

# THE MISSIONARY HERALD.

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## ON THE RELATIONS OF THE CHURCHES AND THE MISSION.

THE formation of a Christian Church in any locality represents a work done. Henceforth it is a settled institution, and the pastor has to teach and build up the members in their "most holy faith;" and he and they are to strive and pray together for the conversion of sinners. But if, for the most part, the action of a Christian Church is confined to a definite sphere, it is nevertheless to be aggressive. For this purpose various organizations will be devised to extend its influence immediately around. But it will not stop there. As there are no limits to its action but those of the world itself, union with a Missionary Society will soon be sought as one of the best means of using its powers to the best effect. It will thus aid the grand movement which Christian Churches are making on the kingdom of darkness. Let it be our settled purpose to win the world for our Divine Master, and let us take care to make it known, that we shall be satisfied with nothing less. The intimate relation of a Church to Mission work is obvious; when adequately sustained it is fraught with advantage. Separation from it is a cause of damage and loss.

It is plain that a Mission cannot exist without the Churches. Missionaries are their messengers to the heathen. *How can they preach except they be sent?* As they go forth to peoples who have no knowledge of God, their support must come from those who send them, on whom in times of difficulty they may fall back, and who can furnish them with needed supplies, sustain them by sympathy and prayer, and encourage them by co-operation and counsel.

But if the Churches are necessary to the Mission, the Mission is as necessary to them; not to do what they do, but to return to them that by which their spiritual health and activity may be kept alive. Let a Church be indifferent to Mission work, or cease to feel an interest in it, and it will soon decline and sink into a condition void of vigour and life. It may, to all appearance, exist as a compact body. Additions may occasionally be made to its num-

bers, but there will be no animating interest felt in the growth of the kingdom of Christ in the world. It will be kept together rather by personal ties, by party spirit, by habit, or mere personal attachment to the ministry. And having no common object of commanding interest to promote, it will be scattered in the day of trial, or become the victim of false teachers, and eaten up by a selfish pleasure in the possession of its own supposed religious privileges. The history of all Missionary Societies shows how salutary their influence has been in promoting the spiritual welfare of the Churches at home. It is a great law of Christ's kingdom that he who does good shall get good; Missions constantly exemplify it. Thus we find those Churches most prayerful, active, and prosperous, who are eminent for a steady, deep, and ardent attachment to Mission work. If indeed a Church be so absorbed in what is purely local, as to feel no lively interest in the extension of the kingdom of its Divine Lord, it may be fairly doubted whether it has the mind or the spirit of Christ. But the most intense desire for home prosperity is perfectly compatible with the most ardent zeal for foreign work. For the most part the supporters of the one are the friends of the other; while it is often found that the loudest advocates for the support of home institutions to the exclusion of foreign, are often indeed heard, but seldom seen!

Consider how diffusive the Missionary spirit is. There is nothing like it for calling into play every kind of agency. It enlists all hearts and hands. Pastors, deacons, and members of Churches—Sunday-scholars and their teachers—matrons and maidens at their working parties—the wealthy and the poor—are brought together, and can unite in helping on the glorious work. As the streamlets, which descend from the hills, swell the waters of the broad river, irrigate and fertilize the regions through which they flow, so this spirit blesses the Church by its influence; for it is impossible that the varied agency it calls into play, and the deep and tender sympathies it excites, and the ardour and zeal it enkindles, can be fruitless. As a Church will be spiritually alive and powerful in proportion to the earnest piety of its members, so that which tends to quicken activity in individuals must enrich and adorn the community to which they belong.

Think too of the delightful effect which it produces on the Missionaries and the little Churches they have gathered in heathen lands! How it stimulates and encourages them in their work, and cheers and strengthens the converts; who now experience a new class of feelings—feelings pure and holy, to which they were strangers before they became the objects of Christian affection to persons whom they never saw, and who live on the other side of the globe. And yet how near in fellowship and sympathy they are to one another. This gives them a real conception of Christianity. They see nothing like it in any system they have hitherto known. Thus the

Churches possess that which the Mission wants—men, means, sympathy, and prayer—and the Mission supplies what the Churches need—information, important facts, stirring incidents, the knowledge of which will continue to quicken the interest in the work, of all who have lent it a helping hand.

Was it not so in the primitive Churches? The Acts of the Apostles, and their Epistles to the Churches they planted, are full of striking examples. When the fierce persecution which followed the death of Stephen scattered the Church at Jerusalem, the members *travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but Jews only.* But there were some who belonged to *Cyprus and Cyrene, who when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus.* *And the hand of the Lord was with them, and a great number believed and turned unto the Lord.* Tidings of these events, strange and marvellous they were—not only of success among the Jews, but of success among the Gentiles also, reached the *Church which was in Jerusalem, and they sent forth Barnabas that he should go as far as Antioch, who when he came, and had seen the grace of God, was glad. . . . And much people was added unto the Lord.*

And do not similar tidings from afar of “the grace of God” manifested to the heathen, produce a like effect on us? Yes, they stimulate liberality and zeal, inspire our hopes, and strengthen our faith. When too they speak of losses, disappointments, and trials, the effect is not less salutary, for then patience in the time of suffering, and trust in God in the hour of gloom and darkness, are called into play.

These things constitute a moral training, and bring us, as well as the Missionary, under a wholesome, and oft-times needed discipline. Brethren! we beg you still to supply these much-needed illustrations of your work. They are ours as well as yours. Some of you do not like to write about your own doings. Others love to retire from public observation. To others, correspondence seems to be so much time taken away from their work. But if the interest is to be sustained at home, we must have such information as you alone can supply. If we were never to hear from you, or only at very distant intervals, all personal interest in you and your labours would, sooner or later, die out, just as a living body would cease to live if kept without food. We know that it is stoutly maintained by many, that the disciples of Christ should support His cause from *principle*; and we believe they do. But all the loving feelings of the renewed heart are not to be ignored. Our actions spring more from our feelings than our convictions; and if they are lofty and generous, the acts which flow from them will not be less acceptable to God, than those which are the result of our convictions. Better still when minds and hearts go together. To hear from you when in the field, or to see you, and hear your voice, when sickness compels you to leave it

for a while, awakens feelings which would lie dormant without such stimulus. You must give what you possess to the Churches, or you will lose what they are ready to give to you.

