

THE MISSIONARY HERALD.

JAMAICA.

But few events have of late called for notice in this island. The entire cessation of political strife through the abolition of the old constitution, however much regretted by the parties who so madly listened to Mr. Eyre's appeal to their patriotism, has diminished excitement, and beneficially confined the population to industrial pursuits. The change, followed as it was by increased taxation to remedy the extravagance of Mr. Eyre's administration, has not indeed been made without much distress. Many frauds were discovered in Government departments, and an almost entire collapse of credit followed among the general community. The revenue fell off, and not a few efforts were made, by men of disappointed ambition, to obstruct the new Government in its efforts to reform. Among the old ruling classes the Governor, Sir J. P. Grant, continues very unpopular, partly because he has closed against them the avenues to fraud and speculation, and partly that they are deprived of the privilege of advancing their own interests at the cost of those of all other classes. He is, however, popular among the people, who cheerfully pay the new taxes because they see that they are fairly levied on all.

In a recent tour the Governor has been most favourably received, numerous addresses have been presented to him, some complaining of the distress which is felt, and of the general decay of the commercial and agricultural interests of the island. But as this distress is not and cannot be made to appear the result of his administration, some of the memorialists look back with regret to the days of old, when free trade was unknown, and protection ensured remunerative prices at the cost of the English consumer. Nevertheless, the Governor speaks hopefully of the future. In his reply, for example, to the address of the principal inhabitants of St. James's, he regards the peculiar difficulties arising out of past bad government as "in the main surmounted." "There is," he says, "every appearance that the tide has now turned. Population and the cultivation necessary to supply their wants are steadily increasing." But the credit which Jamaica has

sacrificed is of slow growth, and time is required to develop resources which have long been neglected or despised.

The ministers of the island were not behind-hand in giving a loyal welcome and hearty reception to their ruler. In St. James's parish the ministers of all denominations, except the clergy of the Church of England, united to assure his Excellency of their confidence in his administration. Their address was presented by our venerable friend, the Rev. Walter Dendy. The following is a portion of his reply:—"For the confidence you have expressed in my desire to promote the prosperity of the country, and the best interests of all classes of its inhabitants, I am very grateful. In your hopeful prayer that, by the blessing of God, the desired results may be attained, by such public measures as have been and hereafter may be adopted, I can but join you in all humility and sincerity. It will always be to me a pleasure, as well as a duty, to receive from you any representations you have to make on subjects affecting the religious, moral, and social welfare of the people at large. I know well the deep and intelligent interest you take in these great objects, and what a debt of gratitude is due to you on this account, by the people of this colony, and by all who have their interests at heart. There are none whose opinions and advice deserve, and shall receive, fuller consideration from me."

It is not often that of late years a Governor of Jamaica has responded in such terms to an address from Dissenting ministers. On his Excellency's homeward route he was met at Rio Bueno by several ministers and delegates of the Trelawny Association of Baptist Ministers and Churches. The Baptist Chapel was crowded with a large concourse of people and Sunday-school children. Mr. Roberts, the Normal school teacher, and the Calabar students, were also present. On the entrance of his Excellency into the chapel, the whole congregation rose and gave expression to their joy at seeing his Excellency, in loud and repeated bursts of welcome. The National Anthem was sung. The Rev. D. J. East, President of the Calabar Institution, and pastor of the Church, presented the address.

As all the memorialists on this occasion were Baptists, it will be the more interesting to our readers to see how the Governor responds to *their* greeting. Here are some of his expressions:—

The deep interest which your Association has ever taken in the class which forms the great mass of the population of this island, and your own intimate knowledge of the actual condition of that class, of their wants, of their feelings, and of the good and hopeful, as well as of the weaker, points of their character, must make your approval of the spirit and general action of the administration a subject of gratification to a Government having for its own object the equal good of all her Majesty's subjects in this colony. In these days such must be the avowed principle of every Government.

Speaking as you do on behalf of so large a body as those whose feelings you may be held to represent, your approval cannot but be a great encouragement.

Finding, upon my arrival to administer the public affairs of the colony, an alarming financial deficit, incurred whilst such primary objects of Government as internal tranquillity, the security of life and property, and the administration of practical justice in the mass of cases and to the mass of people, were still unprovided for, and whilst the great duty of promoting education was still very inadequately provided for, retrenchment, distasteful to many, and taxation, distasteful to all, were forced upon me. Being resolved to make the new burthens fall in the main as fairly as possible upon all classes, according to their means, it was found indispensable to bring a very large part of the black population, for the first time, under direct and involuntary taxation.

