

THE MISSIONARY HERALD.

MR. GOLDWIN SMITH ON BAPTIST MISSIONS IN JAMAICA.

A PUBLIC Missionary Meeting of unusual interest was held in the New Road Baptist Chapel, Oxford, on the 17th December. It was attended by the Rev. W. Rosevear, of Abingdon, and Dr. Underhill, on behalf of the Society; but had for its chairman Mr. Goldwin Smith, and for another speaker the Rev. Professor Rogers, both eminent members of the University. The unusual presence of gentlemen connected with the University naturally drew a large audience, and we are sure our readers will be pleased to read such portions as our space will allow of the admirable address of the Chairman.

Mr. Goldwin Smith began by an allusion to his being a member of another community. He said:—

“It may be known to some here that I hold Free Church principles. I hope and believe that it is consistent with perfect loyalty and fidelity to the Church in which I was born and bred, and in which I purpose always to remain, to maintain that it is better for her, and every other Church, to rest on the free love and devotion of her own members rather than on State support, which necessarily involves State control. I hold Free Church principles firmly, and, perhaps, for the very reason that I hold them firmly, I would wish to see them most tenderly and considerately applied, knowing how long this community has been accustomed to the opposite system, and how unspeakably important are the interests at stake.”

He then turned to the immediate subject of the meeting:—

“I come here simply to support the Baptist Missions in the work which Providence has put into their hands of Christianizing and civilizing the negroes in the West Indies, and especially in Jamaica. To Christianize and to civilize, in my mind, is the same thing. There is no real civilization—at least, the world has yet seen none, but that which Christianity has produced. The Greek and the Roman had intellect, art, skill in government and war; but they had not moral civilization. At the highest point of their high culture, they tortured and crucified slaves. This or the other Church may think itself the only Church in the world: but Providence is of a different mind, and has assigned work to them all. To Bishop Selwyn and his Anglican Missionaries was assigned the work of converting and civilizing the natives of New Zealand; and if the greed and violence of colonization had not interfered, perhaps they would have made the poor Maoris a Christian nation. To the Baptist Missionaries has been assigned the same work with regard to the negroes of Jamaica.”

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The manner in which the Established Church of Jamaica had accomplished its duty was thus described :—

“ There is, I know, in Jamaica, an Anglican Church, with a clergy well endowed, perhaps for religious objects too well endowed by the government, but we have had sad proof of the fact that this Church is the Church, not of the negro, but of the white. Rate the offences of the negroes in the late disturbances as high as you will: still when the disturbances were over, the out-pouring of white vengeance in the shape of hangings, floggings, burnings out, was such as must have filled with horror every Christian heart. I was told, and I was not surprised to hear, that an English statesman, whose nerves must be pretty well steeled, said he could not sleep for thinking of those bloody scenes. If Christianity is a religion of mercy, that surely was a time for her ministers to make the voice of mercy heard. But no voice of mercy or pity was heard, at least none reached my ear, from the established clergy of Jamaica. Nothing came from them but praises of those who had been the authors of these sanguinary executions. They threw themselves, you could plainly see, heartily into the feelings of the dominant race. And therefore we must conclude, and it is a charity to them as Christian pastors to conclude, that they do not look upon the negroes as their flock. This work, then, is given to the Baptists.”

Mr. Goldwin Smith then discussed the question raised by sciolism, not by science, whether the negro was a man, and thus deals with the statements of Sir Samuel Baker :—

“ Sir Samuel Baker, the great African traveller, tells us we must not presume to talk of negroes; nobody has seen negroes but himself. I suppose nobody has seen men but those who have visited the wild regions of central Asia—the seat of primitive man. I, among many others, have seen the negro, not in a state of unnatural degradation, but in that which is the natural state of human beings—a civilized society—and there I have seen him, where he had the chance, an intelligent and prosperous man. Sir Samuel Baker says that the negro's intellect does not grow after fourteen. We shall see when the three negroes who have been elected for Massachusetts come to take their seats in Congress. But I think we have seen it already in the case of Frank Douglas and other educated negroes who have given an earnest of the capacities of their race. The yearly sum spent on the established clergy in Jamaica, as I learn from the pamphlet of my friend Mr. Roundell, the late Secretary to the Royal Commission in Jamaica, was above £30,000; the sum spent on education was only £2,000. No wonder the intellects of the negroes did not grow. You often hear the same complaint of early quickness, and subsequent failure, made against the Irish as against the negro child. Both have been placed under great disadvantages. No doubt it takes generations to expand the shrunken brain of an uneducated race, and to place it on a level with races which have been long undergoing education. And so it takes generations to civilize. It took many generations even to half civilize our Saxon forefathers, and yet we should say that it would have been a mistake to give us up in despair. It could hardly be expected that the negro, kidnapped by the slaver in his native woods, would be civilized all at once by the lash of slavery, even though it were twisted with piano wire. Therefore, the missionary must not despond if he sees but a slight progress in his own day, provided that he sees any progress at all. Civilization, like all the great works of Providence, moves slow. God could make it move fast if he pleased, but for reasons inscrutable to us, He chooses the other way.”

The speaker thus vindicated the moral nature of the negro :—

“ Assuredly it is not open to the planter party in Jamaica or to the planter party

anywhere, to say that the negro is not a moral being; for they treat him as the most morally responsible of all moral beings, and punish his offences with a severity which they would not think of using in the case of men of their own race. If the negro is not a man, to hang him for sedition is as irrational as it would be to kill a horse for the same crime. The negro is said to be incurably ferocious and brutal; and treatment of him which is certainly ferocious and brutal is justified on that ground."

Mr. Goldwin Smith next proceeded to explain the course of events in St. Domingo, charging upon the French revolutionary party the guilt of the deeds there done: and then showing how, during the recent civil war in America, and the overthrow of slavery thereby, all the prophecies of the outrages the freed negro would commit have been falsified. On the other hand, he said, the freedmen are being constantly murdered by the whites; and, the other day at New Orleans, a regular massacre was organized by the white authorities of the place. He next referred to the impending legal proceedings against Mr. Eyre:—

"Those proceedings are not being taken in the interest of the negro, or to avenge his wrongs. They are being taken in the interest of all Her Majesty's subjects; to vindicate the law against lawless violence, to assert the principles of public liberty, to uphold the sanctity of human life, and to wipe away a great stain from the honour of the country. The negro peasantry of Jamaica were, in their simple way, loyal to the Queen, and, though not enlightened in politics, disposed to be submissive subjects of the Crown. 'I found the inhabitants, one and all animated by the same spirit of warm loyalty, considerate kindness, and generous hospitality.' Such is the description given by Governor Eyre himself to the Assembly of the reception he had met with in his first tour through the island from those whom he and his party now describe as a set of tigers, to be kept in control only by the terrorism of the gallows and the lash. But they were suffering from oppression, or at least from denial of justice. The new Governor, Sir J. P. Grant, speaks in the strongest terms of the iniquity of the tribunal, before which cases between master and servant were brought, and of the complete practical denial of justice to the peasantry. At the same time they were suffering from other causes set forth in that most temperate, as well as benevolent and instructive, letter of my friend, Dr. Underhill, for which, if he had been in Jamaica the other day, he would certainly have been hanged."

