

THE MISSIONARY HERALD.

THE CYCLONE OF THE FIRST OF NOVEMBER.

(From the *Friend of India*.)

WITHIN the past four years Lower Bengal has been visited by a succession of the most terrible physical calamities. In 1863 an inundation desolated the rich districts between the Ganges and the head of the Hooghly, which were passing through all the excitement and loss of a struggle between landlord and tenant. In 1864, when the whole province had begun to abandon itself to the orgies of the national festival, on 5th October, a cyclone swept up from the Bay of Bengal to the far north-east, accompanied by a mighty wave which engulfed at least fifty thousand human beings, and together destroyed property to the value of two millions sterling. In 1865 the same month and the same festival brought with them scarcity of food so severe as to deepen, in the course of the subsequent year, into a famine more intense than any recorded in history. What the famine spared another storm wave destroyed in Orissa ; and the loss is counted in a million of lives and an expenditure, public and private, little short of three quarters of million. Meanwhile an epidemic fever—which, like cholera, still defied scientific definition and remedies—has been steadily wasting the districts along the Hooghly, from Nuddea to Calcutta. It has depopulated many villages, and still broods over a large district only a few miles from the capital. After catastrophes such as prophets of old used to be commissioned to denounce on godless and idolatrous nations, surely the land would have rest. Famine and pestilence, the whirlwind and the storm, the floods and the waves, had all combined to proclaim to puny man that verily He is a God who judgeth in the earth, to repeat the lesson as old as the race, that when His judgments are abroad it is that men may learn righteousness.

But, as if all this were not enough, another cyclone has followed the track of that of the 5th of October, 1864, with a destructive violence hardly less, but with a terror all the greater that it came at midnight upon a sleeping population, not even illuminated by the lightning of heaven nor alleviated

at its close by the heat of the sun. The Englishmen who battled with the storm in their own houses during the midnight of Friday and Saturday last, which seemed so brief, cannot realise what this hurricane was to a population who live in huts, to whom by race and habit life and heat are life, who cower before the terrors of the night and know not whether to remain under the roof, which is sure to bury them in its ruins, or to risk the violence of the hurricane, which is almost equally certain to sweep them away. Nor is it their houses alone they fear for. This cyclone has occurred at a time when not only was there neither light nor heat as on the 5th of October, but when the rice crops were in the ear, and the whole province, wasted by famine and pinched by high prices, looked forward to an abundant harvest. Where the ear was formed, it was torn off; where the stalk had reached mature height, it was snapped. On a low estimate at least one-half of the rice crop has been destroyed in the ten miles to the south of the Hooghly over which the cyclone extended. That is but little, except to the individual sufferers, in a vast country like Bengal. But the cyclone wasted with far more violence the country to the north and east of the Hooghly; of its effects there we have still to obtain information. From Nuddea, still suffering from an inundation of the Ganges more severe than those of 1863 and 1856, we learn that the vegetation which survived that calamity has been almost entirely destroyed. Not only will the rice crop yield but half its tale, but of the cattle, which had been sent to the high lands from the inundated tracts, a tenth has perished, for they had to withstand the storm for two days and a half without shelter or food. All the crops recently sown within the tract blasted by the whirlwind, have been destroyed. The condition of Jessore is worse. Not five per cent. of the brick houses in the district have withstood the blast. He who would understand the difference between the cyclone of 1864 and that of 1867 must look not to the shipping of Calcutta, but to the experience of the rural population. We have spoken to many natives, and all are unanimous in this, that the visitation of Friday and Saturday last is more appalling, because it came at night, and it came when the *Amun* harvest was near at hand.

Nor has it been without its tragic element to Europeans. When the morning broke, cold, raw, and gusty, the scene presented by the Hooghly between Barrackpore and Serampore showed that the ruin wrought among the boats in the river had not been less than among the huts and crops on land. The turbid stream rolled down piles of wood, fragments of boats, straw, oars, helms, and bamboos in wild confusion. Everywhere, in spite of the police, or rather in their absence—for in Serampore not one was visible, although the Municipality pay so much for them—hundreds of houseless poor might be seen risking their lives to secure the floating treasures which would help them to rebuild their huts. What might have been

a serious tragedy had happened higher up, at Bansberia, above Hooghly. Three ladies with two children, one of them ten days old, were on their way to the Ganges in one of the few indigo planter's boats yet left in these districts. The rain and wind, which, preceded the cyclone for forty-eight hours, detained them under the lee of a *chur* or high sandbank opposite Bansberia. When the cyclone burst from the north-east, about 10 o'clock on Friday night, they were well sheltered. But as it veered towards the north-west, and the sandy cliff became exposed to its violence, it was evident that the boat would either be parted from the bank or be buried under it. The ladies and children managed to find their way to the top a minute before the boat went down, and the bank fell. They crawled along at the very height of the violence of the storm, digging their hands into the sand, till, in the pitchy darkness, they stumbled on a hut which was weathering the hurricane. But out of this the surly owner, a fisherman, drove them, and the wretched group spent the night on the bare *chur* with an infant of ten days. Faint in body and spirit, they had no strength to drive away the jackals which surrounded them, sniffing for prey. In the morning they were hospitably received by the catechist in charge of the Bansberia mission, but the same fisherman who had thus treated them, refused at first to assist in raising the sunken boat unless he was paid a fourth of the value of its contents. Such incidents as these enable us to realise the horrors of a cyclone at night in the tropics. Are there none to interpret to us the feelings of the vast Native population, which suffered far more than we have? True, they are fatalists, but there is a state of mind, intermediate between the serene insanity of the Oriental sage and the stupid despair of the lowest peasant, which some educated Hindoo can surely give expression to. And fatalism does not reconcile even the most ignorant to the loss of property or the certainty of pinching want, unless in a calamity like that of Orissa where the body succumbs with the spirit.

DAMAGE FROM THE CYCLONE IN BENGAL.

From the Rev. J. Wenger, under date of Nov. 7, we have the following account of the loss of life and damage done in our various stations in Bengal, by the fearful cyclone that lately devastated the country :—

“The all-absorbing topic of interest here, at present, is the fearful cyclone that swept over Lower Bengal during the night from Friday to Saturday last (Nov. 1st and 2nd), and I hope you will excuse me if I refer principally to that in the present letter. I will try not to say what the papers will tell you; still I may just mention that *here* its character as a cyclone began clearly to manifest itself soon after 10 on Friday night, and that it was most furious about 2 a.m. on Saturday. When the wind was horizontal it was to the North, beginning N. by E., and being most awful when it came to N. by W. After that, as it veered to W. it moderated, soon after 3. But the perpendicular thumps of the wind upon the roofs were most awful.