This demand for information is, however, sometimes extravagant. We are continually asked for *striking* intelligence, as if the work of conversion was not the same in its nature everywhere. If the most prosperous Churches in this country had to give reports of their proceedings from time to time, would there be a constant occurrence of remarkable events? By no means. Let our friends therefore be content to receive such intelligence as the Missionaries can truthfully supply, and rejoice with them in any success they are permitted to realize, and sympathize with them when they have occasion to exclaim, *who hath believed our report, and to whom is the arm of the Lord revealed?*

An intelligent perception of the relation of the Churches to the Mission, and a faithful discharge, on their part, of the duties which flow from it, will not only tend to preserve their internal prosperity and peace, but fortify them against the manifold dangers which arise from without. There have been times of trial in ages that are past and gone; and the present day has its special dangers too. The advocates of the grand corruption of Christianity are intensely active. The supporters of "free thought," which too often means unbounded licence of thought, and a disregard of the authority of Holy Writ, are numerous, able, and strenuous. The sensuous is taking the place of the spiritual in the worship of God. Truths and practices which have been devoutly cherished by eminent and good men, are cast aside because they are old, and do not suit "the spirit of the age," as if truth changed by time, or was the creature of fashion. Hence, amidst the rapidly increasing wealth of all classes of the community, the income of our various Missionary Societies is nearly stationary, and has been for some years past. Why is this? The work of the Lord has been neglected. Had it been pursued with a zeal proportionate to its extent and grandeur, and sustained with a liberality equal to the means of its professed adherents, an influence would have come back upon them from the success of their efforts, which would have given to themselves and to the Churches with which they are connected, a power to resist the false teachings, and the enervating influences which are so rife. Action is a better defence against error than thought. Few have time and opportunity for prolonged and profound meditation, and only few such are needed to defend the truth, when assailed. For the many we want work. Pastors, who long to see your Churches up and doing, here lies a field rich in promise of fruit. Do not be satisfied with giving them the best preaching in your power. Encourage your people to work. Devise methods for them. Set before them objects which are worthy their effort—Mission work, as none know better than yourselves, is among the holiest and the

best. It is of no use to prosecute it feebly. It needs to be thoroughly done. And when the spirit is intense, and the toil strenuous, there will be diffused through your flocks a manly energy of character, and a steadfast unity of purpose, which will bind them together as the heart of one man, and prove a strong defence against the seductive and enervating influences of the æstheticism, sensuousness, and fashion of the day.

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## INDIA.

### A VISIT TO THE SANTHAL DISTRICT.

BY THE REV. E. C. JOHNSON.

“WITH my midday meal, consisting of some boiled rice and dhal (pulse), together with a bottle of tea slung on my bridle arm, and mounted on my diminutive pony I sally forth to visit a number of villages in the centre of the nearest range of hills. On the way I passed through a prettily situated Santhal village called Pattughatta, here finding a few Santhals hanging about I preached to them, one of them told me that some few months ago a Santhal woman from the west passed through their village preaching to them, telling them to give up their boughas (or offerings to departed spirits) and worship Him only who sits above; surely, thought I, this is some John the Baptist sent to prepare the way for the preaching of Christ.

“Monday, 11th June.—Preached in a Santhal village called Latour, my audience were particularly attentive; at the close one said ‘We all here as one man believe what you have told us.’

“Thursday, 14th.—On my road to Horinsing, where I have a school, preached to some thirty or forty Hindoos carrying water. I spoke to them all solemnly on the judgments of God upon the land in the failure of the crops from drought, then lifting up my hand to heaven I, in the presence of them all, beseeched the Lord to have mercy on the land and to send rain on the thirsty ground, they were much affected.

“I also preached to some Santhals at Horinsing, one of them asked me ‘How shall we serve God?’ I had previously endeavoured to explain the Gospel narrative, but told him that God created the world in six days, but rested the seventh, you ought, therefore, to do the same, and rest from your work on that day. He said, ‘If the maughi (head man) gives the order we will obey.’ I said God must be obeyed first.

“Monday, 18th.—Preached in a large village, Soltolla (Santhal). One man seemed a little shrewd and inclined to argue, he said that the offerings they made were not for the taking away of sin, but to the first man and the first woman. I explained to them that through these two sin came into the world. The people here gladly received my words and begged me to come again to them.

“20th June.—Some Santhals from a distant village came, to whom I endeavoured to explain the Gospel narrative. One of them said ‘What is the name of him who you say died and lived again that we may pray to him?’ I again explained Christ’s Gospel.

#### IDOLATROUS AND CHRISTIAN WORSHIP.

“26th June.—On my return from preaching in the Santhal villages, I found that the Bebloonia Santhals were preparing for a bougha (offering) in that stronghold of superstition the Jaher (a grove of Sal trees outside every Santhal village

where offerings, dances, &c., are held). I determined to assault this stronghold of Satan, going there I found an old man, one of the heads of the village, together with the priest and another carefully preparing the offerings, they consisted of a number of little chickens; in the hands of the priest was an axe, and before him, spread out in the shape of twelve flower beds, were little elevations of rice and salt, each little chicken was decapitated, and after dipping the bloody head in the rice and salt, it was laid thereon upon the same. I should say that before decapitation the chicken was fed with the offered rice, whilst a formula was rapidly repeated by the old man, it runs thus—'Take, oh! ancient woman of the grove, the offerings of Assar (months of June and July) which is being given to you, in order that when we sow paddy it may grow and increase in twelve places; to-day we worship thee, may proper rain and wind come, let no sin or unhappiness come to this village; when we go to the hills let neither tigers or bears eat us.'

"This was the formula repeated with every offering, according to the name of the ancient to whom it was given. Stepping in amongst them I said, 'Alas! how long shall we make known to you the knowledge of the true God, and though we preach Him to you, you will not believe us, nor forsake your superstitions.' 'No,' said the old man, 'we will not believe;' 'But now,' said I, determined to give a home thrust, 'I will show you how we pray to the God,' and kneeling down in the grove I prayed before them there.

#### POWER OF CHRIST'S NAME.

"Wednesday, 18th July.—Preached at a Santhal village called Jarua, here the second man of the village listened with great attention, after running through several chords in trying to *reach the heart*, the words 'God's own son shed His blood,' seemed to affect him greatly. I then went on to Bali Ram, another Santbal village in the hills, where I preached to the head man and some women gathered together, one of the women said 'But you are like the Hindoos who bow down to an idol at their house doors.' I said, 'Not so, we worship the God who made heaven and earth, and all these big hills, He has sent His son to die for man; we do not worship like the Hindoos, nor do we use blood of hens, like you; I will shew you how we worship,' then kneeling down before them all, I said, 'You see I see nothing with these eyes only the clouds, but I know that the other side of those clouds there is a great God, and now I am going to pray to Him,' I then prayed before them all in the name of Jesus Christ, the old maughi (head man) said he would do the same every day at bathing time.