Speaking of the riot at Morant Bay and its suppression, Mr. Goldwin Smith says:—

"The vast atrocities which in the first wild paroxysm of alarm were imputed to the negro, and which formed a pretext for the most dreadful severities, such as drinking the brains of a slain white mixed with rum, were afterwards disproved, and so were the alleged outrages upon women. On the other hand, the worst atrocities imputed to the whites unfortunately cannot be disproved, for they are attested by the damning evidence of their own reports. An English colonel boasts of having, as a refinement of cruelty, forced his wretched prisoners to hang each other. He tells you how he put up a prisoner at four hundred yards as a mark for his riflemen. And then he says that nothing can endear a man to the Established Church so much as a campaign in Jamaica."

He then points out the improbability of the negro being actuated by a ferocious disposition. "In fact, if the negro had been as ferocious as the Red Indian, he would never have been made a slave." Nor can the negro

be more idle than our own labouring classes in feudal times were said to be, for whom the regular prescription in those days was the lash and branding iron. If the planters of Jamaica had followed the wise action of the planters of Barbadoes, they might have enjoyed equal prosperity, and the negroes have been as obedient and useful. In conclusion, Mr. Goldwin Smith thus nobly vindicated the duty which we owe to subject and inferior races:—

“As it is with men so it is with races. Some are either less gifted by nature, or more backward from untoward circumstances than the rest. But the part of the more gifted or more forward race, as of the more gifted or more forward man, is to help the less gifted and the more backward, not to exterminate them. By helping them on they help us and advance their own character in the highest sense; and that these exertions of benevolence may take place seems to be the reason why Providence permits such great inequalities in the world. Curious doctrines for a Christian nation are afloat. The great organs of our national morality tell us that the subject races are destined to melt away beneath the rays of a higher civilization. These are the sort of people, I suspect, against whom, in the garrotting season, we provide ourselves with life preservers, lest, falling in with them in some lonely place, we should melt away beneath the rays of their civilization. These principles, if you look at them, mean, in fact, the unscrupulous dominion of strength over weakness, which, in the end, would be the overthrow of all civilization. The negro being at present the lowest and most despised member of the community of man, the application to him of the physical force doctrine is morally the thin end of the wedge; but the thin end of the wedge always is thin. Perhaps, however, under his dusky skin he may have gifts which education will bring to light; and which, when brought to light, may form in their way a valuable addition to the common store of mankind. At all events he has the humble gift of being able to work in those regions better than the white man: and by virtue of that gift he seems destined to be the principal inhabitant of a large and fruitful portion of the earth. Christianity assumes the unity of the human race, and its constant aim is to make one great community of man. To prosecute that aim among the people of the West Indies the Baptist Missions go forth. That task is appointed to them among the Churches. When the divisions of Christendom are healed, as healed some day they will be, the work, if well done, will be gratefully acknowledged and recorded by the whole united Church.”

THE HURRICANE IN THE BAHAMAS.

THE arrival of the Rev. Jno. Davey enables us to furnish our readers with more particulars of the effects of the hurricane on the Mission property in Nassau. Through the good providence of God, Mr. Davey and his family reached their destination in safety, but not without experiencing very severe weather on the way. Under date of November 17th, he writes:—

“Our voyage across the Atlantic was a long and dangerous one, and we were detained in New York a month, which was a great disappointment both to ourselves and the people. The “Corsica” reached the bar of Nassau early on the morning of the 7th, but found that the passengers would not be landed in boats (the usual way) on account of the heavy sea that was running. She gave signals respecting passengers and freight, and then proceeded in the direction of Cochrane’s anchorage, in the hope that schooners would soon be despatched to us, but no schooner came alongside till the following morning. Though the people were

looking and waiting for us all day, and there was great uncertainty as to the time the schooner would arrive on the morrow, yet when we got to the landing about noon, we found the shore lined with the members of the church, waiting to welcome us. Their congratulations were very hearty, and two or three days after we arrived, we were fully employed in receiving visitors. But, though it was pleasant to see the people, it was distressing to hear their accounts of the desolating hurricane with which the colony had been visited. I asked them in what light it was generally regarded, and some said as a judgment from God. One aged African woman said to me "Massa, God has punished we this year, nothing left to pick a copper," referring to the destruction of the crops.

"The Mission property has sustained considerable damage through the hurricane. The portico of our large chapel, which was put up last year, was blown down, stripping away the cornice and the gutter, and thus laying the chapel open to the rains. The chapel gates were blown down and broken, and a great quantity of glass destroyed in the chapel. The roofs of the Mission-house and out-buildings were so damaged that they must be shingled immediately. But the saddest part of the story remains to be told. Bethel, the original Baptist chapel in the Bahamas, in which Mr. Burton laid the foundation of this Mission, after he was driven from Morant Bay, is levelled with the ground. This is a great grief to the poor people, especially the aged, who have worshipped in it so many years. It is very desirable that it should be rebuilt as speedily as possible, as the bulk of the members live in the neighbourhood of that chapel. But they cannot possibly rebuild it themselves in their present distressed circumstances, and, therefore, I hope, that when the news of this great calamity reaches England, the friends of the Mission will kindly help us to repair our damaged chapel, and rebuild those that have been blown down. The Episcopalians and Wesleyans have suffered as badly as ourselves, and, therefore, we cannot look to them for help, who need all the means they have got to rebuild their own places of worship. The hurricane was very severe upon other islands, but I believe that the two principal chapels of our Society, beyond New Providence, sustained but little damage. There was not much injury done to property in Inagua, and though there was much private property destroyed at Turk's Island, yet the places of worship were not much damaged. Many of the out-island chapels were destroyed, but as they were not very costly buildings, I think they may soon be rebuilt."