"All the Mission property here has suffered; the chapel in Lal Bazaar most severely of all. I need not describe particulars. At the *Press* three windows in the bindery were blown out, and the wind and rain played sad havoc with the piles of sheets, and especially with the sheets that were hanging up to dry. In the compositors' room three windows were blown out, but the damage inside is of no importance. The Mission-house suffered severely on the north side, and lost some sunshades, and a window in the library. The damage done to the Intally premises will amount to upwards of Rs.50 (perhaps nearer 100), when all is examined. At Serampore, the college suffered most; after it the college-house, (Mr. Trafford's). I fear the damage there will not be covered by Rs.1,500. Most of our native Christians here are houseless. The South villages suffered more, in comparison, than Calcutta. The native Christians have, with very few exceptions, lost all their houses, and more than half their cattle. The rice crop will not yield more than one-fourth, if so much. At Khari every building is level with the ground. Only the bare walls of the chapel are partially standing. In that village fifteen lives were lost among our native Christians. At Lukhyantipore and Dhankata the people fared a trifle better; but Brindabun, one of the pastors, lost two children through the fall of his house.

"Bro. Anderson came here on Friday evening for the salaries, and went back by the 7 p.m. train. That train never stopped at Serampore, but dashed on to Chandernagore. There he spent a dismal night in the waiting-room of the railway station, whilst pieces of it were successively blown away. Bro. Hobbs, with Mrs. Hobbs, managed to reach Serampore on Friday evening. Very bad as the storm was here, it was much worse in Jessore. Kooshtea and Magoorah suffered severely; from Jessore itself, very distressing news appear in the papers, but I have not yet heard how our native brethren there have fared. At Khoolneah, Bro. Gogon's house fell in; he and his family had just before taken refuge in a brick building, a public office. The Mission boat was carried to a distance of three miles, and is a wreck, the "Calcutta" steamer having been driven into or over it. He has heard that the Christian villages in the Sunderbuns (Booridanga, &c.) have been swept away, but he is going to see. I have just had a letter from Bro. Ellis, commenced before and concluded after the storm. He was in his boat, on a tour, I believe, with his family; and, from the way he writes, I conclude that the storm there was nothing very extraordinary; but I have no news yet from Burisaul itself, or from Bro. Bate. Neither have I any from Dacca; but the newspapers say that 600 lives were lost at Dacca. Here at Calcutta the loss of life amounted to upwards of 1,000, more than half occurring on the river.

"Thus the judgments of the Lord are abroad in the land; they are mysterious. Hundreds of thousands of people are absolutely houseless, and one endeavours in vain to discover the object God has in view, in permitting such extensive desolation."

The Rev. R. Robinson writes more particularly of the effects of the storm on the Christian villages to the south of Calcutta:—

"You will be prepared to hear that the devastation among the south villages has been complete. With the exception of the brick-built chapel at Lukhyantipore, one of whose walls has split clean down from top to bottom, and is gaping wide, I have not a chapel standing throughout the district. The bungalows and huts occupied by our people have, with rare exceptions, shared the same fate; the *golahs* in which their grain was stored, have been blown down, and the grain either blown away or utterly ruined by the rain. At this moment, there are hundreds of families in those southern villages that are without shelter, without food, without clothing, without a stick of property of any kind, and without hope. The crops still in the ground have been severely injured, and will not yield more than one-third of what was expected; because, though there was no wave of salt water this time to inundate them, the gale was severer, and it just laid them low and beat them into the ground. In respect of loss of life, Khari has suffered

more severely than any other station. This is owing partly to the large Christian population here, and partly to its neighbourhood to the Mutlah, up which a storm-wave five feet high did come. This wave has also swamped Tambulda. In Khari, not one house has escaped, the largest and strongest having come down as helplessly as the smallest and frailest. The brick chapel at Narsigdarchoke has been levelled with the ground, and my house at Bishtopore has had one of the rooms fallen in.

"In view of all this distress, the first thing we have to do is to feed the hungry. A Relief Fund is being organized by the Chamber of Commerce, and the Lieut.-Governor has promised to double any amount of contributions that the public may give, and there can be no doubt that in a short while the present pressing necessities will have been relieved. But as I cannot wait till this Fund is prepared to give me help, I have asked and obtained from Mr. Wenger a grant of Rs.400, which, with other private contributions, I intend to use in supplying food to the starving. In the meanwhile, I apply to the Government for relief for the heathen and Christian population, indiscriminately, of the villages where we have Christians resident; and I am in hopes that thus we shall be enabled to set the people on their feet again in great measure. When, by the aid of our English congregations in Calcutta, and the public Relief Fund, I have been able to help them up, there will still be a large sum of money wanted to rebuild the chapels. As already stated, I have only *one* left out of nine, and that one in too dangerous a condition to remain serviceable much longer. Besides the chapels there are preachers' houses, those of them, I mean that are Mission property, which will need to be re-built. The utmost the people will be able to do with all the relief they get, will be to house themselves and their little ones again; and for the money that will be needed to get up the chapels, &c., I have no resource but to look to you. For this purpose there will be no money forthcoming in India. The liberality of the European population has already been taxed by the cyclone of 1864, and the Orissa famine; they are now girding themselves to meet the necessities of the present disaster. Our English congregations in Calcutta will help me in relieving the poor; but their own chapels have been fearfully battered, and after they have done all they can, there will still be the chapels to be replaced. We can do nothing in this matter; you must do it for us. We shall want at least £400 for this purpose, and if you can let me know the mind of the Committee by an early mail, we can begin the work of re-erection in February or March next. Till then, the people must meet for service in the open air. After that it will be impossible to do so."

We earnestly commend these suffering brethren to the prayers and sympathy of our friends.

SELECTIONS FROM A MISSIONARY'S JOURNAL.

BY THE REV. W. A. HOBBS, OF JESSORE.

June 14.—To-day I passed through Nilgunge, a village two miles south of Jessore. About twenty persons were resting under a tree near the turnpike gate, some sleeping, some talking, and others eating a little refreshment. I saw at once that they were a party of pilgrims, and a little conversation soon convinced me that they were all very ignorant. Only one of them could read, and that very imperfectly. I told them that I was a Christian, that my teacher was called Jesus Christ, that He was the most wonderful person that ever walked the earth, that millions of people in twenty different countries followed His teaching, and looked to Him for deliverance, and if they would like to know anything about Him, I would sit down amongst them and tell them some of His amazing works. To my astonishment they said they knew all about Him; that they thought of Him and His dear mistress too, very frequently, and expressed their astonishment that I, a

pale-faced Sahib, should take such an interest in their religion. For awhile I was puzzled to understand the scope of their remarks, but found out, at length, that they imagined I was alluding to Krishno instead of to Jeshu Khreeshto. When I pointed out to them that I was not alluding to their lustful god, but to an Almighty, sinless, and compassionate Saviour, they gazed at me in wonder, and said it was a curious thing that one bearing a name so much like Krishno, should be worshipped in twenty different countries. Here a bystander (an intelligent Bengali) said with a sneer, "No doubt Krishno and Khreeshto are one and the same person, but the English are such a restive people, never satisfied with anything as they find it, that they have altered Krishno's name and deeds into the name and miracles of Jesus Christ." Having thus delivered himself of his opinion, he was proudly marching away, when I caught him by the arm and said, "Baboo, if I were to speak ill of your mother, you would expect me either to prove my words, or pay you damages for slander. Now my teacher, Jeshu Khreeshto, is dearer to me than my mother, and since you have tried to degrade him, you must prove your point, or eat your own words." He tried hard to get away, telling me that he would come to me and prove his point to-morrow, that I might *depend* upon his coming, that his name was Sham Baboo, that he never told a lie or failed to keep his promise.