"24th July.—Went again to the large village of Latour, preached to a different, but equally attentive, audience to the one I got there formerly. The father-in-law of the maughi was especially pleased with the prayer, and particularly inquired if that was the way in which God was to be addressed, saying that they would do so too.

"26th July.—To-day my head Santhal teacher, who, I may say, is almost a Christian, attends worship on Sundays regularly, said every time there is a death at Gulam Jhuli, a village near here, the people say the Word which the Sahib preaches is true.

#### AN OLD QUESTION.

"1st August.—Preached at a large village near the hills. Here I met a maughi who always listened attentively to the truth. He said, 'You tell us to give up the worship of the boughas, but how *shall* we give them up?' I said, 'They will not, nor cannot hurt you; leave them; you need not be afraid of them.' One of his friends not understanding, he explained: 'They want us to give up our boughas and follow their Shastres' (and here I was surprised to find an illustration used which I had but a few days ago explained to my two Santhal teachers), 'One servant cannot serve two masters; you cannot serve the boughas and God too.'

## CHARACTER OF THE SANTHALS.

"I have now given a few notes of my preaching, which suffice to show that the Santhal mind is open to the hearing of the Gospel; but still there are many difficulties to overcome. Though not so strong as the Hindoos, still they have caste prejudices to be overcome. Some of the poorest amongst them make no difficulty to eating our rice; but they are very ignorant. I am convinced, however, that unrewearying labours amongst them, giving a prominent place to the Gospel of Christ, coupled with the prayers of our friends in England, that the Word may be not in word only, but with demonstration of the Spirit and power, will bring down a blessing upon the ignorant, but open and candid, Santhal heart, which has not yet fallen upon the Hindoos. Uncivilized, ignorant, rude, they are nevertheless a kind-hearted race; chicanery and double dealing are unknown amongst them, and in this they present a striking contrast to their civilized but cunning Hindoo neighbours. If the Lord be willing, they shall become His peculiar people, bringing forth the fruits of righteousness unto many generations."

## WEST INDIES.

## HAYTI.—JACMEL.

## EXTRACTS FROM MADAME CAJOUÉ'S JOURNAL.

Our readers may need, perhaps, to be informed that Madame Cajoué is employed as a Biblewoman at Jacmel. Some time since various particulars respecting her interesting religious history were inserted in the *HERALD*. We are glad to find from Mr. Webley that this *new*, but most useful agency is proving successful among the benighted inhabitants of the district.

"January, 1866.—During this month I visited several houses in town, offering my Scriptures for sale, or conversing with the people respecting the Word of God. I also visited several times the prison of the town, administering to the wants of body and soul of the poor prisoners. At the military hospital I read and prayed, too, with the sick, exhorting them to repentance of sin, the great disease, and pointing them to Jesus, the great Healer of all diseases. Indeed, wherever and whenever I meet with souls, I exhort them to flee from the wrath to come.

## PLEASING INCIDENTS.

"February.—This month I visited principally from house to house, distributing my tracts and urging my fellow-townspople to seek the Lord Jesus whilst their day of grace yet held out, and before their sun of righteousness for ever set. Many persons, too, seemed pleased with my discourse, for on all sides I heard them say that mine was the true religion. Some of them, moreover, address God in prayer as we do, believing it to be an abomination to bow down to an image or to worship a portrait. Amongst others, I visited this month a poor, consumptive, but young person, fast passing away from this world. I read and prayed with her. She also sang some of our own hymns. Then her language was such as led me to hope that the love of Jesus was shed abroad in her heart. Her family wishing her to confess to a priest, she said she had no confession of sin to make to man, and only needed the absolution of Jesus. This month, too, I called upon my old friend the paralytic. I read and prayed with him. His wife manifested great anxiety for further instruction in the things of God. Her husband has his Bible, a large one I sold him, and, much to his comfort, he is able to read it—a thing

comparatively rare amongst the poor of this town. He told me he did not like to read the Word of God often when his wife was present, as she wept and sobbed too much over its soul-quickenings truths.

"In another house I entered I offered a Bible to a young person who told me she did not need a Bible, as she was already a communicant in the Romish Church. Her mother, however, invited me in. I entered. On offering her a Bible she said she had one already. I then asked her, 'Are you born again? Do you live by faith in Jesus?' She did not reply. I then advised her to read much and frequently her Bible, told her that truth was like a bright light that would shine in upon her soul, and assured her that her Bible was a sun to light her to a day of grace and of glory if she would ask for God's Spirit to illuminate and teach her, but that confession of sin to a priest, or even communion in the Romish Church, profited nothing without faith in the great sacrifice of the cross.

"March.—This month I visited principally, and several times, one family—a very interesting one—in which God has effected much by my poor, insignificant efforts, and which seemed particularly to demand my attention at this time. Madame Cajoue refers here, remarks Mr. Webley, to a family in which the wife, one of our old scholars, was lately baptized. Her sister, living in the house, seems now truly converted, and Madame C. at this period was leaving no stone unturned for the husband's conversion. At the time, this young man attended our services for several Sabbaths, and we had great hopes of him. Unfortunately, the Word was only as the dew—delightfully refreshing whilst it lasted, but soon scorched up and passed away. God's Spirit may yet do the needed work, but just now he seems clean gone back to the world, and to his easily-besetting sin of adultery.

"April.—During this month, instead of visiting as usual in the town, I occupied myself principally with its environs, seeking souls, as it were, in the highways and hedges.

#### FRUITS OF FAITHFULNESS.

"May.—On the 28th of this month I visited one of those houses in town where I am always received with more or less of scorn and ridicule. As I entered I was again greeted with the look and the laugh of scorn. Yet the master of the house asked me for a Bible. I told him I had already given him one. He said it had been stolen from him. The mother then called one of her daughters. To the latter I offered my New Testaments, whilst the mother actually advised her daughter to purchase one. I was certainly astonished at this, as I have visited this house from the very commencement of the Mission, and been always badly received by its inmates, except, perhaps, by the father, who has always welcomed me with at least *apparent* satisfaction. As to the mother, she at one time would not see me at all, and now, strange to say, she not only came forward herself, but counselled her daughter to buy from me a New Testament. I then handed her one, begging her to seek God's Spirit whilst reading the precious volume, that its truths might guide her to endless light and glory in Heaven.

