of the Baptist Union. Members of Committee requiring accommodation will be so kind as to write to Mr. Thomas Stead, 9, Belle Vue, Bradford. The friends there have suggested the holding of a special public meeting in St. George's Hall on the evening of that day, to be a united meeting of the missions of the two sections of the Baptist denomination. To this suggestion the committee have given their cordial assent. It is expected that Mr. Crossley of Halifax will preside, and the Revs. W. Wilkinson, late of Orissa, J. Gregson, of Agra, A. McLaren, B.A., of Manchester, and J. P. Chown, of Bradford, lately returned from America, have kindly consented to take part in the proceedings.

At the quarterly meeting the committee hope to see the pastors and deacons of the churches in the district, as well as the treasurers and secretaries of the local auxiliaries. Information on the state and prospects of the mission will be given, and some important items of business considered, in regard to which it is desirable that as many of our friends as can attend should be present, in order to become acquainted with the facts and the proceedings adopted thereon.

The Rev. J. and Mrs. Robinson sailed from Southampton October 20th on their way to Calcutta. We trust they will have a speedy and prosperous voyage.

NOTICE.

We beg respectfully to intimate to the treasurers and secretaries of local auxiliaries the advantage of sending up, from time to time, all monies they have in hand *on account*, and not to wait until all the subscriptions and collections are gathered in. Every £10, at this period of the year, when the demands on the treasurer are so pressing and constant, is of material use.

Considerable inconvenience arises from our friends not always remembering the change in the Society's address. It is *not* now 33, Moorgate Street, but

2, John Street, Bedford Row, W.C.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, from August 21st to September 20th, 1865.

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

DONATIONS.		£	s.	d.	HANTS.		£	s.	d.		
A Friend, for <i>Africa</i>	0	12	0	Walworth Road—		Portsmouth, Portsea, and					
"Alfred," First fruits ...	5	0	0	Contribs. on account...	6	5	0	Gosport, Auxiliary—			
Anonymous.....	1	0	0	Do. by Y. M. M. A.		for <i>N.P.</i> , <i>Delhi</i> ...	3	15	0		
Bible Translation Society								Contribs. on account ...	50	0	0
for <i>T.</i>	50	0	0	BUCKINGHAMSHIRE.							
B. W. C.	1	0	0	High Wycombe—		Buntingford—		HERTS.			
Foster, Bligh, Esq.,				Collection	2	3	8	Contributions	0	6	0
Biggleswade, for <i>Rev.</i>				CAMBRIDGESHIRE.							
<i>J. Kingdon's Chapel,</i>				Cambridge—		Forest Hill—		KENT.			
<i>Jamaica</i>	1	0	0	Donation	20	0	0	Contributions	30	0	0
Friends at Leeds, by				DEVONSHIRE.							
Thomas Harvey, Esq.,				Barnstaple—		Liverpool, Myrtle Street		LANCASHIRE.			
for <i>Rev. J. Kingdon's</i>				Contribs. for <i>Rev. J.</i>		Juvenile Society—		Contribs. for <i>Rev. J.</i>			
<i>School, Jamaica</i>	4	0	0	<i>Davey's Chapel, Ba-</i>	1	5	0	<i>Clarke, Savannah la</i>	5	0	0
Kerry, Miss Annie, Col-				<i>hamas</i>		Stoke Gabriel—		Do for <i>Rev. J. Allen,</i>	5	0	0
lected by, for <i>Mrs.</i>				Contributions	2	17	0	<i>Ceylon</i>	5	0	0
<i>Kerry's School, Intally</i>	1	13	0	DORSETSHIRE.							
Rouse, <i>Rev. G. H., M.A.,</i>				Gillingham—		Do. for <i>Rev. J.</i>		<i>Smith's V.P., Delhi</i>	12	10	0
for <i>do.</i>	1	0	0	Contributions	11	13	7	Do. for late <i>Rev. W.</i>			
				DURHAM.							
				West Hartlepool—		<i>K. Ryecroft's School,</i>		<i>Bahamas</i>	7	10	0
				Contribution	0	10	0	Do. Pembroke Chapel			
				GLOUCESTERSHIRE.							
				Avening—		Juvenile Society—		Contribs. for <i>Schools,</i>	9	8	8
				Collection.....	1	0	0	<i>Intally, India</i>			
				Eastington, Nupend Chapel—		Oswaldtwistle—		Contributions	3	10	0
				Contributions	5	17	5	LEICESTERSHIRE.			
				Hampdon—		Foxton—		Contributions	1	0	0
				Contributions	2	0	6	Husbands Bosworth—			
				Lydney, Pillowell, Forest		Collects. Pub. Meetings	1	16	0		
				of Dean—		Leicester, Belvoir Street		and Harvey Lane,			
				Contributions	1	6	0	School—			
				Shortwood—		Contribs. for <i>Rev. H.</i>		<i>Silva, Matelle, Ceylon</i>	17	6	6
				Contributions	18	14	0	Leicester, Charles Street—			
				Strond—		Contributions	98	10	10		
				Contribs. on account...	16	1	6	Do. for <i>N.P. Delhi</i> ...	23	16	8
				Uley—		Do. for <i>Makacilla</i>		<i>Chapel, Ceylon</i>	1	11	1
				Collections for <i>W. & O.</i>	0	5	0	Loughborough—			
				Contributions	2	7	6	Contributions	3	16	8
				Woodchester—							
				Contributions	0	18	0				
				LONDON AND MIDDLESEX.							
				Clapham Common—							
				Contributions	7	10	1				
				Hammersmith—							
				Contributions	13	3	7				
				Islington, Providence							
				Chapel—							
				Contributions	2	0	0				
				Do., Salters' Hall—							
				Contribs. on account...	2	10	0				
				Do. for <i>Rev. J.</i>							
				<i>Smith's N.P. Delhi</i>	3	0	0				
				Lower Edmonton—							
				Contributions	5	1	9				
				Upton Chapel—							
				Contribs. for <i>Rev. A.</i>							
				<i>Saker's N.P., Africa</i>	12	0	0				