"Your name is Sham?" said I (his name suggesting a probable line of argument)—just answer me one question, and then I will decide whether I can or cannot let you go. "What is your employment?" "I am a farmer." A farmer? then you cannot go away till my discourse is ended; if *you* will not, or cannot, prove that Krishno and Jeshu Khreeshto are the same person, you must stop and hear *me* prove that they are not. All of you listen with attention to my words.

This man's name is Sham. I have an uncle with a very similar name. His name is Sam.

This man says he is a farmer. My uncle Sam is a farmer also.

If any one hearing this were to say the names are nearly the same, and both are farmers, no doubt, therefore, Sham Baboo is the Missionary's uncle;—what would any sensible man say to such a rash and foolish speaker? Would he not say, Simpleton, what are you talking about? Because a name and an occupation correspond, does that prove identity? Are there not amongst Khysts 10,000 men bearing the name of Ram Charun Ghose? Do not hundreds of them keep shops? Do not scores of them keep the same kind of shop? And yet they are different individuals. Your name and occupation is the same as that of the Missionary's uncle, indeed—but see the points of difference. He lives in England—you in India; he is a white man—you are a brown one; he is a married man—you are not; he is a Christian—you are a Hindoo; his father's name was William—your father's name is Gobindo Nath. To say more would be superfluous for me and degrading to you.

And yet *Sham Baboo* says that because Krishno's name is a little like Jeshu Khreeshto (Jesus Christ), and because Krishno is said to have become incarnate, to deliver the Hindoos from oppression, as Jesus Christ became incarnate, to deliver the world from the oppression of the Devil—therefore, they *must* be the same person; and as Krishno lived *before* Jesus Christ, *he* is the true Saviour—the name of Christ, and the works said to be done by him, being alterations made from the name and works of Krishno, more congenial to the tastes and ideas of Englishmen.

This is what Sham Baboo says—now hear my reply. I say that the points of disagreement between Jesus Christ and Krishno, are so numerous, and so glaring, that none but a fool or a babbler would argue that these two are one.

1. Krishno was a Hindoo, born in India; Jesus Christ was a Jew, born in Palestine.

2. Krishno was a man devoted to fighting ; Jesus Christ was called the Prince of Peace.
3. Krishno was guilty of many crimes (he was a cheat, a thief, a liar, a drunkard, and a murderer, as nearly all Hindoos admit) ; of Jesus Christ it is written, in the true Shasters, "He knew no sin ; neither was guile found in His mouth."
4. Krishno married ; Jesus never did.
5. Krishno devoted much of his time to amours and playful actions ; Jesus went about the country healing the sick and preaching against vice and hypocrisy.
6. Krishno often spent nights in debauchery ; Jesus often spent nights in prayer.
7. Krishno was accidentally killed by an arrow ; Jesus was nailed to a piece of cross wood, to atone for the sins of men.

Now, Sham Baboo, what do you say to Krishno and my heavenly teacher, Jesus Christ, being one and the same person ? If you still think so, say so, and prove it ; if not, retract your words before these pilgrims. With a better grace than I expected him to exhibit, he said, in the presence of all, "I am inclined to think I have not acted wisely nor rightly. I have never read much about Jesus Christ, but I have heard Hindoos sometimes say, who knows but they may have been the same person ? and I said what arose in my mind. It is evident that they are not the same person ; but whether Jesus Christ is the world-Saviour, or not, is another matter. Let those who think He is, worship Him ; I am no worshipper of Krishno, but neither am I of Jesus Christ, at least, not to-day." And thus saying, with a hasty salaam, he walked off in the direction of Jessore.

During this conversation the audience, which had increased to about forty persons, listened with pleased attention. After the departure of Sham, finding the audience was not weary (though I felt sadly weary myself), I preached to them the story of Christ's Crucifixion, and then walked on to Jessore.

June 17.—To-day I visited the village of Shakhate, three miles distant from Jessore, for the purpose of inspecting our School. About forty children were present. The owner of the School-house, seeing that I looked exhausted on my arrival, brought out milk, sweetmeats, and fruit, sufficient for half a dozen persons, and seemed disappointed because I could not eat them all. I was very much gratified, not only at the progress made in reading, grammar, and arithmetic, but also in Scripture History. The lads gave very creditable replies to many questions asked, touching the great Salvation, and one little Mussulman boy, of about eleven years of age, gave such a full and consecutive account of Jesus Christ, from His birth to His ascension, that I was obliged to hug him tightly to prevent myself bursting into tears.

There are some who think a Missionary's time wasted in entering a School-house ; believe me, sir, it need not be. Bhageadhor, our Circle School Superintendent, is a young man who knows how to make grammar and Christianity go hand in hand.

On the three following days I visited and gave religious teaching in the Schools of Areepore, Puratin, Kusha, and Jessore Bazaar.

BUDDHIST OPPOSITION IN CEYLON.

Our readers are doubtless aware that, of late years, the Buddhists of Ceylon have, in some measure, broken through the apathy they have generally shown at the spread of Christianity in their midst. Christians have been challenged to meet the most eminent priests. Numerous discussions have therefore taken place, characterized frequently by great unfairness on the part of the Buddhists, but

which have served to rouse attention, and to aid the progress of truth. Of one of these discussions, between the champion of the Buddhists and Mr. Juan Silva, assisted by others of our native brethren, a copy has been sent us. We are indebted to the Rev. Charles Carter for an abstract of its contents, which will convey to our readers a clear and accurate conception of the way in which the errors of Buddhism have to be met, and exhibit the relations of this ancient system with the Christian faith. We give the preface of Mr. Silva in full, as it explains the circumstances in which the discussion originated, and the manner in which it was conducted.

PREFACE.

"It having been intimated to us that some of the inhabitants of the village called Waragodde intended, on Sunday, the 27th of last August, to get the priest of Migettoowatte to preach against Christianity and us, in the ambalama (rest shed,) not far from the place where we preach in the village on Sundays, 1, and two or three other Christians, went to the place on that day at 2 p.m.

"Whilst we were there, though some of the Buddhists promised several times to allow us also to preach, the tumultuous behaviour of the crowd prevented our doing so; yet the priest of Migettoowatte preached twice without any hindrance. As he intimated in his second sermon that he wished to dispute with us, we promised to hold a discussion in a proper and profitable manner on the 8th of September, from 1 until 5 p.m. We came to the arena according to promise.

"There assembled on the Buddhists' side 14 priests, with the priest of Migettoowatte, and about 1,000 of the laity; and on the Christian side, about 30 Christians with me, and three other ministers. Then, according to agreement, the Buddhists proposed the first question in writing; but as it was found that it would take too long to answer it in writing, it was agreed that the answer should be given another day, as well as the answer to our question, should it be found, when proposed, to require too much time to answer on the spot. When our question was proposed, they wrote and read out an answer, and gave it to us. There being still an hour to spare we agreed to divide it between us on the subject of the existence of a Creator. We listened quietly to them on the negative side, but they would not hear us.