"From this house I went to the hospital. Here I found sixteen men ill in bed. Others who were convalescent were playing cards. As I entered the stench was horrible. Something seemed to say, 'Don't go into such a place of filth and infection.' Yet I could not turn aside from the path of duty, and so seated myself amongst the poor, degraded, disease-stricken inmates. I said at once, 'Would you like to put down your cards and listen to the reading of the glad news of salvation?' They answered 'Yes,' and at once set aside their cards. I read to them, prayed with them, exhorted them to flee from the wrath to come, begged them to renounce their confidence in Obeah, and told them that Jesus was the Lamb of God to take away their sins. After giving them some tracts, I went to the bed-side of a very sick and very old man. I spoke to him about the salvation of his soul, but he ignorantly told me, as thousands here will tell you, that he had never done harm to any one. 'Why, you poor old man,' said I, 'you are



actually *dead* in your trespasses and in your sins, and you tell me you are no sinner at all! Ask God rather to show you how great a sinner you are, that at this your eleventh hour you may find mercy and forgiveness at His hands.'

THE BIBLE DESIRED AND SOUGHT.

"After selling a New Testament at the hospital, I left it, and on coming out I saw a man sitting at his doorway, to whom I also offered a Bible for sale. He said, 'Let me see one.' I handed him one and he bought it. On begging him to make a good use of it, I found out and marked for him the Ten Commandments and other important parts. He also promised me to visit the chapel. On leaving him I met with an interesting female, to whom I offered some of my tracts. Instead of allowing me to read them for her, to my surprise she took them and began reading them herself. She also told me that she had a large Bible. I asked her to read a portion of God's Word every day, seeking God's good Spirit to guide her, and to bless His Word to her soul's salvation, and this she promised me to do.

"On the 30th of May I visited eight houses, offering in each my Scriptures for sale. Some said they had Bibles already, and others that they did not want the Bible at all. In one of these houses I met with a poor woman who seemed to be sorely afflicted. She at once began to pour into my ear her tale of sorrow. I advised her to read the Bible every day, to go to God in prayer with her trouble, to seek a spirit of prayer so that she might pray aright, and to cast all her burden of sin, or woe, or what not, at the foot of the cross of our dear Lord Jesus. She listened to me with evident pleasure, as did also her daughter, who was present. I then said, 'Would you like me to read a chapter for you and pray with you?' She said 'Yes' with great zest. I read John xiv. Her daughter, too, seemed much gratified, although I was now in one of the best and wealthiest families of the town, and I expected to be despised on account of my own ignorance and poverty. On leaving this family I entered the shop of a young druggist, just from Paris, with a young wife and child, but nigh unto death himself, and in the last stage of consumption. I saluted him, and he politely returned my salutation. I said to him at once, 'I am come to talk to you a little about the salvation of your soul. You know,' said I, 'that Jesus is the only good and true Physician. He it is that gave Himself to the death of the cross to redeem us from sin. His door of mercy is open so long as life lasts. Do then,' I added, 'ask of God to give you repentance of sin unto life eternal.' His only answer was a nod of the head. I asked to read and pray with him, but this he declined. I besought him, however, not to put off till to-morrow what could be so easily done to-day. Poor fellow! he is since dead, without God and without hope. I then gave some tracts to his wife, who appeared pleased to receive them. I then entered another house, where I found a young wife to whom I had once sold a Bible. I found her making a good use of it. She now understands the errors of Rome, and will probably one day come out of Babylon. She said that, from her own books on the Roman Catholic religion, she had already learned that the worship of idols was an abomination in the sight of God. Her sister was also present, and heard me with pleasure. The latter asked me for some books on our holy religion, that she might be enlightened, and I promised to send her 'Les Erreurs de Rome.' The wife then said that she no longer confessed to a priest, nor, indeed, followed any of the errors of Rome, whilst I profited by the circumstance to tell her, that without conversion of soul to God and the presence of God's Spirit with her, she could not after all be saved.

"June.—I am now visiting from house to house."

## JAMAICA.

## VISIT TO MORANT BAY.

BY REV. W. TEALL.

"I WRITE you from the scene of the late disastrous riot. I left Sandy Bay on Monday, the 11th instant, at 4 A.M. Staid at Montego Bay, where brethren Denny, Reid, and Henderson met me, till 10.30, when I proceeded to Falmouth. On Tuesday, the 12th, left Falmouth at 2 A.M., and got to Calabar for first coffee, and at St. Ann's Bay by 2.30 P.M. On Wednesday at 6.30 left St. Ann's Bay and reached Jericho about 5 P.M., where brother Clarke and family had come to meet me. On Thursday I reached Spanish Town to breakfast, and went with brother Phillippo to Hartlands.

## A HEARTY WELCOME.

"On Friday afternoon I got to Yallahs where brother Palmer and wife were expecting me; and so, on Saturday morning, I arrived at my destination, Morant Bay, and was very kindly received by Mr. Parnter, the Wesleyan Minister, who entertained me very hospitably till I got a lodging. Having been thus located, I went out to look after the people. First, I went to Mr. Killick's chapel, and found it in a very ruinous condition. There has been no service in it for a long time. The acting minister was hanged in martial law. The really handsome pulpit has recently been almost destroyed by sailors from a gun-boat. I next went to seek for Father Telford, a deacon and trustee, but he was from home, so I walked back to the Bay, and went into the Market-place in front of the burnt court-house and found some Baptist people, with whom I arranged to go up the valley on Sunday, they promising to send down a horse for me to ride. On Sunday morning, however, as no horse came, I started and went by Stanton to Spring Garden, and thus missed the horse which was sent by Morant Road. The first service was held in a class-house, which was saved from being burnt by a marine, who was about to fire it but seeing a Testament on the table did not carry out his intention. The people had not been able to meet since martial law, and no song of praise had been heard there for months. The notice was very short, but soon the place was well filled and many could not get in. It would have done you good to have heard how lustily they sang for the first time after the late sad events. When the service was over a man named Clarke got up and said: 'Fambly! this is a happy day! We were without hope, but God is good.' He wept as he spoke, and many faces were wet with tears of joy. After the service I took an egg and a biscuit and cheese, which Mr. Parnter's housekeeper had very thoughtfully put up for me, and then we went over to Stony Gut and had an open-air service. I stood under the shade of a mango tree at the corner of Paul Bogle's burnt chapel. There was a large gathering by four o'clock and they seemed much affected. There were the widows of Paul and Moses Bogle, and the poor woman Livingston, who was half-strangled in the chapel and then tied outside of it in the soaking rain for many hours. One man said to me 'Minister, they used me very bad. They cut up my back, and shut me up for nine days and nights in the condemned cell. They burnt my house and everything I had; but I thank God, Minister, I don't feel any resentment. My breast is clear.'