NORTHAMPTONSHIRE.		WARWICKSHIRE.		SOUTH WALES.	
	£ s. d.		£ s. d.		£ s. d.
Bugbrook and Heyford—		Dunchurch—			
Collections	10 7 3	Collection	2 0 0	MONMOUTHSHIRE.	
SOMERSET.		WESTMORELAND.		Michaelstonevodw Tirzah—	
Withycombe—		Sealbergh, Kendal—		Contributions	
Contributions	1 1 0	Contributions	2 7 6	3 0 0	
Do. for Africa	0 10 6	WORCESTERSHIRE.		SCOTLAND.	
Do. for China	0 10 6	Evesham—		Berwick-on-Tweed, 1st	
STAFFORDSHIRE.		Contribs. on Account 20 0 0		Chapel—	
Mining District Auxiliary—		YORKSHIRE.		Contributions	
Contribs. on Account 46 2 0		Bridlington—		2 0 0	
SUFFOLK.		Contributions	13 7 9	IRELAND.	
Bramfield—		Do. for China	0 13 0	Dublin—	
Contributions	0 10 0	Middlesborough—		Contribution	
SURREY.		Contributions	0 2 6	2 2 0	
Dorman's Land, Lingfield—		Scarborough—		FOREIGN.	
Contributions	25 0 0	Contribution	5 5 0	Anstralla, Melbourne—	
CORRECTION.		York—		Donation, — Bains,	
In the last Annual Report the Contributions from Leominster should have been acknowledged as from the Baptist Church Meeting in the British Schoolroom, per Mr. George Boulton, of Westgate, Deacon, not from the church under Mr. Nash.		Contributions	9 10 0	Esq.	
				10 0 0	

JAMAICA DISTRESS RELIEF FUND.