"Christians and Buddhists assembled again on September 22nd, but the Buddhists treated the Christians most unfairly and riotously. They not only pelted some of them when they went away, but circulated the report that they had driven the Christians off into the jungle defeated.

"The questions and answers, therefore, as given on the occasions, are published, that all may know on which side the truth lies. And now, O friend, who readeest this book, read both the questions and answers, and try to choose the truth without partiality towards either side. Truth alone, and not partiality, can profit. The Christians, most earnestly desiring that the reader's soul may attain to happiness in the next world, trust that it will be manifest to him that Christianity is indeed true, and that Buddhism, which teaches that there is no Creator, and such like doctrines, is *not* true.

"First proposition on the Buddhist side.

"'To seek and accept a true religion is of more importance than all else in the world.'

"'The three positions of beginning, middle, and end, of the true religion, will be conformable to the conscience of all rational beings. But any intelligent person will perceive that these three positions are not so in the Christian religion. The beginning of the Christian religion is Creation: Gen. i. 1. If any one made the sky and earth, where was he before that creation? It is said, in Gen. i. 2, that the Spirit of God existed (or passed existence) upon the surface of water.*

* This rendering in the Singhalese Bible is unfortunate.

Was it upon *water* that the Creator abode previous to creation? If so, who created that water? If He came upon the water after the creation of the sky and earth, from what place did He come, and who created that place? If the sky and earth were ever created, what did the Creator do before that time? What sort of a place is meant by the sky? Has the sky also a Creator? Was the creation intended for profit to the Creator? If so, why was he previously inactive? It is a habit of Christians to call what they cannot answer a divine secret or purpose; if any such childish answer should be given to these questions, the intelligent multitude assembled here will not accept it. By considering many such things as these, it does not at all appear that this world and beings were created by any one. Therefore, to say that they were, is exceedingly false, senseless, disgraceful.

“ ‘The end is the judgment, and the award of eternal happiness to those who have done good, and eternal misery to those who have done evil—that is, to sinners.’

Here follow certain suppositions and arguments too gross to appear in English. The objector then proceeds to argue that eternal suffering is unjust, and that punishment is administered for the purpose of discipline, which, of course, could have no place in *eternal* punishment. And further, that it is impossible for any person in this world to commit a sin deserving of eternal punishment.

“ ‘The middle is the mass of false statements in the Bible. I will mention only a few of them here. If the person called Jehovah, whom Christians believe in, be an all-powerful, all-seeing, benevolent and holy God, he would certainly not accept of animal and human sacrifices (Bili *).’

The institution of sacrifices in the Book of Leviticus is then referred to at some length.

“ ‘The slaughter of the Bethshemites is a great human sacrifice, which Jehovah offered to himself. He cut off the head and hands of a certain person called Dagon, and placed them before his ark. He had the throat of a young woman (Jephthah's daughter) cut, and offered to himself. Since Jehovah accepted these and other such disgraceful sacrifices without end, any one with the slightest sense will perceive that the middle portion of the Christian religion too is exceedingly disgraceful, and that such are not the works of a benevolent Creator or God.’

“ ‘Since, therefore, the three positions of beginning, middle, and end, of the Christian religion are alike erroneous, senseless, and disgraceful, the Christian religion being useless for our future welfare, is to be rejected like a stick on fire, and blazing at both ends, and smeared with filth in the middle.’

The above were proposed by
‘ M. GOONANANDA.’

The reply to the above was read and delivered on the 22nd September.

Mr. Silva, after remarking that the opponent's ideas of the three positions is wrong, proceeds to answer the questions in order.

“ ‘Previous to the creation, God existed where he now exists: in the unbounded eternal vault of space. It is extremely vain to ask what God did previous to the creation. Here is a man who has built a house; and in order to prove that he did not build it, some one asks why he did not build it before. Such is the question why God was inactive before the creation. But how did the interrogator ascertain that the Creator was previously inactive? Must not the design of the actions of the eternal and omniscient God be eternal too?’

* Propitiatory sacrifices to demons.

“First proposition on the Christian side.

“Our first question is, concerning the existence of beings. We have heard that Buddhist pundits of notoriety publicly teach that, according to their religion, the doctrine of creation by God is false; and that, of the existences in the world, neither any thing nor any being was created by any one. If so, we ask how things came into existence? To this they reply, through the actions* done in former states of existence. But it is plain that even if there have been such former actions, beings cannot come into existence through those actions themselves without the power and wisdom of another person. Besides, even were it true that things arise from those actions themselves, the very word action proves that the doer of the action existed before the action. If so, how did those previous actors arise? If it should be said that they also arose from action, it must be manifest to all who intelligently consider, that though we should go from action to being, and from being to action, until all number is exhausted, we must come at length to some beings who did not arise from action: just as we perceive that in a chain of innumerable links, the last of which alone we can see, there must be a first link upon which all depend. We ask, therefore, how did those actionless beings arise? If it should be said that they arose of themselves without a cause, it must not only be proved that it is taught in Buddhism, but it is opposed to the declaration that beings arise from action. Besides, ought not beings now also to arise uncaused? If it be said that beings are eternal, without beginning or end, that, too, is opposed to the truth. How can Buddhists prove that any beings are eternal, when they themselves, according to their religion, say, of all beings, that existence† is sorrowful and perishing? Yet it was said, in *The Durlabdivinodaniya* (a Singhalese periodical) published not long ago, that all beings are eternal, without end or beginning. Is there any combination of the eternal and the perishing? If, now, these things are not eternal, but perishing, and cannot arise of themselves, but must arise from a cause, and if that original cause cannot be action (Karma), how can the declaration be true—that the beings of this world were created by no one? Since it is proved that without a Creator there can be no origin or existence of beings as taught in Buddhism, there can be no soul-salvation by believing that religion, why then believe, and teach to believe that erroneous religion?’

“Answer to the First Question on the Christian side, September 8th, 1865.

“It is certain that the two divisions in the world of beings and things are, and continue eternally, in a perishing state.’

“There never has been an origin to the world and beings. Had any one originated them, that person would have had power to have originated them sooner than he did. To say, therefore, that they were originated is foolish ranting.’

“The law of existence (or condition) in the world ever continues; and any one will perceive, that by that law beings arise from time to time, and that there cannot have been an original making of them.’

“Buddhism does not teach that beings were *originally* made by action (Karma); but that they are born by the law of succession (transmigration‡), and that repeated existence is owing to Karma. Since Christianity teaches that Jehovah had no beginning, the words uttered by the omniscient one (Buddha) are thereby confirmed. Christianity says that beings have a creator, and that that creator has

* Karma: actions having a moral quality.

† Jathi—any particular stage of existence, or the existence between any two successive births.

‡ Buddhism does not allow that *anything*—either spirit or matter—passes away at death into another existence, but that another being arises in consequence of the existence of the former.

no creator, but is eternal. Buddhists teach that all persons are eternal, and that perishing exists at the same time. Concerning this, Buddha's discourse declares thus :

O priest, these endless transmigrations' former end
Does not at all appear.

'This declaration is exceedingly true and worthy of all acceptance.'

"Second proposition on the Buddhist side.