"The previous day some officers from the 'Cadmus' had intruded into Stony Gut and alarmed the poor people with abuse and threats, and my presence was hailed by them with delight.

"The people are in great distress, having been robbed or otherwise deprived of all they possessed, and it will take them a long time to recover their position.

"June 21st.—Yesterday afternoon I rode up in the mountains to look at some places which are in the market, and to ascertain if they would be suitable for centres of stations, but found they would not do. On my way back I had a good

congregation at Spring Garden, commencing the service when the people returned from their grounds about 5.30. I did not get back to the Bay till nearly 8 o'clock.

#### CHARACTER OF THE PEOPLE.

"The people here generally strike me as being considerably lower in the scale of civilization than those at the west end of the island, and I hear that superstition is rife amongst them; there is, therefore, much to be done here, and whoever may be brought here will have a most arduous work. Still I think circumstances are favourable for the commencement of the Mission, and I shall, if suitable arrangements be made as to support and help in securing chapels, schools, &c., be willing to undertake it.

"But if the Society wish to have a Mission in St. Thomas-in-the-East, and to have that Mission successfully prosecuted, they had better at once put aside the *three years'* theory and resolve to sustain the work to the extent which may be necessary. You cannot apply to a field like this the principles which may regulate your practice in those parts of the island in which our Mission has been long established; but you must make up your minds to a very considerable outlay to begin with, and to guarantee to your Missionary a sufficient sum to enable him to live, and heartily prosecute his work. What proportion of the needed amount of salary could be raised here is very uncertain. At first, however, it would be very little, if anything.

#### SUGGESTIONS FOR CONSIDERATION.

"The following things strike me as necessary to the successful working of this Mission:—

"1st. Rent, or lease, or purchase, or, if necessary, build, a suitable house for the Mission family in a position central to the work to be done. I have offers of land from two or three persons for this purpose free of charge.

"2nd. Assist the people to put up such commodious but inexpensive chapels as, once erected, would not be beyond their power to keep in repair. I say *assist*, because, though the people could give but little, if any, money towards the erection, they could, many of them, give materials or labour, and they ought to do this to the full extent of their ability.

"3rd. Then as to the support of the Missionary, though at first the Society might have to provide nearly, if not quite, all, still, as the Mission got into working order, the people ought to be trained to give according to their ability to meet all the expenses of the Mission.

"4th. Schools might, I think, be secured without troubling the Society at all, as aid to commence them might be obtained from other sources, and they would shortly be on the same footing as the other schools of our body.

"Lastly, permit me to say that I think you should lose no time in forwarding such guarantees and instructions as the case requires, that the work may be entered upon without delay.

"May the Lord give heavenly wisdom to us all in this important matter, and may the result be glory to Christ in the social, moral, and religious improvement of the people in St. Thomas-in-the-East."

The Committee of the Union in Jamaica having received the report of the above visit have unanimously requested Mr. Teall to occupy this new and important post. To this call he has promptly and heartily responded. No one in Jamaica could be selected better adapted to it; and Mr. Teall will have not only the warm sympathy and good wishes of his Jamaica brethren, but also of the Committee and his numerous friends in England. In our last issue we could give a brief reference only to this visit as the details now supplied were not then to hand.

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## GRANDE LIGNE MISSION.

## CANADA.

It may, perhaps, be remembered, that some time ago, the Committee voted a grant of £150 for three years in aid of this Mission. They were not able to renew it at the expiration of that period; but, when the Canadian Committee renewed their application, the treasurer, with his wonted liberality, placed a considerable subscription at their disposal. Since then the Rev. J. Edwards has visited England, and obtained regular assistance from numerous friends, and Joseph Gurney Esq., has kindly acted as treasurer. We are sorry to state, that Mr. Edwards was early last month smitten by an attack of paralysis, from which, however, he so far recovered as to permit his return. The kindness of friends who know him was doubly grateful in his weakness and suffering.

Considering these circumstances, our friends will not be surprised if we subjoin a few particulars from the last Report, which contains many facts of a very encouraging character, and which show that our brethren, though labouring in the midst of great difficulty, are not labouring in vain:—

“Until 1850, the education of Canadian girls had been limited to a few received into the Grande Ligne Institution, which was chiefly intended for young men. The need of a separate school, and of more systematic teaching for women, was deeply felt; and an institution was established at St. Sie, under the direction of Miss Tonte, a Revel lady. After four years of encouraging prosperity, and blessed religious results to the pupils, who averaged twenty in number, the Mission-house was accidentally burnt down. The institution was then transferred to Longueuil, opposite Montreal, under the superintendence of Mr. and Mrs. Lafleur, until 1864. During that period it averaged thirty pupils, many of whom were converted, including some who had entered the school as Romanists. Without any exception known to us, their subsequent conduct has been honourable to their profession.

“Since the opening of the Mission-house at Grande Ligne, where a Normal school was established, not less than 800 pupils have been admitted into the two institutions, which were afterwards transferred to Longueuil. The influence of these pupils, who have all received a sound religious education, and many of whom have been converted, must, of necessity, be very great in the country, and which will be durable in its character.

“In summing up the results of thirty years' labour, we may safely say that 3,000 persons have been rescued from the influence of superstition, to follow the Gospel alone, and that more than 1,200 of these have become the subjects of Divine grace.

“The Mission work embraces forty parishes, every one of which contains French Canadian converts. It has twelve central stations, ten organized churches, and employs twenty labourers, as pastors, teachers, Evangelists, and colporteurs.”

## TRINIDAD.

Mr. LAW writes, expressing a very earnest desire for Mr. Gamble's return, and intimating that the friends belonging to this station are looking earnestly for him. By the time the HERALD is published we hope Mr. Gamble, who left in the Ealing Grove, at the latter end of July, will have safely arrived at his post. He did the Society good service while at home, and his visits to various Churches, which were highly acceptable, will not soon be forgotten. During his absence the care of the Churches in the San Fernando district, has in some measure fallen on Mr. Law.

“In the native preachers I feel the deepest interest. They are a most worthy class of men. They have generally to work hard for their daily bread, sometimes spending several days in the week preaching the Gospel of Christ. They are most

zealous and active in the work of the Lord. I hope the Committee will do something for them, and at least direct a copy of the HERALD to be sent to each.