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

Delta, Brighton	5 0 0	Ross. Broad Street Chapel, "Lord's Table	
B. B.	1 0 0	Gifts," Sept. 3rd.	0 15 0

FOREIGN LETTERS RECEIVED.

AFRICA —AMBOISES BAY, Pinnock, F., July 22.	WEST INDIES —BAHAMAS, INAGUA, Littlewood, W., Aug. 17.
CAMEROONS, Saker, A., July 11, 30; Smith, R., July 30.	TEUK'S ISLANDS, Kerr, D., Aug. 13; Moou, F., Aug. 12.
SIERRA LEONE, Fuller, J. J., Aug. 18.	HATTI, PORT-AU-PRINCE, Baumann, W., Aug. 10; Webley, W. H., Jacmel, Aug. 25.
ASIA—INDIA—AGRA, Broadway, I. P., July 10; Williams, J., July 15.	JAMAICA—BELLE CASTLE, Harris, J. B., July 31, Aug. 23.
BERBHOOD, Williamson, J., July 4.	BLACK RIVER, Bartlett, J., July 22; Holt, S. W., Aug. 7; Maxwell, J., Aug. 7, 14.
CALCUTTA, Lewis, C. B., July 8, 15, 22, Aug. 1, 8.	BROWN'S TOWN, Clark, J., Aug. 23.
HUGGER, Williams, J., June 5.	CONTENTMENT, Hutchins, Mrs., July 31.
JESSORE, Johnson, E. C., July 12.	MOUNT CHARLES, Thompson, J., Aug. 4.
LANDOVER, Gregson, J. G., July 30.	MOUNT HERMON, Hume, J., April 24.
MASOORIE, Anderson, J. H., June 15, Aug. 8.	PORT MARIA, McKay, Mrs., Aug. 25.
MONGHIE, Edwards, E., July 8, 25; Parsons, J., July 28.	RIO BUENO, East, D. J., Aug. 7, 18, 23.
AUSTRALIA—ANGASTON, Hannay, J., June 26.	SPANISH TOWN, Phillippo, J. M., Aug. 7.
CANADA—GRANDE LIGNE, Lafeur, T., Aug. 10.	STEWARTON, Knibb, Mrs., Aug. 23.
EUROPE—FRANCE, GUINGAMP, Bonhon, V. E., Aug. 17.	STEWART TOWN, Milliner, G., Aug. 4, 21.
NORWAY, CHRISTIANA, Hubert, G., Sept. 8.	TRINIDAD, Law, J., Aug. 23.

ACKNOWLEDGMENTS.

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

R. S. Foster, Esq., Brixton Hill, for numbers of Freeman, for 1863.	R. Allport, Esq., Stoke Newington, for Parcels of Haberdashery, for Rev. J. Clark, Brown's Town; Rev. B. Millard, St. Ann's Bay; and Rev. G. R. Henderson, Montego Bay, Jamaica.
R. Moseley, Esq., York, for Maps for Mr. Roberts, Calabar Institution, Jamaica.	Friends at Hitchin, by Mrs. Short, for a Parcel of Clothing, for Rev. A. Saker, Cameroons, W. Africa.
Ladies at Camden Road Chapel, by Mrs. Underhill, for Box of Soap, for Rev. W. Trall, Jamaica.	Mrs. Risdon, Pershore, for Parcel of Clothing for Rev. J. Clark, Brown's Town, Jamaica.
Ladies at Camberwell, by Miss Harwood, for Box of Clothing, for Mrs. Sale, Calcutta.	Friends at Zion Chapel, Gravesend, for a Box of Clothing.
Thomas Harvey, Esq., Leeds, for a Box of Medicines, for Rev. J. Kingdon, Waldensia, Jamaica.	

CORRECTION.—The parcel acknowledged in last month's Herald, for Rev. J. Jackson, was not from Camden Road Chapel.

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, 2, John Street, Bedford Row, LONDON; 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, 54, Lombard Street, to the account of the Treasurer.