I have had no reason to complain of the manner in which the majority of all classes accepted their share of an inevitable burthen; but, undoubtedly, it was accepted by no class with such remarkable readiness, and such unbroken good-humour, as by those to whom I have particularly alluded. This shows, undoubtedly, the good sense and good feeling of these people: but it shows also the good counsel they have received from those in whom they have confidence. Many good men throughout the island, of various religious denominations, and of different walks in life, have contributed to this happy result; but I should be ungrateful did I not thus publicly acknowledge the obligation which Government and the colony are under to you, gentlemen, and to the other members of your Association, for the large part you have taken in bringing it about.

The acknowledgments of the services of the Baptist missionaries, contained in the last few words, is as timely as it is well deserved, while the Governor's testimony to the conduct of the peasantry is a further proof of their title to be dealt with, not only as freemen, but as worthy of the freedom they enjoy.

A curious correspondence has taken place in the parish of Hanover, between the Governor and the rector, relative to the discontinuance by the clergy of their attendance at the Lucea district prison. For some time past the Rev. Thomas Lea, the Baptist minister of Lucea, has discharged the duties of prison chaplain, of course without remuneration. It has appeared to the Custos of the parish that as the clergy declined to visit the prison, in default of payment for their services, Mr. Lea should be regularly appointed the chaplain. The Custos accordingly recommended this arrangement to the Governor. The Governor referred to the Bishop of Kingston for an explanation. The bishop, in his reply, points out that the rector of the parish is primarily responsible, and that it is obviously desirable that the prison chaplain should be one over whom the Governor can, through the bishop, exercise his authority. Over a Baptist minister the Governor has none. But the bishop makes no suggestion how Mr. Lea's services are to be dispensed with, and a properly recognized clergyman appointed.

This does not satisfy the Governor. He wants to know why the clergy of the parish neglect a duty for which, among other duties, they receive stipends from the State. He tells the bishop that had it not been for the gratuitous services of Baptist missionaries, services for which the colony cannot be too grateful, no prisoner in the Lucea prison would ever have seen

a minister of religion for years past. The contrary conduct of the paid clergy is surprising to him. It should require no special law to make the rector afford spiritual consolation to his parishioners in gaol. The kind services of Mr. Lea cannot excuse the clergy from fulfilling so obvious a duty. He would be sorry to disturb the present useful arrangement, by which Baptist missionaries have successively visited the prison; but it renders it none the less necessary that the rector should be called upon to attend the prison himself, especially should anything happen to render Mr. Lea's gratuitous services no longer available.

The bishop now calls upon the rector for an explanation. The rector, in reply, cannot gainsay the Governor's view of his duty, but he pleads ill-health and the requirements of his parish church, and finally shelters himself under the plea that the prison superintendent, being a Methodist local preacher, had *used* to read the Church Service when necessary. The bishop's comment on the rector's reply is, that it would be unreasonable to expect the rector to visit the prison on the Lord's-day, and he recommends that some arrangement should be made for clerical ministrations on the week-days.

It is clear that the Governor can get no help from bishop or rector, unless he is prepared to pay well for it. So the correspondence ends by the Governor requesting the Custos to convey his thanks to Mr. Lea, whose ministrations he hopes will be continued, though it is not in his power to appoint him chaplain of the prison.

Such is State Churchism in Jamaica. It is quite time that the heavy burden it entails on the island should be removed; and we are happy to know that it is the Governor's purpose to reduce it to much more modest proportions than it has hitherto enjoyed.

THE NEW STATION.

BY THE REV. ISAAC ALLEN, M.A., OF SEWRY.