"We are just now busily engaged in making preparation for the Annual Meeting of the Bible Society. The Government has engaged to take the chair. Our sales of the sacred Scriptures have been larger than usual. We have done our best to sow the seed of the kingdom throughout the island, especially among the young, the sick poor, Chinese and Coolie emigrants."

From a subsequent letter we learn that the Bible meeting was a "splendid" one. "In the absence of Chief Justice Knox, the Governor took the chair. Our chapel was crowded in every part. There must have been nearly two hundred people outside. Our circulation last year amounted to 1999 copies of the Scriptures, in English, French, Spanish, Portuguese, Chinese, and the various languages spoken by emigrants from the East." We do not wonder at Mr. Law's referring to these facts with so much pleasure, for apart from their intrinsic interest, he has been, all his Missionary life, a most active and energetic officer of the Trinidad Auxiliary.

#### SAN FERNANDO CHURCHES.

"By letter and personal visits, I am doing all in my power for San Fernando: I wish I could do more. I have arranged to visit as many as possible of the country stations at the end of this month, (July). The work at all the stations is in a most satisfactory state. The 3rd and 5th Company Churches are building large and substantial places of worship. Mr. Webb's people, at the 4th Company, have set the rest a noble example. The least we can do is to give them nails. The people go into the forest, cut down the trees, square and saw them. All do something in labour and money. Even the women and children carry the boards and shingles from the wood. The only money they have to raise is to pay the carpenters." This is just what it should be; and people who do such things deserve sympathy and help.

#### HOME PROCEEDINGS.

The next Quarterly Meeting of the Committee will be held at Pembroke Street Chapel, Liverpool, on Tuesday, October 9th, at 10 A.M., the day before the Autumnal Session of the Baptist Union. Members of Committee requiring accommodation will kindly communicate with the Rev. S. H. Booth, of Birkenhead, the local Secretary. The Annual Meeting of the Liverpool Auxiliary to the Baptist Mission will be held in the evening, of which due notice will be given.

The Committee will be happy to welcome the pastors and deacons of neighbouring Churches, and the treasurers and secretaries of local auxiliaries to their quarterly meeting, and to lay before them such information as they can supply of the state and prospects of the Mission. On previous occasions the presence and aid of the brethren thus invited have proved highly advantageous to the Society, as well as pleasant and profitable to themselves.

We have to announce the return of the Rev. T. Martin from Serampore, and Mrs. Diboll from Africa, and the departure of the Rev. J. and Mrs. Davey for Nassau, New Providence. We are happy to report an improvement in Mrs. Martin's health; and we trust her husband's return, relieving her of much anxiety, will contribute to her ultimate recovery.

The meetings held during the month have been very numerous, and we have had very great difficulty in meeting the demands which have been made for deputations. We are glad to note, however, the increasing desire for the presence of a returned Missionary.

The following districts and towns have been visited, and services held on behalf of the Society:—

Brighton, Leeds, Barnsley, Horsforth, and Halifax, by Dr. Underhill—Salendine Nook, Lockwood, Hebden Bridge, and Goat Hill, Rev. J. Gregson—Ipswich, Revs. J. Aldis and F. Trestrail—Bradford, Haworth, Rawdon, Shipley, and Bingley, Rev. W. Sampson—Birmingham, Coventry, and Wolverhampton,

Dr. Underhill and Revs. R. Robinson and C. Clark—Portsmouth, Portsea, Landport, Southsea, and the Isle of Wight, Revs. J. Gregson, J. E. Giles, and J. Stent—Somersetshire and Dorset, including Chard, Taunton, Weymouth, Lyme, Bridgwater, Wellington, Montacute, and places adjacent, the Revs. J. C. Page, R. Macmaster, and R. Robinson—Northumberland and Durham, from Newcastle to Darlington, the Revs. Jas. Mursell, and S. W. Holt, of Jamaica—Boxmoor, the Rev. J. Davey, of Nassau—Hemel Hempstead, Markyate Street, Horncastle, and Great Grimby, Rev. R. Williams, late of India—Norfolk, the Revs. C. B. Lewis, of Calcutta, and J. G. Gregson, late of India—Huntingdonsbire, Rev. W. Littlewood, and a Missionary of the London Mission, the Churches in this county forming a Missionary Union, and having a representative from the Baptist and London Missions—Worcestershire Auxiliary, the Revs. W. Barker, and J. Sturge, late of Madras—Leicestershire, Revs. W. Sampson and Joseph Davis.

#### NOTE TO FRIENDS WHO MAKE UP BOXES AND PARCELS.

SOMETIMES boxes are sent without even any notice being sent to the Secretaries, and very often without any description of their contents or value. These things occasion much trouble at the Missions, and more to our Missionaries. We are persuaded that our friends only need to be informed of them to take care that they be not repeated. The following extract from a recent letter of the Rev. J. Wenger's will put the subject in the best light:—"I am sure if the friends in England had any idea of the trouble and vexation which are occasioned by the want of a priced list of the contents of boxes they send, they would, from compassion, if not from other motives, supply such list when they send anything." Therefore, be kind enough always to apprise the Secretaries when you send boxes, and be sure to inclose a priced list.

#### A NOTE TO MISSIONARIES.

OUR brethren abroad will greatly oblige the Secretaries if, in future, they will kindly keep *separate*, in their letters, business to be brought before the Committee, from Missionary intelligence. The latter is *sent to the press*, for it is impossible to find time to copy it; and it is not desirable, therefore, that the two should be mixed up in the same sheets. By this arrangement, not only will business be facilitated, but greater justice can be done to the intelligence which they send. We shall be thankful if this suggestion be carefully acted upon for the future.

#### CONTRIBUTIONS

From July 20th to August 21st, 1866.