An exposure of the answers given by the Christians to the proposition made by the Buddhist side.

This is a mere re-assertion of some of the former objections.

The Christian reply to the second proposition includes, first, a further explanation of the account of the creation as recorded in Genesis; secondly, a re-statement of the case of the Bethshemites, showing that it was not a human sacrifice which God took for himself, but a punishment for their sin; and, thirdly, a further statement of the case of Jephthah's daughter, denying that God accepted her as a burnt sacrifice, and putting the blame of that human sacrifice upon Jephthah.

"The second proposition on the Christian side.

"The answer received from our opponents to our question concerning the existence of beings, is filled with a mass of absurdities, nevertheless there are four declarations to be mentioned.

"'1. That it is certain that the two divisions of beings and things in this world are, and continue eternally, in a perishing state.'

"'2. That the law of existence continues eternally, and that by that law beings arise from time to time.'

"'3. That all persons are eternal, and that perishing exists at the same time.'

"'4. That being born from stage to stage and mortality are eternal.'

"What is the meaning of these statements? How can anything be, and abide eternally in a perishing state? If anything possesses eternity (Singhalese "all time"), it can have neither origin nor end. How can argument be carried on where the intellect is so dark as not to perceive this?'

"In the second statement, things which had first been declared eternal are then said to be temporal, and that there is a law of existence which is their originating cause.

"What is that law of existence? If it belongs neither to beings nor things, it must be emptiness or space. Do you mean, then, that beings and other things arise from that nothingness?'

"The third statement is like the first, nor is there the slightest meaning in the fourth.'

"It is manifest from the opponent's statements that there is a law of existence according to which all that is and perishes, animate and inanimate, arises. To whom does that law belong? Can any rational person say that it is emptiness? If not, that law of existence must be the Creator's power. Who, then, does not perceive that whilst the most subtle statements on the Buddhist's side prove that there must be a Creator, that religion and teaching is nothing but error which declares that there is no Creator?'"*

* The above has not been answered. We have not only waited eighty days, but have written requesting an answer; but hitherto none has been received. This shows the state of the Buddhist side.

THE ZEMINDAR'S LETTER.

The missionaries, in their tours, meet with all classes of the community, and the intercourse, begun in the bazaar or in the house, is not seldom continued after their departure by letter. One of these letters has been communicated to us by the Rev. R. Bion. It is written by the amanuensis of one of the richest Zemindars of the district of Mymensing, in Bengal, and on his behalf, and expresses, in somewhat imperfect English, the state of mind into which the preaching of the Gospel has brought him. It is an illustration of the process which is going on throughout the country where missionaries have laboured, and in an interesting way opens up the thoughts which the true revelation of God stirs in the mind of a pure Hindoo. We see the light struggling, as it were, through the mists of imperfect apprehension; and the speculations of Hindoo philosophy, to which many of the best educated Hindoos are addicted, brought to the test of pure truth. After perusal, our readers will be prepared to sympathize with Mr. Bion's remark, "I have every hope that the writer will at some time be one of the Lord's people." May this hope be speedily realized.

"I have much pleasure in acknowledging the receipt of your letter of the 5th March, and beg to forward my ill health as an apology for not answering earlier. I am emphatically pleased at the kind expressions of your holding communications of letters with me on religious subjects, as my list [desire] is incessantly increasing to dwell myself on the subject, though I think I do not understand it; yet I hope you, as a messenger of God, and a friend of His wretched creatures, to enlighten my mind with divine precepts. I cannot understand how can the schoolians [scholars of the Government schools] form an idea of Godhead, while they do not believe in the revelation; for it is universally acknowledged that the Supreme Being is the origin or the seed of all things that are, were, or will be, which we feel by our senses or bodies. If He is the Creator of all things, the infinite space which they plead for Godhead or the receptacle of the Deity, must also be considered to have been a created thing like [the] five other elements, though we are not able enough to prove it by our limited faculties. Then He must be considered a being unlike to anything we see here or perceive. As such an idea, though true, is not able to fall to the reach of imagination, no service can be made unless we had His manifestation to fix our mind at. There can be no consideration as being imperfect for [on account of] its being visibly limited; for the limited and imaginable part of His manifestation, is equally perfect with the invisible unlimitedness of Godhead, which is known to be the fulness of His perfection, like the examples of lightning or fire, which spreads out through the whole atmosphere, and are manifested or visible by the works in one point, and with sufficient materials may possibly be manifested and spread throughout the whole atmosphere like the invisible spreading fire or lightning in the atmosphere.

"As the schoolians under the veil of reputed *Bramahs* are fearfully raging like *infusoria* to substitute their internal atheism in the country, I hope you, a Christian or a religionist, must be moved to attempt upon suppressing their folly, by delivering out lectures and instructions to all of us. Hoping to hear from you soon, I remain, Rev. Sir, yours obediently."

HOME PROCEEDINGS.

The meetings during the past month have been but few. Dr. Underhill finished his Lincolnshire tour early in the month;—Mr. Smith was engaged the Lord's day previous to his departure, at Edenbridge;—Mr. Kerry and Mr. Trestrail attending meetings at Watford, and the latter preached at Arthur Street, Walworth, when a collection was made for the debt.

DEPARTURE OF MISSIONARIES.

A Valedictory Service in connexion with the departure of the Rev. R. and Mrs. Smith, was held at Regent Street, Lambeth, on Friday evening, the 6th December. Rev. F. Trestrail presided at the meeting which was held after the numerous friends present had partaken of tea, and the brethren Platten, J. A. Spurgeon, Harcourt, Kerry, of Calcutta, and others, took part in the interesting service. Our friends left for Liverpool the following Monday, to embark the next day, and by this time are far onwards on their voyage to Cameroons. May the prayers offered for their safety, and a rich blessing on their future labours, be abundantly answered!

ORGANIZATION IN THE NORTH.

We have received a very interesting account of recent proceedings of our friends in one of the Northern districts in regard to the meetings lately held there. As it indicates what we deem to be the right mode of working, in order to diffuse among the Churches a more lively interest in the Mission, and to augment their contributions, a few particulars will be interesting to our readers, and their publication will, we hope, stimulate brethren in other localities to go and do likewise.

There are twenty-two churches in the district, five of which united in the services with considerable interest, and with financial results in advance of anything in the past. The different meetings were all taken by local brethren, with only an inconsiderable deduction from the funds, and it is believed with quite as much of interest and efficiency as would have been secured by any other arrangement. Twenty-nine sermons were preached, and fourteen public meetings held, two of them at places where no such service had ever been held before, and the result was both pleasant and satisfactory. The attendance at the meetings, and the spirit pervading them were, in every case, such as to leave a beneficial influence on the churches themselves. Nearly one hundred missionary boxes have been introduced in different places, with the organization of more system and method, wherever practicable, on behalf of the Mission, during the coming year. One example may suffice as an illustration. A church, which used only to raise some few years ago two or three pounds, contributed in 1865 £11, and last year £26. It is hoped that this example will be followed by others, and that so we may "provoke one another to love and good works!"