From the "Nassau Guardian," we take the following description of the tempest:—

A fresh breeze blew on Sunday evening last, and those who walked on the Esplanade or elsewhere, congratulated themselves on the favourable change in the weather; but to those used to observe the weather, appearances decidedly bespoke a "blow." The wind increased during the night, and about 7 o'clock on Monday morning had become a regular gale, accompanied with rain. The bar of the harbour appeared a ridge of foam, and the harbour itself, formed by the long, low rocky land "Hog Island," though it kept off the main sea, yet left all exposed to the violence of the wind, which kept steadily increasing. . . . The short seas breaking in rapid succession upon the line of wharves along Bay-street, the abutment of the Barrack-square, the Esplanade, and rocky shore to the westward sending dense wreaths of spray over everything. Rumour soon reported much damage among the shipping.

Small boats, lumber, various gear and fragments began to bestrew the Ordnance Wharf, &c., and in Bay-street the scene was excitingly sad, most of the spacious stores and warehouses (on the north side next the harbour), principally with roofs of corrugated iron or other metals, were unroofed; immense sheets of metal were whirled along in the wind, and torn up like sheets of paper, and the whole thoroughfare was covered with portions of shipping and houses. The passage was not only dangerous, but difficult in the extreme, the few people seen about being frequently brought to a stand-still by the corner of a street, and obliged to cling

to lamp-posts or pillars of the piazzas, till a partial lull in the wind enabled them to make a run forward to go on afresh. The public market and wharf exhibited a scene of wild excitement, a number of vessels jammed together against the abutment—fishermen and boatmen shouting to the crews of the vessels, who, like those on shore were equally unable to save their property—the larger vessels rolling against the smaller, and smashing them to fragments, and in their turn were broken up against the stone wall of the wharf. The other streets began to show the effects of the storm—parts of verandahs, window shutters, and branches of trees, and occasionally a whole tree was blown down.

About 1.30 or 2 p.m., it was impossible to remain abroad; it was dangerous to take shelter under walls or houses, and totally impossible to remain standing when exposed to the presence of the wind, which shook every building. The sensation within doors was like the vibrations of a railway car attached to an express train; the noise of the wind, combining with the sound of the waves, kept up a loud bellowing roar, varied with thunder-like gusts, and were succeeded by a crashing sound which indicated destruction of some kind or other. Green seas were now breaking upon the wharves of the town and government property, sending their spray over the tops of the houses, and, together with the heavy falling of rain and hail, made the air as obscure as the thickest fog, which, as it now and again cleared partially for a few moments, shows some further damage, houses being dismantled in all directions, and the fragments, intermingled with branches of trees, swept along at an alarming pace. The trees that remained standing were being rapidly stripped of their leaves. . . . Every house was in a state of commotion, the wind and rain penetrating everywhere, doing every kind of damage, and causing indescribable inconvenience. A lull in the storm occurred about 7.30 or 8 p.m., which fortunately enabled those who had some shelter remaining, to offer a share of it to their less fortunate neighbours. About 9 o'clock it sprang up again in a south-easterly direction, but with far less violence, and 'altogether subsided by day-break. Next morning, the whole scene was indeed a desolation, the most familiar objects were scarcely to be recognized; some gone entirely.

Distressing accounts of the effects of the hurricane on the out-islands are being received. We learn with sorrow that St. John's Church and thirty-eight houses at Harbour Island have been levelled with the dust, and that the settlements of Spanish Wells, the Current, Governor's Harbour, and other parts of Eleuthera are nearly swept away. . . . At Abaco, the work of destruction has been awful. . . . Our correspondent at Great Harbour, in a letter dated the 4th instant says, "I am sorry to inform you that we had a severe hurricane on the 1st of October, ruining all the plantations, making all the water in the tanks unfit for use, blowing down all the kitchens, several dwelling-houses, the public school-house, the assistant-keeper's dwelling, belonging to Elbow Cay Lighthouse, and doing a great deal more damage than I can mention. The poorer classes were trusting to their plantations, which are all destroyed, and I expect they will starve."

PROGRESS OF THE MISSION AT MAGOORAH, JESSORE.

From several recent letters we extract the following interesting facts, furnished by our energetic Missionary, the Rev. W. A. Hobbs. June 13th, he writes:—

"On Sunday, the 2nd instant, I had the happiness of baptizing six hopefully converted persons in the River Nobagunga, in the presence of about 150 spectators. This is our third baptism at Magoorah. It was an interesting occasion, and peculiarly refreshing to our souls. The formidable and senseless opposition we

encountered when we first came here seems to be dying out; the practical superiority of our holy religion, and the solemnity of its rites are evidently making an impression upon the masses around. I trust the good Lord will give us more fruit before the year closes; this is our earnest expectation and prayer. The time for the Master's return is evidently near, and we desire so to live and hope, and labour now, that we may have an abundant entrance vouchsafed to us into the glories of his everlasting kingdom. The six newly baptized are Gopal, a high caste Hindu, a Musulmanee widow, (a relative of the late celebrated native preacher, Ali Mahomed), her daughter, and three of the eldest school girls, all of whom have given very satisfactory evidence of a thorough change in their thoughts and feelings in relation to religion. They have begun to run their Christian course well; Oh! that they may give all needful diligence to make their election sure. I am delighted, too to tell you that a younger brother of Gopal (the high caste Hindu referred to) has renounced idolatry and cast in his lot with his baptized brother and the Christians. He is an exceedingly intelligent youth, has learnt more in a month than many learn in a year, and moreover, exhibits a very humble and lovable disposition. God willing, he may be serviceable to me by-and-by."

A month later Mr. Hobbs says:—

"God has again encouraged us by the introduction of another convert into our little Mission circle here; a man eminently calculated to exercise an influence for good on his idolatrous and sceptical fellow-countrymen. His name is Mohendro Nath Chowdry, a Brahmin. He was educated at the government school, Howrah, where he studied English for ten years. After completing his education, he obtained a situation on board one of the river steamers. Some time previously, Professor Bannerjee, of Bishop's College, gave him a Bible, the reading of which excited his attention, secured his interest, and at last won his heart. He now began to feel his sympathies drawn out towards his ignorant neighbours, and longed to tell them of the way of life. That he might be the better prepared for this work, he resigned his employment, went to Kooshtee, and for some time was a constant enquirer at Brother Goggon's house, during which time he maintained himself upon his little savings. When these were exhausted, he determined to publicly confess himself a Christian, and for this purpose came to me at Magoorah. At present he is doing colporteur's work at a remuneration which just keeps him from actual want. I hope soon to have the pleasure of baptizing him, as well as the young Khayst, the brother of Gopal, whose baptism with five others I mentioned in my letter of June 13th.

Again, August 10th, Mr. Hobbs writes:—

"You will be glad to hear that last Sabbath, in the presence of 100 spectators, we had our fourth baptism at Magoorah; the baptized were a Brahmin and two Khaysts, the latter brother and sister-in-law. A respectable Musulmanee also, who gets her living by mat making, has joined us with her child. Since the Mission has been established here, we have been instrumental in gathering in from the heathen (including eight children picked up in bazaars or made over to us by the magistrate) twenty-four persons, of whom three have died; nine have joined the church, and twelve others, mostly youths and children, are under instruction. When we review the Lord's good dealings towards us, we are struck with wonder.