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

LEGACIES.	£ s. d.	LONDON AND MIDDLESEX.	£ s. d.	DERBYSHIRE.	£ s. d.
Harris, the late Thomas, Esq., of Hillesdon, Torquay, by Messrs. Gregory & Rowcliffe (free of legacy duty) .....	300 0 0	Bloomsbury—		Riddings—	
Taylor, the late John, Esq., of Radnor Place, Mount Radford, near Exeter, by John Wilson, Esq., (less legacy duty) .....	45 0 0	Contributions, on account .....	38 7 4	Contributions, Sunday-school .....	0 13
Witchelhouse, the late George, Esq., of Deptford Bridge, Kent, by Messrs. Field & Francis, (less legacy duty and charges) .....	280 17 1	Do., Sunday Sch., for Rev. J. C. Page, <i>Bairnal</i> .....	5 0 0	ESSEX.	
		Camberwell, Arthur Street—		Plaistow, Union Chapel—	
		Contributions .....	3 15 10	Contributions .....	3 13 4
		Camden Road—		GLOUCESTERSHIRE.	
		Contributions .....	5 13 10	Cheltenham—	
		Do., Maiden Lane		Contribution .....	5 0 0
		Sunday School ...	2 15 6	Eastcombe—	
		Newington, Ebenezer		Contributions .....	1 12 9
		Sunday School—		Eastington—	
		Contribs. for India ...	0 13 2	Contributions .....	6 10 0
		BEDFORDSHIRE.		Minchinhampton—	
		Biggleswade—		Collection .....	1 14 0
		Contributions .....	5 5 0		
DONATION.					
Allen, Mrs., Bath .....	0 10 0				

£ s. d.		£ s. d.		£ s. d.	
Painswick—		<b>LANCASHIRE.</b>		Rushden—	
Contributions .....	1 7 0	Heywood—	Contribution .....	Collection, (less ex-	
Stroud—		Liverpool, Myrtle Street—	Contributions .....	penses).....	
Contributions, on ac-	10 0 0	Do. for Africa.....	5 0 0	16 16 9	
Uley—		Do. for <i>Makawilla</i>	School, Ceylon.....	<b>OXFORDSHIRE.</b>	
Collec. for <i>W &amp; O</i> .....	0 5 6	Do. for <i>Rev. J. Clarke's</i>	School, Sav. la	Caversham, Amersham	
Contributions .....	3 8 6	Mar, Jamaica.....	5 0 0	Hall—	
Woolchester—		Do. for Schools, Ba-	7 10 0	Contributions .....	
Collection.....	2 0 2	hamas .....	12 10 0	5 5 0	
		Do. for <i>Rev. J. Smith's</i>	<i>N P, Delhi</i> .....	<b>YORKSHIRE.</b>	
<b>HAMPSHIRE.</b>		Do., Pembroke Chapel—	10 11 4	Rotherham—	
Niton, Isle of Wight—		Contribs. Juvenile So-		Contributions .....	
Collec. for <i>W &amp; O</i> .....	0 10 0	ciety, for Schools,		3 14 10	
		<i>Intally</i> .....		<b>SOUTH WALES.</b>	
<b>KENT.</b>		<b>NORTHAMPTONSHIRE.</b>		<b>RADNORSHIRE.</b>	
Sandhurst—		Gullsbrough—		Maesrythelem—	
Contributions .....	6 0 7	Contribution .....	1 0 0	Collection.....	
Woolwich, Queen Street—		Broughton—	0 10 7	1 0 7	
Contribs. Sunday-Sch.,		Collection.....	0 10 7	<b>FOREIGN.</b>	
for <i>Rev. W. Teall,</i>		Desborough—	1 2 3	<b>AUSTRALIA.</b>	
<i>Jamaica</i> .....	6 7 2	Collection.....	1 2 3	Angaston—	
Do., Parson's Hill—		Kettering—	78 14 11	Geo. Fife Angus, Esq.,	
Contributions, on ac-	9 0 0	Contributions .....		of Lindsay-park, nr.	
count .....				Angaston, South	
				Australia, for <i>Africa</i>	
				50 0 0	

From August 21st to September 20th, 1866.

£ s. d.		£ s. d.		£ s. d.	
<b>ANNUAL SUBSCRIPTIONS.</b>		<b>DEVONSHIRE.</b>		for <i>Mr. W. Wenger's</i>	
Billson, Mr. W. Welford	1 1 0	Devonport, Morice Square	and Pembroke Street—	<i>Schools, Calcutta</i> .....	
Jupe, Chas., Esq., Mere,	20 0 0	Contribs. on account...	3 8 6	6 10 0	
near Bath (2 years) ...		<b>ESSEX.</b>		<b>SOMERSETSHIRE.</b>	
Tucker, H. Carr, Esq.,		Loughton—		Bath Auxiliary—	
C.B. ....	0 10 6	Contribs. on account...	3 5 9	Contribs. on account...	
		<b>GLOUCESTERSHIRE.</b>		Highbridge .....	
<b>DONATIONS.</b>		Kingstanley—		Collection .....	
Bacon, Master Arthur,		Contributions .....	18 13 6	0 13 0	
Hamburg, collected by	0 16 6	Do. for <i>N P</i> .....	1 0 0	<b>WILTSHIRE.</b>	
Don. per " <i>Christian World</i> "	2 10 0	Do. for <i>China</i> .....	2 10 0	Salisbury—	
		Tetbury—		Contribs. for <i>Rev. J. E.</i>	
<b>LEGACIES.</b>		Contributions .....	3 7 1	<i>Henderson's Chapel,</i>	
Darkins, the late Mrs. by		Wooton-under-Edge—		<i>Watford Hill, Ja-</i>	
Messrs. Pattison and		Collec. for <i>W &amp; O</i> .....	1 0 0	<i>maica</i> .....	
Wigg, legacy, free of		Contributions .....	14 6 6	10 0 0	
duty, and interest .....	207 4 2	<b>HAMPSHIRE.</b>		<b>YORKSHIRE.</b>	
May, the late Rev. Richd.,		Portsmouth, Portsea, and		Bradford, Sion Chapel—	
of Barnstaple, by		Southsea Auxiliary—		Annual Collections ...	
Messrs. Pattison and		Contribs. on account...	50 0 0	26 4 3	
Wigg, being payment		<b>KENT.</b>		Burlington—	
on account of legacy...	31 13 4	Forest Hill—		Contributions .....	
		Contribs. Ladies' Scty.	21 15 4	Do. for <i>China</i> .....	
<b>LONDON AND MIDDLESEX.</b>		<b>NORTHAMPTONSHIRE.</b>		0 13 0	
Hackney Rd., Providence		Bugbrook—		Masham—	
Chapel—		Contributions .....	1 3 0	Collections .....	
Contribs. Sunday-sch.,		Northampton, College Street—		10 1 0	
for <i>Rev. W. A. Hobbs</i>		Contribution .....	5 0 0	Scarborough, Secoud Ep-	
<i>N. P. Jessop</i> .....	4 0 0	Towcester—		ist Church—	
James Street—		Collec. for <i>W &amp; O</i> .....	1 0 0	Contribution .....	
Contributions.....	7 11 0	Contributions .....	12 14 6	14 17 6	
		<b>OXFORDSHIRE.</b>		York—	
<b>BUCKINGHAMSHIRE.</b>		Oxford, New Road—		Contributions .....	
Amersham—		Contribs. Sunday-sch.,		8 6 6	
Contributions .....	15 0 0			<b>SOUTH WALES.</b>	
				<b>GLAMORGANSHIRE.</b>	
				Merthyr Tydfil, High St.—	
				Contributions .....	
				5 12 9	
				<b>SCOTLAND.</b>	
				Aberdeen, John Street—	
				Contributions .....	
				4 2 0	

## JAMAICA SPECIAL FUND.

From July 21 to August 20, 1866.