One feature of the arrangement was exceedingly satisfactory, as enlisting the services of *Christian gentlemen not in the ministry to take part in the services*. This fact we emphatically commend to the notice of all our friends. In these days when so much is said of priestism, one man ministry, and the tendency of ministers to repress lay co-operation and activity, the arrangement which our kind correspondent refers to, is not only an example in the contrary direction, but one which indicates a path of usefulness open to those who have the zeal and the gifts, in which they may enter with great advantage to themselves, and to the cause we have so deeply at heart. We will only advert to one more passage from the communication containing this most valuable and interesting information, and we earnestly commend the brief, but emphatic, exhortation with which it closes, to the conscientious regard of every reader. "Deeply conscious how little yet is done commensurate with our responsibility, and the need of the world, we pray that we may all have more of the spirit of our great Master, and that we may go forth to the help of the Lord against the mighty."

QUARTERLY MEETING.

The next quarterly meeting of the Committee will be held January 15th, 1868, at 10.30 a.m.

NOTICE.

We respectfully, but earnestly, request the Treasurers and Secretaries of Auxiliaries who may have any funds in hand, to forward them *on account*, without

delay. The particulars of such remittances can be sent at convenience, and what small amounts may remain uncollected can be easily gathered in before May 21, and duly forwarded.

MISSIONARY SCENES.

In consequence of the announcement in the last month's *HERALD*, several applications for these beautiful cards, ten in number, have come to hand. They are only *one shilling* the set. A considerable reduction will be made in taking a dozen sets. They will be found most useful as rewards in Sunday-schools. They may be ordered direct from the Mission House, or when not wanted in any quantity, through booksellers. Mr. Stock, or Messrs. Jackson, Walford, and Hodder, Paternoster Row, and the Sunday School Union, Old Bailey, will supply such orders.

HISTORIC SKETCH OF THE SOCIETY.

As several inquiries have been made respecting the above, we beg to state that it may be obtained of Mr. Stock, through the booksellers, or ordered direct from the Mission House. In the latter case it should be in quantities of not less than a dozen, which will be sent, postage free, for twelve stamps. The price is only *one penny*.

While wishing all our friends a happy new year, may we suggest that the wish will be best fulfilled by the cultivation of a deeper interest in the progress of Christ's kingdom in the world, and a spirit of very earnest prayer for the Divine blessing on all Evangelistic work.

CONTRIBUTIONS

From November 19th, 1867, to December 18th, 1867.

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

| ANNUAL SUBSCRIPTIONS. | | £ s. d. | ANNUAL SUBSCRIPTIONS. | | £ s. d. | ANNUAL SUBSCRIPTIONS. | | £ s. d. | | | |
|--|-----|---------|-----------------------|--|---------|-----------------------|---|---|----|----|---|
| Harvey, Mr. W. C. | 0 | 10 | 6 | Cardiganshire and Pembroke-shire, by Mr. Henry Davies— | 2 | 5 | 0 | Milford, by Mr. James Gibbs | 0 | 12 | 0 |
| Martin, Mrs. W., Teignmouth | 1 | 0 | 0 | Cardigan | 0 | 12 | 6 | Newport Temple, by Rev. L. Evans | 1 | 1 | 0 |
| Winter, Mr. T. B. | 2 | 0 | 0 | Hermon | 0 | 6 | 0 | Norfolk, by Mr. J. J. Colman— | | | |
| DONATIONS. | | | | Coulton, Mrs., by Rev. W. A. Blake | 0 | 10 | 0 | Buxton | 2 | 7 | 0 |
| A Friend, Bridgenorth | 1 | 0 | 0 | Crookham, by Rev. W. Webster | 1 | 0 | 0 | Norwich, St. Mary's | 91 | 17 | 4 |
| R. W. | 100 | 0 | 0 | Devizes, by Rev. S. Pugh | 9 | 18 | 0 | Perth, by Mr. L. Pullar | 14 | 0 | 0 |
| Williamson, Mr. R., and Family, for N P, Seury | 18 | 14 | 0 | Emery, Mr. G., Market Harborough, by Mr. Samuel Wallis | 1 | 0 | 0 | Rhondda Ystrad Nebo, by Rev. J. R. Williams | 1 | 10 | 0 |
| SPECIAL FOR DEBT. | | | | Frome, Badcox Lane, by Rev. W. Burton | 3 | 0 | 0 | Smith, Rev. Robert | 1 | 10 | 0 |
| A Friend, Milton, by Rev. G. McMichael, B.A. | 5 | 0 | 0 | Folkestone, Salem Chapel, by Rev. W. Sampson | 5 | 12 | 9 | Stead, Mr. W., Bradford | 20 | 0 | 0 |
| Anstie, Mr. Paul, Devizes | 20 | 0 | 0 | Glyn Neath, Bethel, by Rev. T. E. James | 1 | 11 | 0 | Trowbridge, by Rev. W. Barnes— | | | |
| Arthur Street, Camberwell Gate, by Mr. Barrett | 5 | 0 | 0 | Hiet, Mr. W., South Hackney | 10 | 10 | 0 | A Friend | 1 | 0 | 0 |
| Bath, Somerset Street, by Rev. D. Wassell | 3 | 10 | 0 | Ivory, Mr. John, Worthing, by Rev. S. Green | 21 | 0 | 0 | Barnes, Mr. | 0 | 15 | 0 |
| Blackwater, by Mr. S. Sale | 3 | 17 | 0 | Keypnash, by Rev. W. C. Pratt | 3 | 10 | 0 | Francis, Mr. | 1 | 0 | 0 |
| Blaenconin, by Rev. O. Griffiths | 3 | 0 | 10 | Kettering, Fuller Chapel, by Mr. S. Wallis | 27 | 0 | 0 | Fowler, Mr. | 5 | 0 | 0 |
| Camberwell, Denmark Place, additional, by Mr. B. Colls | 35 | 0 | 0 | MacGregor, Mr., Aberdeen | 1 | 0 | 0 | Hayward, Mr. J. E. | 0 | 15 | 0 |
| Do., Mansion House Chapel, by Mr. W. Commin | 3 | 0 | 0 | Manning, Rev. E., Bedford | 1 | 0 | 0 | Mizler, Miss | 0 | 10 | 0 |
| | | | | Marazion, by Rev. J. Wulshere | 0 | 14 | 6 | Pocock, Mr. | 0 | 10 | 0 |
| | | | | | | | | Stoncombe, Mr. | 5 | 0 | 0 |
| | | | | | | | | Under 10s. | 2 | 13 | 6 |
| | | | | | | | | Tottenham, by Rev. K. Wallace | 9 | 1 | 6 |
| | | | | | | | | Wallingford, by Mr. E. Wells— | | | |
| | | | | | | | | Hunting, Mr. | 2 | 0 | 0 |
| | | | | | | | | Brooks, Rev. T. | 1 | 1 | 0 |
| | | | | | | | | Hawkins, Mr. H. | 1 | 0 | 0 |
| | | | | | | | | Wells, Mr. Edward, Slade End | 1 | 0 | 0 |