"The famine is still in the land, and our Christians are hardly pressed to obtain the ordinary means of nourishment. It falls, too, very heavily upon ourselves, but we will not repine; better days surely will come soon."

In September Mr. Hobbs forwards the following gratifying intelligence of the labours of his Bible women:—

"We have been gratified by the addition to our Christian community of three more persons, the first-fruits of the labours of the two Bible women engaged to

visit the villages around Magoorah. Such continued expressions of God's favour as we have this year been honoured with, fills our souls with lively gratitude and hope.

"After we had been here six months, the first numbering of the people gave us twenty-five adherents, we now number nearly sixty, notwithstanding that we have lost six or seven by death. The larger portion of this increase has been obtained from the heathen around, which makes the result still more satisfactory. We have devoted ourselves sedulously to our own division of the district; not taking in hand more than we could manage, and the result seems to intimate that God has approved our policy. You would be astonished to see the number of persons that come to my bungalow in the course of a week to obtain books and have theological conversation. Towards the close of the day, sheer weariness makes me often obliged to tell visitors that I cannot talk to them, and that they must kindly wait till to-morrow. With seven schools, three preachers, a colporteur, market preaching, village visiting, library conversation, and Mofussil preaching; all these to attend to or direct, you will see at a glance that my time is wholly engrossed."

THE NATIVE PASTOR AT SIMLAH.

Owing to the residence of the Governor-General, Sir John Lawrence, at Simlah during the hot season, the officers of government have had to follow. Our native brother, Goolzar Shah, being employed in the Public Works department, with his colleagues in the office, has thus been led to visit the hills, leaving his church in the Collingah to be supplied by his Missionary brethren during his absence. Taking advantage of the occasion, he has devoted his leisure hours to the proclamation of the Gospel to the Hill people, and to the ministering to the spiritual wants of the few native Christians that accompanied the different offices. He has forwarded to us a long and very interesting report of his proceedings in the hot season of 1865, and from this paper we propose to extract a few facts.

Our brother tells us that on the way he had many opportunities of addressing pilgrims on their way to the holy shrines of Benares, and obtained the most serious attention. On his arrival at Simlah his work naturally divided itself into three parts. First, his labours among the native Christians; 2, among the heathen and Mahammadans in the public offices; 3, among the Hill people.

1. A room in the office was allowed the native Christians to meet in on the Lord's-day. Prayer-meetings and public worship were regularly held. The attendance was regular and good, and the native brethren were fortified in their resistance to evil and their resolve to serve the Lord.

2. Much conversation was had with the Hindu and Mahommadan employés of the offices. They listened with attention, and received with pleasure the religious tracts and books which were distributed among them. As an illustration, we quote the following conversation which took place at the scene of a "wonderful cataract," five miles from Simlah.

"As I beheld the cataract sweeping down with rapidity, it reminded me of the waters which gushed out of the rock at Moses's command, and the waters of salvation which flowed so copiously from the sacred body of our Lord—that men dying of spiritual thirst in the dreary desert of this world, might drink abundantly and slack their thirst for ever. The Hindu Babus now made up to me, and I said to them, 'Welcome.' One of them exclaimed, 'The place is so beautiful and interesting, that we are forced to forget and forego the world with all its attraction and transitoriness.' Another remarked, by the way of calling to mind the inconvenience of serving a hard and unfeeling master, 'That it is a place where a cruel master

cannot reach us—where we are safe from the distressing circumstances of the world, and where every man is his own master, and enjoys his freedom which God has bestowed upon him.' I took advantage of the opportunity to dwell upon the power and goodness of God. They sang one of Rammohun Roy's hymns, and we also one of our sacred songs. One of them requesting me to speak on the subject of God's goodness, I began to expatiate upon the Divine power and benevolence which seemed so congruous with the object before us. I said that, in conversing with a fellow creature on earth, it is not with his body that we converse, though it is his body only which we see. From his words and actions we conceive his mind; with his mind, though invisible, we hold correspondence, and direct towards this spiritual essence our affection and regard. In like manner, though here we behold no more of God than what His works display, yet, in those displays, we are capable of perceiving the universal Spirit, and of holding communication with this unseen Being, in veneration, gratitude and love. I dwelt also on the depravity of our nature—how by sin we have gone astray from our God, and rendered ourselves deserving of wrath. Just as I had entered upon the scheme of redemption, I was interrupted by the attention of the audience being suddenly diverted, and the company having dispersed. But a little while after, as we retraced our steps homewards, I was anxious to let them know that the subject of my conversation had not ended; but that I would give them in writing the result of those reflections which the cataract had given rise to—which they requested me to do. And on my return to Calcutta, one of them repeatedly reminded me of my engagement, which I hope to fulfil at no distant time.'

6. Goolzah Shah seems to have devoted great attention to the Hill people. Their religious condition he thus describes:—

"The people are divided into castes, and the priests sway the bodies and minds of the rest in the same manner as the Brahmins of Bengal do. They bring about marriages of parties as well as perform the ceremony; and they conduct the funeral rites of the dead. Although the number of gods and goddesses, the objects of their religious worship, is comparatively small, yet it is sufficient to brutalize and corrupt the minds of their votaries with those religious observances, which in Bengal encourage and countenance the most degrading vices. They have Khali, Shiva, Gonesha, and Khrishna in common with the natives of Bengal, but some unknown here, are also worshipped, such as Tará, Ingola, Pingola, Národa, Sharoda, Naina, Jewala, &c. They observe a peculiar ceremony of tying a piece of red thread round the wrist for fear of being destroyed by the *Daukince*, which is in our country synonymous with the female monster. They adhere to this observance with an unparalleled pertinacity, which will be subsequently illustrated. They sacrifice goats, lambs, buffaloes, &c. to the gods, in the same manner as the people of Bengal do; in fact their religion differs from the idolatry of Bengal only in degree, not in kind, as they venerate certain beasts, birds, &c., alike with the natives of Bengal. Their religion countenances the re-marriage of widows and other practices which the Hindus, in spite of their religion, do not act upon, simply to avoid singularity and the revival of systems which have not obtained for ages."

In addition to his labours among the people in the courtsand bazaars of Simlah, our brother visited them in their villages. He especially mentions six to which he frequently went, as also a large mela, where he found an excellent opportunity of preaching to many thousands of people. Of the latter he says:—

"Our work in the mela was really successful, and we trust for the issue in God our Saviour. I believe that if ten preachers had been sent to preach on that occasion, the supply would have fallen far short of the demand, so large was the number of hearers."