£ s. d.	£ s. d.
Sandhurst Sunday-school, by Rev. R. A. Griffin.....	T. French, Esq., Meopham, for <i>Legal Expenses</i> .....
6 5 0	0 10 0
Langham, by Thomas Blyth, Esq. ....	A Friend, Tomray, for <i>ditto</i> .....
7 0 0	1 1 0
George Fife Angus, Esq., of Lindsay-park, near Angaston, South Australia .....	Stephen Green, Esq., Clapham Park, for <i>ditto</i> .....
50 0 0	5 0 0
	Angus, Miss, Plymouth, for <i>ditto</i> .....
	2 2 0

From August 21 to September 20, 1866.

£ s. d.	£ s. d.
Reading, by Mr. H. Clayton .....	Callender, W. R., Esq., Manchester, for <i>Ditto</i> .....
26 0 0	5 0 0
Lowther, Mrs., Burlington.....	Woolley, G. B., Esq., Hackney, for <i>Ditto</i> ...
1 1 0	3 3 0
West, E., Esq., Amersham Hall, Caversham, for <i>Defence Fund</i> .....	Rees, W., Esq., Haverfordwest, for <i>Ditto</i> .....
1 1 0	5 0 0
Johnson, R., Esq., Manchester, for <i>Ditto</i> ...	Under 10s. ....
10 0 0	0 1 0

## FOREIGN LETTERS RECEIVED.

AFRICA—CAMEROONS, Fuller, J. J., June 30, July 30; Saker, A., July 30; Smith, R., June 29, July 30; Q. W. Thomson, June 27, July 2, 6, 30.	HAYTI, JACMEL, Webley, W. H., July 25; Aug. 14.
SIERRA LEONE, Diboll, Mrs., July 19.	PORT-AU-PRINCE, Bauman, W., Aug. 14.
ASIA—CEYLON, COLOMBO, Piggott, H. R., June 27, 29.	TRINIDAD, LAW, J., July —.
KANDY, Waldoek, F. D., July 9.	JAMAICA—ANNOTTA BAY, Jones, J., Aug. 7.
INDIA—BENARES, Heinig, H., June 17; Aug. 1.	BLACK RIVER, Barrett, J., Aug. 6.
CALCUTTA, Evans, T., June 30, July 23; Sale, J., July 16; Wenger, J., June 16, 22, 30, July 7, 14, 21, Aug. 1, 2, 8, 16, 17; J. Biss, June 5.	BROWN'S TOWN, Clark, J., July 23; Aug. 7.
DELHI, Smith, J., July 2; Williams, J., June 30.	FOUR PATIS, Claydon, Mrs., July 6; Aug. 22.
INTALLE, Kerry, G., June 22.	GURNEY'S MOUNT, Randall, E., Aug. 20.
JESSORE, Hobbs, W. A., June 12, 18 July 10, 13.	JERICHO, Clarke, E., Aug. 22.
MONGHR, Parsons, J., June 27; Lawrence, J., June 21.	KETERING, Fray, E., July 7; Aug. 6.
SEWRY, Johnson, E. C., June 19; Williamson, J., June 16.	KINGSTON, Smith, R., July 24; Palmer, E., Aug. 6, 7.
SERAMPORE, Pearce, G., July 19, 28.	MORTEGO BAY, Maxwell, J., July 3, 10, 21; Henderson, J. E., Aug. 20; Reid, J., July 7, Aug. 7, 21.
AUSTRALIA—BALLARAT, Sutton, W., May 26.	PORT MARIA, Sibley, C., Aug. 7.
EUROPE—FRANCE, GUINGAMP, Bonhou, V. E., June 29, Aug. 16, 25.	RIO BUENO, East, D. J., June 4.
MOBLIATX, Jenkins, J., Aug. 21.	SALTER'S HILL, Dendy, W., July 6, 18, 20; Aug. 7, 17.
WEST INDIES—BAHAMAS, TURK'S ISLAND, Kerr, D. S., Aug. 16, 17.	SPANISH TOWN, Philippo, J. M., July 13; Aug. 7, 23.
	ST. ANN'S BAY, Millard, B., July 7, 23; Aug. 7.
	STEWART TOWN, Webb, W., July 5.
	WALDENISA, Kingdon, J., Aug. 22.

## ACKNOWLEDGMENTS.

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

British and Foreign Bible Society, for 50 Bibles and 100 Testaments, for <i>Rev. F. Pinnock, West Africa</i> .	Mrs. Heritage's Juvenile Working Party, Canterbury, for Package of Clothing, for <i>Mrs. Fray, Jamaica</i> .
Religious Tract Society, for Books, for <i>Calabar Institution, Jamaica</i> .	Mrs. Risdon, Pershore, for Package of Clothing, for <i>Rev. J. Kingdon, Falmouth, Jamaica</i> .
Dorcas Society, Windmill Street Chapel, Gravesend, for a Box of Clothing, for <i>Rev. J. Kingdon, Jamaica</i> .	Bloomsbury Chapel, Missionary Working Society, for Box, for <i>Rev. J. Davey, Nassau</i> .
Friends at Buckingham Chapel, Clifton, for a Case of Clothing, for <i>Rev. J. E. Henderson, Jamaica</i> .	Young Ladies at Mrs. Baynes's School, Denmark Hill, for Box of clothing.
Young Friends at Taunton, for Box of Clothing, for <i>Mrs. Sale's School, Calcutta</i> .	Ladies at Helston and Penzance, for a box of clothing for <i>Rev. J. Davey, Nassau</i> .
Juvenile Dorcas Society, Cheltenham, for Package of Clothing, for <i>Mrs. Millard, St. Ann's Bay, Jamaica</i> .	

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; in EDINBURGH, by the Rev. Jonathan Watson, and John MacAndrew, Esq.; in GLASGOW, by John Jackson, Esq.; in CALCUTTA, by the Rev. J. Wenger, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, Twells, and Co.'s, 54, Lombard Street, to the account of the Treasurer.