| | £ | s. | d. |
|---|----|----|----|
| Watchet and Williton, by Rev. R. Priske— | | | |
| A. F. | 0 | 10 | 0 |
| Hole, Mr. H. G. | 0 | 10 | 0 |
| James, Mr. Jas. G. | 1 | 0 | 0 |
| Thorne, Mr. John. | 1 | 0 | 0 |
| Williams, Messrs. Jos. & J. W. | 1 | 0 | 0 |
| Under 10s. | 1 | 2 | 6 |
| West Lavington, by Mr. G. Shepherd | 0 | 2 | 6 |
| LEGACIES. | | | |
| Bennett, the late Mrs. Charlotte, by Mr. T. Bennett, Wantage, for Rev. A. Saker, for African Mission. | 10 | 0 | 0 |
| Jones, the late Mr. Thos., of Cold Harbour Lane, Camberwell, by Deacons of Denmark Place Chapel, Camberwell ... | 10 | 0 | 0 |
| Ryland, the late Miss, by Rev. F. Pocock, Monkton Combe, Bath | 10 | 0 | 0 |
| LONDON AND MIDDLESEX. | | | |
| Bloomsbury— | | | |
| Contribs. on account... | 33 | 0 | 0 |
| Islington, Cross Street— | | | |
| Contribs. on account... | 20 | 0 | 0 |
| Orchard Street, Portman Square— | | | |
| Contribs. by Mr. T. D. Marshall | 2 | 2 | 0 |
| South Kensington— | | | |
| Contributions | 5 | 1 | 3 |
| Stoke Newington, Church Street— | | | |
| Contributions | 5 | 5 | 0 |
| Trinity Chapel, John Street, Edgware Road— | | | |
| Contributions | 2 | 5 | 0 |
| Upton Chapel— | | | |
| Contribs. for Rev. A. Saker, by Y.M.M.A. | 12 | 0 | 0 |
| BEDFORDSHIRE. | | | |
| Houghton Regis— | | | |
| Contribs., Sundon | 2 | 8 | 5 |
| BERKSHIRE. | | | |
| Abingdon— | | | |
| Contributions | 30 | 12 | 2 |
| Ashampstead— | | | |
| Contributions | 2 | 12 | 0 |
| Do., Sreatley | 0 | 18 | 0 |
| Do., Conpton | 0 | 12 | 3 |
| Do., Ilsley | 0 | 17 | 9 |
| Shrivenham— | | | |
| Collection | 8 | 1 | 1 |
| Wallingford— | | | |
| Contributions | 52 | 16 | 1 |
| Do. for China | 1 | 10 | 0 |
| Do., Hoke | 0 | 16 | 0 |
| Wantage— | | | |
| Contributions | 30 | 6 | 0 |
| Wokingham— | | | |
| Collection | 7 | 17 | 3 |
| BUCKINGHAMSHIRE. | | | |
| Dinton— | | | |
| Contributions | 8 | 12 | 0 |
| Do. for N.P. | 0 | 2 | 6 |
| Spenc— | | | |
| Contributions | 1 | 12 | 2 |

| | £ | s. | d. |
|--|----|----|----|
| CAMBRIDGESHIRE. | | | |
| Chatteris— | | | |
| Contributions | 0 | 8 | 6 |
| CHESHIRE. | | | |
| Congleton— | | | |
| Contributions | 0 | 3 | 8 |
| CORNWALL. | | | |
| Helston— | | | |
| Contributions | 9 | 4 | 2 |
| Grampound— | | | |
| Collections | 3 | 0 | 0 |
| Marazion— | | | |
| Contributions | 2 | 6 | 0 |
| Penzance— | | | |
| Collections | 10 | 14 | 6 |
| DEVONSHIRE. | | | |
| Telgnmouth— | | | |
| Contributions | 4 | 10 | 0 |
| ESSEX. | | | |
| Thorpe-le-Soken— | | | |
| Contributions | 2 | 0 | 0 |
| GLOUCESTERSHIRE. | | | |
| Tetbury— | | | |
| Contributions | 3 | 0 | 0 |
| EAST GLOUCESTERSHIRE AUXILIARY. | | | |
| Contribs. on account, by Mr. Robt. Comely, Treasurer | 50 | 0 | 0 |
| HAMPSHIRE. | | | |
| Brockenhurst— | | | |
| Contributions | 1 | 10 | 0 |
| KENT. | | | |
| Sevencoaks— | | | |
| Contributions | 29 | 11 | 0 |
| LANCASHIRE. | | | |
| Atherton— | | | |
| Collection | 4 | 10 | 0 |
| Astley Bridge— | | | |
| Contributions | 7 | 17 | 6 |
| Liverpool, Pembroke Chapel— | | | |
| Contribs. on account | 30 | 0 | 0 |
| Do., Stanhope Street, Welsh— | | | |
| Contribs., additional | 0 | 2 | 6 |
| Oldham, King Street— | | | |
| Collection for W & O, moiety | 2 | 0 | 0 |
| LEICESTERSHIRE. | | | |
| Leicester, Charles Street— | | | |
| Contributions | 58 | 19 | 5 |
| Do. for Kiduganawa Chapel, Ceylon | 1 | 15 | 0 |
| LINCOLNSHIRE. | | | |
| Great Grimsby— | | | |
| Contributions | 10 | 2 | 6 |
| Horncastle— | | | |
| Contributions | 7 | 19 | 1 |
| Do., Mareham-le-fen | 1 | 8 | 6 |
| Do., Sun.-school, for N.P. | 7 | 11 | 4 |

| | £ | s. | d. |
|---|----|----|----|
| NORFOLK. | | | |
| Norfolk— | | | |
| Contribs. on account, by Mr. J. J. Colman, Treasurer | 72 | 17 | 5 |
| NORTHAMPTONSHIRE. | | | |
| Towcester— | | | |
| Contributions | 7 | 11 | 0 |
| NOTTINGHAMSHIRE. | | | |
| On account, by Mr. W. Vickers | 91 | 10 | 0 |
| OXFORDSHIRE. | | | |
| Coate, &c.— | | | |
| Contributions | 34 | 7 | 2 |
| Do., Aston | 1 | 8 | 6 |
| Do., Bampton | 0 | 11 | 0 |
| Do., Brize Norton | 0 | 5 | 0 |
| Do., Buckland | 2 | 0 | 2 |
| Do., Ducklington | 0 | 3 | 0 |
| Do., Hardwick | 0 | 4 | 0 |
| Do., Lew | 0 | 6 | 0 |
| Do., Standlake | 1 | 2 | 0 |
| SHROPSHIRE. | | | |
| Aston-on-Clun— | | | |
| Contributions | 1 | 15 | 0 |
| SOMERSETSHIRE. | | | |
| Cheddar and Stations— | | | |
| Contribs. on account... | 25 | 5 | 0 |
| Watchet and Williton— | | | |
| Contributions | 8 | 2 | 8 |
| STAFFORDSHIRE. | | | |
| Mining District Auxiliary— | | | |
| Contribs. on account, by Rev. R. Nightingale, Secretary | 9 | 0 | 0 |
| Croxton— | | | |
| Contributions | 0 | 12 | 6 |
| Stafford— | | | |
| Contributions | 1 | 5 | 0 |
| SURREY. | | | |
| Dorman's Land, Lingfield— | | | |
| Contributions | 5 | 0 | 0 |
| Outwood— | | | |
| Contributions | 2 | 1 | 0 |
| SUSSEX. | | | |
| Brighton, Grand Parade— | | | |
| Contribution | 1 | 1 | 0 |
| Do., Bond Street— | | | |
| Contributions | 22 | 2 | 7 |
| Hastings— | | | |
| Contributions | 20 | 18 | 3 |
| WARWICKSHIRE. | | | |
| King's Heath, nr. Birmingham— | | | |
| Contributions | 3 | 2 | 2 |
| WILTSHIRE. | | | |
| Downton— | | | |
| Contributions | 37 | 10 | 11 |
| Salisbury— | | | |
| Contributions | 63 | 9 | 10 |
| Do., Bower Chalk ... | 1 | 0 | 0 |
| Stratton— | | | |
| Collection | 4 | 8 | 6 |