The work thus favourably began, our native brother has continued through the present season, and we hope in good time to be able to report the results.

INTALLY CHRISTIAN INSTITUTION FOR BOYS.

BY MR. J. WILLIAMSON.

In submitting a report of the "Intally Christian Institution," I shall content myself with briefly noticing a few facts.

As to the number of boys upon the books of the school, the months of the year 1864 show on the books an average of 92, and an average of 126 in actual attendance appears in 1865, from the month of May of which year the school has been under me. At present the number upon the books of the school is over 170, and the daily attendance has been not unfrequently as large as 120.

This increase has necessitated the employment of another teacher, whose salary, almost if not entirely, will be obtained from the increase in the fees of the upper half of the school, which has taken place from this month.

I have very good hopes that before the end of this year, we may see the names of 200 boys on the books of the school.

There have never been more than 20 or 22 Christian boys in the institution. Almost all these come from villages in the south. Many more would come, if they could be boarded here.

The boarding school for the Christian boys is but one-fourth or one-fifth the size of that for the girls! The subject, I think, deserves attention, to see if we cannot increase the present boarding school, so as to give to a larger number of boys of the south villages the benefit of the institution.

As to the teachers under me, I am glad to say that they are a very fair set of men, and I think them deserving of better salaries.

If the school is efficient, it ought to allow of a further increase of the fees, for the fees of this school are lower than those of others. But only a very little can be done in this way just now, and we are sorry to learn that the local funds are in such a low state. The school is very deficient as to certain necessary things. It has a library, if a collection of five or six books may be dignified by that name. There are enough of benches and desks, but we want a few more maps, a gallery, and other infant school apparatus.

It has been my object to raise the standard of studies in the school, and at the beginning of the year no boys were promoted into the first and second classes. The standard of the first class is that of the entrance examination, but there is only one boy in it, who hopes to go up for that examination this year. The knowledge of English hitherto obtained in the school has been so imperfect, that the boys of the first class cannot very easily understand an English explanation of a difficult passage, and I have to resort constantly to Bengali and to illustrations.

A want of discipline and a show of independence were apparent in the school. It has been my object to remove this, as well as to encourage and enforce a more regular attendance.

The whole school is taught the Scriptures. This is done in the last class by means of illustrated stories. The first three classes are taught in this by me, and the others by the two Christian teachers, and it is my opinion that there is a better feeling in the minds of the boys towards Christianity than there was previously. We have a lot of old Bibles which have long been in the school. These exhibit many marks of wilful disfiguring; but I do not think one of them has been torn or soiled of late. There is little doubt that the Christian instruction here imparted is preparing the way for a fuller admission of the Gospel into the hearts of our scholars.

It is my intention to take a Sunday class composed of heathen boys, as I have one among the teachers. Several of the boys have expressed their willingness to come to such a class, and it is my earnest prayer that God would bless these means for His name's sake.

MISSIONARY MOVEMENTS.

SEWRY.

MR. WILLIAMSON notwithstanding his increasing infirmities, is able to continue his preaching in the bazaars and markets. He speaks of the formation of two new sub-stations, and of the baptism of three persons at Nulhattie, about eight miles from Rampore. A young Brahmo has been baptized at Sewry. His baptism attracted a great crowd of people, most of whom were of the respectable classes, even the trees were filled with spectators. The youth is the son of a Zemindar.

CALCUTTA.

The arrival of the Rev. A. Williams to assume the pastorate of the church in Circular-road, releases the Rev. Thomas Evans from the duty of supplying its pulpit. His labours have been very acceptable, and during the months of his ministry additions have been made to the church by baptism. Mr. Evans will now resume his Missionary work in the North-west provinces.

KHOOSTIA.

Our native brother, Gogon Chunder Dut, writes very encouragingly of his labours in this village. Being the railway terminus he has been able to distribute many tracts and books among travellers. Among the more intelligent and educated he has found a very hearty welcome, and several inquirers are seeking after God. One respectable youth is staying with Mr. Hobbs, at Magoorah, preparing for baptism. Gogon has lately removed to Khoolneah, to occupy the station there, owing to Mr. Anderson's departure for Serampore. Mr. Anderson will now aid in the instruction carried on in the College.

BEBBROONIA, NEAR SEWRY.

Great distress has fallen upon the Santhals, as well as upon the people of Orissa. Mr. Johnson has been obliged to give much time to their relief, distributing a daily meal to many hundreds of persons in a state of starvation. His own private resources have been taxed to the uttermost, and lately the Government has come to his aid by a grant of two hundred rupees. "The people," he says, "from long privation, and eating roots, are dying of dysentery, &c. Our work is hard; but, blessed be God! 'as thy days are so shall thy strength be.'"

JAMAICA.

The North Cornwall Association of Baptist churches has sent in a memorial to the new Governor, Sir J. P. Grant, congratulating him on his appointment, and calling his attention to the burdensomeness of the taxation for the support of the Established Church. Sir J. P. Grant has acknowledged their congratulations, and their assurance of loyalty and affection to the Queen. On the subject of the Establishment, his best answer is in the fact announced by the last mail, that he has withdrawn from the clergy all grants for the maintenance of public worship, except their salaries and repairs, from the 1st January. For the future their congregations must provide the requisite conveniences for divine service, including organs, organists, sextons, vergers, vestments, and the like.

 THE COMMUNION SERVICE AT TREMEL.

BY THE REV. J. JENKINS.

LAST Sabbath was a day to be remembered with joy in the history of our evangelical labours in Brittany, and especially at Hengoed, Tremel. The mem-

bers of our church in that country district had for some time expressed their desire to have the Lord's Supper administered to them at Tremel. As their demand appeared reasonable and good, it was agreed upon. Therefore, last Lord's-day morning I preached there, from Acts i. 3., and then we partook of the Lord's Supper with gladness and praise. Fifteen members partook of this communion with the Saviour. All the congregation, composed of above thirty persons, remained during the whole service, not one going away in the interval, and the demeanour of every person was serious and becoming.

The meeting was held, as usual, in a spacious room of the dwelling contiguous to the chapel, as we are not yet authorized to hold public worship in the chapel.

This is the first time we have had the Lord's Supper administered among the members of our church in the country, and it is, no doubt, the first time since the revocation of the Edict of Nantes that such a thing has taken place in a country district in all Brittany. We feel it to be, in effect, an important step forward, for we are confident it is the beginning of a Gospel-administered ordinance among our brethren in the country that will be continued and extend.