The large village of Margaon contains 2,500 inhabitants, and is the centre of many others within a radius of two miles, inhabited, as a general rule, by a thriving, well-to-do population. About four miles west of Margaon is the East Indian Railway station of Rampore Hat, used by them as a place of residence—a sort of head-quarters for the drivers, guards, &c., employed on this portion of the line. These form a European population of some fifty or sixty, including wives and children, and for the moral welfare of this population, the only provision at present existing is the visit of a church missionary stationed at Bhaughulpore, every Tuesday evening. You know something of the disinclination of English workmen to attend worship, even in England; you may therefore imagine his success in getting such to attend service on a *week-day* evening in *India*. Partly with a view to do something for these people on the Sabbath, and partly to work the country east of Rampore Hat, hitherto almost untouched, I am planning this

new work at Margaon. On my way thither, I prayed most earnestly that the Lord would give me favour in the eyes of these people, and I believe that prayer was practically answered. In many villages we found a difficulty in securing an audience at all, but on entering the village the morning after my arrival to look for a house to stop in (having been nearly drowned out of my tent by a furious rain-storm on the previous evening), we were offered several, and found our difficulty changed from the want of a house, to the choice of so many. We took up our quarters at last in a couple of rooms and a large verandah of a house, belonging to a Mohammedan Zemindar of the place.

SUBJECTS OF DISCUSSION.

In this verandah, in the evening, a number of the principal Mohammedans gathered and plied me with questions in a manner which showed, for Mohammedans, great eagerness. The Creation, as given in the Scriptures by Moses, was the principal subject that evening. That led on to the laws of Moses, those of Christ, and those of Mohammed. Some little opposition was made, but as I did not take up their faith very strongly, it soon died away. Next day again, with the exception of the time taken up by meals, we were constantly employed in talking about "the things which belong to their peace,"—sometimes with Mohammedans, at others with Hindoos.

One morning we were invited by the person in whose house we had found shelter, to go to the Moulvies, who had expressed a wish to see me. I went, and found quite a number of the wealthy Mohammedans gathered there. Seeing the absolute need of a school in the place, I thought this a good opportunity to do what I could to enlist them in the effort to benefit themselves and their children. This soon led off into general conversation—schools, English education, female education—Mohammedan notions of the female sex, its influence on themselves and society—its germ found in the teachings of their religion—could such a religion be true if its effects were so injurious to men as social beings? Then, English notions on the subject—woman's position in Christian society, germ of Christianity, love, equality—that of Mohammedan teaching on the same subject—distrust, slavery—the one must elevate, the other degrade, those who profess and practise such principles. To this they assented as true, several of them having, by frequent contact with trade, learned something of English rules and ideas. But others of them did not yield, although beaten. "We do not wish your English education for our children, for that very reason; it will by degrees destroy their belief in their religion, and make them Christians." Another alluded to the Brahmins and to their creed as a ladder to Christianity.

I then told them of the success of the American Mission in Syria, Turkey, and Persia; of the introduction of English and French customs and ideas into Turkey; the growing power of Russia; the growing feebleness of the Mohammedan states, and consequently the near approach of the extinction of their religion; alluding to the impossibility of resort to their old means of conversion, the sword. One of them laughed, saying, "We indeed made converts by the sword, but you make them by your schools, and will, I fear, beat us at last." Then came the obvious contrast between Mohammed and Christ in their lives and teachings—the one love, the other force—and the irresistible conclusion, that all civilized men must yield that to the one which they must refuse to the other, and hence the ruin of Mohammedism by its contact with Christian civilization. "And hence," replied another, "we wish no English education for our children; give us Persian or Arabic, so that we may understand our Koran better; that is all we ask." Vain was it to tell them of the inevitable results of such notions; they heard, but heard not.

THE MOULVIE.

During the conversation, it was very amusing to watch the conduct of the Moulvie, who, professing himself unable to understand Bengali, had kept almost entirely aloof from the debate. He lay back on his cushions in such a

smiling, supercilious manner, that I could not help fancying that he looked on me as some strange yet amusing animal, brought in for his special delectation. Once or twice I tried to bring the conversation directly on to Christianity, but they said, "We will not discuss religion to-day, but merely talk about things in general." I could only fire a parting shot with my promise to return some day and discuss with them the all-important question of Christ or Mohammed. "Until I return, will you please think over, and be prepared to reply to, these queries:—1st. Christ having been, according to your own showing, able to save men, in what respect is Mohammed a more efficient saviour than Christ? and if he has done no more for our salvation than Christ did before him, where is the use of his religion? 2nd. By the admission and teaching of the Koran itself, atonement *must* precede pardon; Christ made atonement for us; Mohammed did not and could not, for he confessed himself a sinner like ourselves; where then is there any ground for the claims of Mohammed, or for your trust in him?" The conversation had lasted some two hours then, so I took my leave, promising to call again. Next day I visited another Mohammedan Zemindar, to get his assistance towards establishing the school; but the former conversation seemed to have been talked over among themselves. He treated me with contempt, scouted the idea of schools or education, denied that our sacred books were correct, though admitting that he had never seen them, and therefore was incapable of judging, bitterly denounced Christians, and boldly professed his trust in Mohammed. I then went among the Hindoos, and had a much better reception among them. They are eager for education, the Mohammedans hate it—so you must do the best you can for our school without them.