| YORKSHIRE. | | £ s. d. | MONMOUTHSHIRE. | | £ s. d. | IRELAND. | | £ s. d. |
|----------------------|----|---------|-------------------------|------------------------------|---------|-----------------------------|----|---------|
| Armley— | | | Cardiff, Tredegarville— | | 25 | 0 | 0 | 0 |
| Collections | 1 | 11 | 7 | Croesygar— | | | | |
| Rawdon— | | | | Collection | 1 | 5 | 6 | |
| Collection | 10 | 17 | 3 | Merthyr Tydfil, High Street— | | | | |
| Stanningley— | | | | Contributions | 11 | 0 | 0 | |
| Collection | 1 | 7 | 0 | Neath, Tabernacle, English | | | | |
| | | | | Church— | | | | |
| | | | | Contributions | 8 | 7 | 4 | |
| NORTH WALES. | | | FEBROKESHIRE. | | | FOREIGN. | | |
| CARNARVONSHIRE. | | | FFYNNON— | | | CAIRNDAISY— | | |
| Llandudno— | | | | Contributions | 11 | 14 | 2 | |
| Contributions | 11 | 18 | 8 | Pontrhydyrim— | | | | |
| | | | | Contributions | 6 | 1 | 10 | |
| SOUTH WALES. | | | TREDEGAR, SILOH— | | | CHANNEL ISLANDS. | | |
| GLANORGANSHIRE. | | | Contributions | | | JERSEY, St. Helier's, Grove | | |
| Canton, Hope Chapel— | | | | | | Street— | | |
| Contributions | 2 | 10 | 0 | | | Contribs., Sun.-school, | | |
| | | | | | | by Mr. Joshua T. | | |
| | | | | | | Humby | | |
| | | | | | | 2 | | |
| | | | | | | 14 | | |
| | | | | | | 6 | | |

NOTE.—The 4s. 6d. Contributions from Lion Street, Abergavenny, in last month's *Herald*, should have been acknowledged as additional Contributions.

JAMAICA SPECIAL FUND.

| | | | | | | | |
|---|---|---|---|---------------------------------|---|---|---|
| Brown, Mrs., Bagley, by Rev. M. Philipin, Alcester, for <i>Morant Bay Chapel</i> | 1 | 0 | 0 | Heelas, Mr. J., Wokingham | 5 | 0 | 0 |
|---|---|---|---|---------------------------------|---|---|---|

CALCUTTA ZENANA MISSION FUND.

| | | | | | | | |
|-----------------------------|---|---|---|-----------------------------|---|----|---|
| Warmington, Mrs., Lee | 1 | 1 | 0 | Warmington, Miss, Lee | 0 | 10 | 0 |
|-----------------------------|---|---|---|-----------------------------|---|----|---|

CALABAR COLLEGE REMOVAL FUND.

Collected by Rev. D. J. East..... £130 0 0

FOREIGN LETTERS RECEIVED.

| | |
|---|---|
| AFRICA—CAMEROONS, Fuller, J. J., Oct. 28, | WEST INDIES—BAHAMAS, NASSAU, Davey, J., |
| AMERICA—NEW YORK, Brown, N., Nov. 24. | Nov. 16; Bain, A., Nov. 14. |
| AUSTRALIA—STONEY, Dixon, R., Sept. 24; Volier, | GRAND TURK, Kerr, D. L., Oct. 17, 20; Kerr, |
| J., Sept. 23. | S., Oct. 19. |
| INDIA—CALCUTTA, Wenger, J., Oct. 23; Nov. 3, 7, | INAOUA, Littlewood, W., Nov. 9, Oct. 26. |
| 9; Robinson, R., Nov. 8. | HAYTI—Webbey, W. H., Nov. 24. |
| BOMBAY—Edwards, E., Oct. 29. | JAMAICA—BROWN'S TOWN, Clark, J., Nov. 7. |
| COLOMBO—FIGOT, H. R., Oct. 30; Waldoek, | KETTERING—FRAY, E., Nov. 7. |
| F. D., Nov. 9. | MONTIGO BAY, Dendy, W., Oct. 22, Nov. 22; |
| EUROPE—FRANCE, MORLAIX, Jenkins, J., Nov. 29; | Hewitt, E., Nov. 5; Henderson, J. E., Nov. |
| Dec. 13. | 7; Maxwell, J., Nov. 23; Laurence, T. B., |
| GUINGAMP, Bouhon, V. E., Nov. 28. | Nov. 22; Reid, J., Nov. 22. |
| KRAGEBOE, Hubert, G., Nov. 14, Dec. 6. | ST. ANN'S BAY, Millard, B., Oct. 22; Nov. 21, 22. |

ACKNOWLEDGMENTS.

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

| | |
|--|--|
| For Rev. R. Smith, Cameroons, West Africa— | For Mrs. Thomson, Cameroons— |
| Friends at Wallingford, per Rev. T. Brooks, | Mrs. Upton, St. Alban's, for a Case of Clothing |
| for a Case of Clothing. | and Stationery. |
| Onslow Chapel Sunday School, Brompton, per | For Mrs. Pray, Jamaica— |
| Mr. A. H. Baynes, for a Parcel of Thirteen | Mrs. Alexander, Reigate, for a Case of Clothing. |
| Books and a Boat Rug. | Miss Forster, Tottenham, for a Parcel of ditto. |
| Upton Chapel Missionary Working Society, per | For Mrs. Lewis, Calcutta— |
| Mr. W. Stiff, for a Box of Clothing and | "Pastor's Bible Class," Arthur Street Chapel. |
| Stationery. | Camberwell Gate, per Mrs. Cowdy, for a |
| Regent Street Sunday School, Lambeth, for a | Case of Clothing. |
| Case of Clothing. | For Mission— |
| For Revs. A. Saker and R. Smith, Cameroons— | Mrs. Renard, per Mrs. Tiddy, for a Parcel of |
| Westbourne Grove Juvenile Auxiliary, per Mr. | Magazines. |
| G. Rabbeth, for a Case of Clothing. | |

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Joseph Tritton, Esq., Treasurer; by the Rev. Frederick Trostrail, 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. Barelay, Bevan, Tritton, Twells, and Co.'s, 54, Lombard Street, to the account of the Treasurer.