I must mention another interesting fact. After the friends had taken refreshments, for which they contributed by means of a collection, we held a Church meeting, in which was read a letter from the Breton Baptist Church to the Welsh Baptist brethren in the Principality, to greet them for the first time in the Lord, and to acknowledge with gratitude the good which has been done by them to their kindred Breton people in Brittany, by efforts to have the Gospel proclaimed to them, and the Holy Scriptures distributed among them in their own tongue, with a request that they should continue the good work thus commenced. The letter is addressed to the Rev. T. Thomas, D.D., Theological Tutor of the Pontypool Baptist College, because that worthy minister of Christ was the first, in connection with a donation offered by the late Mr. Boyce, to create the movement in Wales which resulted in the formation of our Breton Mission about thirty-three years ago. This letter had been previously read and approved of by a church meeting of the friends at Morlaix, and it was also unanimously approved of by the brethren at Tremel. As it is written in Breton, and by a Breton brother, I am to send with it a Welsh translation.

HOME PROCEEDINGS.

THE Meetings have not been numerous during the past month. Mr. Martin, with Mr. Jones, of Liverpool, has visited the Churches in Pembrokeshire; Mr. Kerry, Aylsham and Lynn; Mr. Sampson, Cardiff and Watford; Mr. East, Edenbridge and Vernon-square Chapel, and Dr. Underhill, Oxford. Unusual interest was imparted to the latter meeting by the presence of Professors Goldwin Smith, who took the chair, and Thorold Rogers, both of whom evinced a very warm interest in the Society and its operations. Extracts from the speech of Mr. Goldwin Smith will be found in the previous pages of the *Herald*.

BAHAMAS.

Our friends will be glad to know that by far the greater part of the packages of clothing sent up for the relief of the sufferers in Turks' Island, together with a considerable quantity of provisions, were sent off by the mail steamer, which sailed from Southampton on the 2nd of December. The Directors of the Royal Mail Steam Packet Company, at the request of the Secretaries, allotted a space of one ton measurement, free of all charges for freight, as far as St. Thomas's. By the

kindness of Rev. J. Badham, of the Moravian Missionary Society, we were enabled to consign the goods to the care of the Rev. F. Kleiner, of that island, who would send them on to Turks' Island by the first vessel. Perhaps by the time these lines meet the eye of our readers, the relief sent will have reached the hands of our Missionary, Mr. D. L. Kerr. He has instructions to see that the wants of the Native Preachers, whose means of support are for the present totally cut off, and who have suffered greatly, are *first* supplied. The remainder will then, most likely, be added to the common stock, the distribution of which is carried on by a Relief Committee, of which the Honourable A. J. Duncombe, Chief Justice of the Colony, is Chairman.

Mr. Shadrach Kerr, who was appointed one of a deputation to visit the islands, has forwarded a detailed report of the losses which have been sustained by the people. We have no space for these details, but some idea of the extent of the calamity may be gathered from the following extracts from a printed statement, which came to hand by the last mail. After mentioning that 1,200,000 bushels of salt have been destroyed, the great staple of the colony, on the production and sale of which the people mainly depended, it is added that—

“Upwards of twelve hundred houses with their contents of furniture and clothing, have been carried away in the force of the storm—the few left are seriously damaged—whereby hundreds have been left homeless and houseless, without food or clothing—their only shelter at the moment being the various places of worship, partly dilapidated, and the cellars of such houses as have been left partially standing; their chief sustenance and clothing having to be provided by the Government under the supervision of the Relief Committee—an assistance which cannot long be continued.

“Under such a pressure of utter distress, it has been unanimously resolved to appeal to Sir Samuel Morton Peto, Baronet, the Revd. F. Trestrail, and the Ministers of the Baptist Society of Great Britain and Ireland, imploring their aid and Christian sympathy, with a view of bringing before their congregations and friends the fearful exigency of our sad condition, and asking for their generous contributions.

“That nothing but a sense of the deepest distress and fearful suffering, consequent upon the calamity wherewith it has pleased the Lord to visit us—by which the trade and resources of the colony have been utterly paralyzed—would have induced such an appeal as the present.”

It must be a source of great gratification to those friends who have helped to mitigate the sufferings consequent on this calamity, to know that the urgent appeal here made, has been anticipated. Contributions continue still to come to hand, but much more than we have received is needed. The damage done to our chapels, in this part of the Bahamas, cannot be repaired for a sum much under £500.

In respect to the Nassau district, prior to hearing from Mr. Davey, who arrived out some time after the hurricane, orders were sent to Messrs. Colgate and Co., New York, old and steady friends of the Society, to forward £100 worth of clothing and provisions. Of this Mr. Davey has been apprized, and we hope that ere this he has received these supplies.

QUARTERLY MEETING.

In order to prevent interfering with the arrangements of our brethren in the country during the week of prayer, the Quarterly Meeting is fixed for the 16th and 17th January.

NOTICE.

We beg most earnestly that Treasurers and Secretaries of Auxiliaries, who may have any funds in hand, will forward them *on account*, without delay. Particulars of such remittances can be sent at convenience. The demands of the Mission at the present time are very heavy and pressing.

CONTRIBUTIONS

From November 21st to December 20th, 1866.

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

£ s. d.		£ s. d.		£ s. d.	
ANNUAL SUBSCRIPTIONS.		BUCKINGHAMSHIRE.		<i>rescued from sacrifice in 1861</i>	
Barnes, Mr. Theodore ...	1 1 0	Dinton—		Shortwood—	5 0 0
Legge, Mrs., Bishop's Castle	1 0 0	Contributions	10 3 0	Contributions	22 1 6
Pewtress, Mr. T.....	2 2 0	CAMBRIDGESHIRE.		STROUT—	
Pike, Rev. E. C.....	2 0 0	Cambridge :		Contributions.....	
DONATIONS.		St. Andrew's Street,		Less district expenses	
Baldwin, Mr. Jos., Berk-		Contrbs., Sun.-schl.,		and amount acknow-	
hampstead, his own	50 0 0	for Mrs. Kerry's School,		ledged before	
Executor		Intally		25 10 6	
Benham, D., Esq., for	1 0 0			7 18 0	
Grand Ligne Mission		NORTH-EAST CAMBRIDGESHIRE.		HANTS.	
Bible Translation So-	200 0 0	Barton Mills—		Brockenhurst—	
ciety, for T.....		Contributions		Collection	
Heinig, Mast. Edward,	1 15 0	Contributions		Lymington—	
collected by, for Mrs.		Brandon—		Contributions.....	
Heinig's School, Be-		Contributions		Road, Isle of Wight—	
naras		Burwell—		Contributions	
Nisbet, Miss R. W.,	6 0 0	Contributions		2 15 4	
Lambden, N. B., for		Isham—		HEREFORDSHIRE.	
N. P., Brajonath Ba-		Contributions		Ledbury—	
nerjia, at Khostia,		Soham—		Contributions	
under Messrs. Trafford	100 0 0	Contributions		0 4 6	
& Sampson (Half-year's		West Row—		HERTFORDSHIRE.	
Subscription)		Collection		Watford—	
Roberts, the late Miss,	6 0 0	32 14 11		Contributions on acct.	
donation by Miss Fran-		Less expenses.....		by Mrs. J. J. Smith,	
ces Roberts.....		1 1 0		treasurer	
Thomas, Mrs., Bristol,	5 5 0	31 13 11		50 0 0	
for Mrs. Kerry's School,		CORNWALL.		KENT.	
Intally		Falmouth—		Ashford—	
LONDON AND MIDDLESEX.		Contribs. on account... 12 0 0		Collection for W & O	
Blandford Street—		DERBYSHIRE.		Contributions	
Contributions	5 0 0	Swanwick—		Boro' Green—	
Camberwell, Denmark Place—	17 0 0	Collection		Contributions	
Contribs. on account... 9 9 0		DEVONSHIRE.		Eynsford—	
Clapham Common—		Chudleigh—		Contributions.....	
Contributions	9 9 0	Contributions.....		Forest Hill—	
Hawley Road—		Do. for Rev. J. Da-		Contribs. on account... 11 18 2	
Contributions	5 0 0	vey's Chapels, Ba-		Sevenoaks—	
Islington, Cross Street—		hamas		Contributions	
Contribs. on account... 22 0 0		Do. for N.P.		30 9 0	
Vernon Square—		12 0 0		Woolwich, Queen Street—	
Contribs., Sun.-school,		Stonehouse—		Contribs., Sun.-schl.,	
by Y.M.M.A.	10 0 0	Contributions		for Rev. W. Teall, Mo-	
BEDFORDSHIRE.		2 2 6		rant Bay, Jamaica,	
Biggleswade—		DORSETSHIRE.		by Y.M.M.A.	
Contributions	18 6 8	Poole—		3 15 6	
Dunton—		Contributions		LANCASHIRE.	
Contributions	0 3 6	11 2 4		Astley Bridge—	
Sandy—		DURHAM.		Contributions	
Contributions	4 5 6	West Hartlepool—		Ogden—	
Shefford—		Contributions		Collection	
Collection	3 16 6	7 10 8		4 0 0	
26 12 2		ESSEX.		EAST LANCASHIRE UNION.	
1 0 0		Halstead—		Contribs. on account, by	
25 12 2		Contributions		L. Whitaker, jun., Esq.,	
BERKSHIRE.		12 11 1		Treasurer	
Windsor— 1865		GLOUCESTERSHIRE.		160 0 0	
Collection for W & O	2 5 0	Maiseyhampton—		LEICESTERSHIRE.	
Contributions	29 12 9	Contribs. for Rev. F.		Husband's Bosworth—	
		Pinnock, Cameroons,		Contributions.....	
		for support of Female		2 13 5	
				NORTHAMPTONSHIRE.	
				Cooknoe—	
				Collection	
				1 13 6	

<i>£ s. d.</i>		<i>£ s. d.</i>		<i>£ s. d.</i>	
Denton— Collection	3 10 0	<i>Youths in Serampore College.</i>	201 4 7	Haworth— Contributions	16 3 2
Earl's Barton— Collection	2 12 0	<i>Less expenses and amount acknow- ledged before.....</i>	122 16 10	Idle— Contributions	1 11 3
Ecton— Collection	3 10 0		78 7 9	Leeds, Blenheim Chapel Contributions	6 12 6
Northampton, College Street— Contrib., Pitsford	3 0 0			Do., Jvenile	22 2 1
	14 5 6			Do. do., <i>for Rev. Q. W. Thomson, W. Africa</i>	10 0 2
Less expenses.....	0 5 0	OXFORDSHIRE.		Long Preston— Contributions	5 10 0
	14 0 6	Coate, &c.—		Meltham— Contribs. juvenile	4 12 8
CORRECTION.—The amount ac- knowledged in December <i>Herald</i> , from Woodend, Weston by Weed- don, should have been 18s. in- stead of 10s., as entered in error.		Contributions	32 13 10	Ossett— Contributions	2 12 6
NORTH OF ENGLAND AUXILIARY.		Do., Aston	1 5 2	Salterforth— Contributions	5 10 0
Contribs. on account, by H. Angus, Esq., Treas- urer.....	35 0 0	Do., Bampton	0 12 1	Sheffield, Townhead-st— Contributions on acct.	40 0 0
		Do., Brize Norton ...	1 5 0	Sutton-in-Craven— Contributions	18 8 2
		Do., Buckland	1 2 6		
		Do., Ducklington ...	0 2 5		
		Do., Hardwick	0 3 2		
		Do., Lew	0 9 10		
		Do., Standlake	1 11 6		
		Woodstock—			
		Collection	1 0 0		
				SOUTH WALES.	
				BRACKNOCKSHIRE.	
		STAFFORDSHIRE.		Llanfrynach— Collection	1 8 0
		Hanley, Welsh Church— Contributions	0 8 0		
				CARMARTHENSHIRE.	
				Carmarthen Tabernacle— Contributions	30 12 0
		SUSSEX.			
		Brighton: 'Bond Street— Collection for <i>W & O</i>	1 10 0	GLANORGANSHIRE.	
		Contributions	16 16 3	Cardif, Tredegarville— Contribs. on account...	21 0 0
				Merthyr Tydvil, High st— Contributions	5 4 0
		WARWICKSHIRE.			
		Alcester— Contributions	12 12 6		
		Birmingham— Contributions	107 13 9		
				MONMOUTHSHIRE.	
		WILTSHIRE.		Newport, Commercial St— Contributions	68 10 9
		Downton— Contribution	32 0 0		
		Imber— Contributions	2 15 0	PEMBROKESHIRE.	
		Melksham— Contributions	16 9 4	Pembroke Dock— Contributions	11 9 3
		Salisbury— Contributions	62 14 2		
				FOREIGN.	
		WORCESTERSHIRE.		Tasmania, Enandale, near Lanucaston— W. N. Stewart, Esq., Donation for <i>Jamaica</i> ...	2 0 0
		Catshill— Contributions	1 4 0	Do. for <i>N.P. India</i> ...	3 0 0
				Do. for <i>Africa, China & India</i>	10 0 0
		YORKSHIRE.			
		Barnoldswick— Contributions	21 4 0		

BAHAMAS HURRICANE RELIEF FUND.

Bacon, J. P., Esq., for <i>Native Christians,</i> <i>Turks Island</i>	£5 0 0	Lillycrop, Mrs.	£0 10 0
Clvedon, by Rev. S. Shoobridge— A Lady, per Rev. Mr. Victor	1 0 0	Under 10s.	1 0 0
Hallam, H., Esq.	2 0 0	Prestelgn, by Rev. W. H. Payne	0 5 0
Shoobridge, Rev. S.	1 1 0	Sully, Mr. T. W., Bridgwater	1 0 0
Small sums	1 5 6	Smith, W. L., Esq., St. Albans	10 0 0
Hampstead; Heath-st., by Rev. W. Brock, Jun.— Collection, &c.....	20 0 0	Proctor, James, Esq., Brighton.....	10 0 0
Croll, A. Angus, Esq.	20 0 0	Bristol, Broadmead, by R. B. Sherring, Esq Two Friends	1 11
Kettering, by Mrs. M. Howse Allen.....	10 12 6	High Wycombe, Union Ch. a Few Friends by Rev J. Hiron	1 10 0
Rev C. Daniell, Somerleyton	1 0 0	Postle, Mrs., Ipswich	5 0 0
Windsor, by Mrs. Lillycrop—		Tritton, Joseph, Esq., Lombard street	5 0 0
		M. A. G.	2 0 0

Bourton-on-the-Water, by Rev. G. Mc Michael, B.A.; Truby, Mr.	£5 0 0
Kelsall, H. Esq., Rochdale	5 0 0
Islington, Cross street Chapel by Jno. Templeton, Esq.—	
Brooks, Mr.	1 0 0
Cave, Mr.	0 10 0
Rose, Miss	0 10 0
Templeton, Mr.	0 10 0
Under 10s.	0 2 0
Ingham, by Rev. J. Venimore—	
Collection	5 13 0
Hill, J. H., Esq., Hull	1 0 0
Hill, Miss M. A., Hull	1 0 0
Beckington, by Rev. W. Cloake	0 13 6
Reynolds, Mr. J., Malvern Link	2 0 0
Bootle, by Rev. R. H. Roberts, B.A.—	
Hope, Mrs.	0 10 0
Under 10s.	0 5 0
Great Yarmouth, St. George's Denes Chapel, by Mr. Richard Bryant	5 12 6
Bristol, by Rev. T. A. Wheeler—	
A Friend	0 10 0

Bailey, Mrs.	£1 0 0
Bateman, Mr.	0 10 0
Cummins, Mr.	1 0 0
Gotch, Rev. Dr.	1 0 0
Sherring, R. B., Esq.	1 0 0
Smith and Marsh, Messrs.	1 0 0
Smith, Mr. James.	1 0 0
Tratman, Mr. and Mrs. W.	1 0 0
Wheeler, Rev. T. A.	0 10 0
Whittrick, C., Esq.	1 0 0
Williams, Mr. W. H.	0 10 0
Williams, Mrs. W. H.	0 10 0
Under 10s.	2 16 6
Under 10s.	0 17 0

The Committee also thankfully acknowledge the receipt of packages of Clothing from—
Kettering, by Mrs. M. H. Allen, Acton, by Rev. J. Keed, Hampstead, by Rev. W. Brock, jun., Great Yarmouth, by Mr. Richard Bryant, Rev. F. Trestrail, Norwood, and Mrs. Risdon, Pershore.

JAMAICA SPECIAL FUND.

H. Kelsall, Esq., for <i>Morant Bay Chapel</i> ..	50 0 0
W. Sheldrick, Esq.	1 0 0
Birmingham, by W. Morgan, Esq., for <i>Repairs of Rev. J. M. Phillipps's Schools, Spanish Town, Jamaica</i> :	
Birmingham, Ladies' Negro's Friend Society	10 0 0

Haverfordwest, Sunday school Children ...	1 13 0
Rees, W., Esq.	10 0 0
Thomas, Mr. Jos.	1 7 0
Also a School Bell, for <i>New Mission Station, Hartlands, Jamaica</i> , by Scholars in Graham Street Sunday-school, Birmingham, value £5 18s. 6d.	

ACKNOWLEDGMENTS.

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

Mrs. Risdon, Pershore, for a parcel of clothing for *Rev. J. Clark, Brown's Town, Jamaica*.
Mrs. Sturge, Birmingham, for a bell for the *Rev. D. J. East, Rio Bueno, Jamaica*.
Miss Forster, Tottenham, for a case of Haberdashery for *Rev. B. Millard, St. Ann's Bay*, and a roll of Flannel for *Rev. E. Fray, Jamaica*.

Ladies at Mare Street Chapel, Hackney, per Mrs. Price, secretary, for box of clothing for *Missionaries in Jamaica*.
Ladies' Association, Denmark Place Chapel, Cambridge, by Mr. Bowes, for box of Clothing for *Mrs. Sale, Calcutta*.

FOREIGN LETTERS RECEIVED.

AFRICA—CAMEROONS, Saker, A., Nov. 1; Smith, R., Oct. 30.
ASIA—
CALCUTTA, Wenger, J., Nov. 2, 3 and 9.
CEYLON—
KANDY, Waldoek, F. D., Oct. 31.
SERAMPORE, Pearce, Nov. 2.
SEWRY, Johnson, E. C., Oct. ; Reed, F. T., Oct. 25.
AUSTRALIA—ANGASTON—Angas, G. F.,
EUROPE—FRANCE—
MORLAIX—Jenkins, J., Nov. 15.
KRAGEROE, Hubert, G., Nov. 19.
WEST INDIES—BAHAMAS, GRAND CAY, Kerr, S., Nov. 12.
GRAND TURE, Kerr, D. L., Oct. 8.

NASSAU, Davey, J., Nov. 17.
HAYTI—JACMEI, Webley, W. H., Nov. 9.
PORT-AU-PRINCE, Baumann, W., Nov. 20, 23.
JAMAICA—ANNATTO BAY, Jones, S., Nov. 6.
BLACK RIVER—Bartlett, J., Nov. 23; Holt, S. W., Nov. 21.
GOLDEN SPRING, Thompson, J., Nov. 20.
GURNEY'S MOUNT, Randall, E. C., Nov. 5.
KINGSTON, Palmer, E., Nov. 7; Phillippo, J. M., Nov. 8.
MONTGO BAY, Henderson, J. E., Nov. 20.
MORANT BAY, Teall, W., Nov. 23.
MOUNT HERMON, Anderson, P., Nov. 21.
SALTER'S HILL, Denny, W., Nov. 6, 21.
ST. ANN'S BAY, Millard, B., Nov. 7, 22.
TRINIDAD, Gamble, W. H., Nov. 7.

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.