MISSION WORK IN DELHI.

Our readers will be pleased to read the following extract from a letter received from Mrs. Smith, the active wife of our esteemed brother, the Rev. James Smith. It is pleasant to see how the Word of God is making progress in every department, and that this field promises to bear "much fruit."

We had an interesting day yesterday (March 27th). Four converts were baptized—one, of very high Mussulman family; one, a Bengali going to Calcutta; a third, the first-fruits of the new Zenana Mission; the fourth, an old inquirer. The young Mussulman is a very interesting person; he is evidently above the average of even our Native preachers in intelligence and energy. Though poor, he has supported his mother for two years, while he has been studying the truths of Christianity; and he began to be persuaded of it through his lessons in geography, first of all. He learnt that Russia, France, and England, all great and powerful countries, were all *Christian*, and he heard that they took the lead in all parts of the world: hence he argued that there was something better in their religion than in his own. He came to Delhi, and heard Kurreem Buksh preach, and quickly came to learn more from my husband, who says that he has hardly ever met with so intelligent and well-informed a convert. He is now both learning and teaching in our Central School. Our sister from the Zenanas is a dear old Mussulman lady, who had some property, but lost it through the treachery of some relatives. While almost distracted by sorrow at her losses, it happened providentially that our dear friend, Ellen Page, came in, and read to her till her distress was very much soothed. She had been visited by Fatima for *six years* previously, without receiving more than a generally favourable impression; but now the truth seems to have fallen upon a softened heart. She spent three days in seeking us out, and then told us that she had found all her comfort in receiving our words about Christ. "All of itself this peace has come to my heart. It is the sign from God; it is all that I want." She has since constantly visited us, and declared herself a Christian among her own friends, to whom she is very useful in

introducing us. We have, through her means, met with several of the late royal family, and have found them very friendly. But one thing harasses us in our delightful labour, and that is, the horror of debt. Notwithstanding our large receipts of last year, the girls' schools and Zenana work, which is expensive at the first, drew largely on us. I think my husband would certainly have sunk under it, had not our excellent Native missionary and schoolmaster, Mr. Middleton, come to his assistance. He has accepted as low a salary as a respectable man can live on, to work with us here, and is almost equal to an European in his value to us.

We are happy to say that the Committee have undertaken the support of Mr. Middleton, but our friends need and deserve every assistance we can render them.

THE NATIVE PREACHERS' JOURNALS.

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

From Native Preacher, Mathoor.

In company with Mr. Hobbs I went to the village of Ramnugger. Ten villagers came to listen to our instruction. Alas! how uninterested they seemed about our good tidings. I pointed out to them, in the first place, that they were all fallen from the favour of God, and were now walking in darkness, in misery, and in fear. They acknowledged my words to be true, but said they could not help it, for all things happened according to the command of God. I told them they should not say so, for it was wicked. "How," said they, "is it wicked?" "Do you," I asked, "think that God punishes men in another world?" "Yes." "Why? is it not because He hates sin?" "Yes; I expect that is the reason." "Then, do you mean to insult God by saying that He makes men sin, and then punishes them for doing so? Shameful words, brothers! draw them back again." I then showed them that men sinned because they wished to do so, and they wished to do so because they liked it. "But," said I, "God does not like it; He wants sin to become annihilated in men's hearts and thoughts; but what can annihilate it? Only by teaching them something that is more profitable and joy-producing than sin. This is the good word which our holy books teach. Jesus God's only Son, came to seek and save a lost world. He told men what God wished, and how they could meet God's wishes. They must believe in Him, receive His instructions, reform their lives, give up all dependence upon the Ganges, Mecca, and their own doings, and saying to God—Jesus, Jesus, Jesus, trust to His mercy." I said many more words; but, as you were present, you know what they were.

From Azez Bavee, Colporteur.

I went with my brethren, Beshambhur and Mathoor, to the house of a Mussulman in the village of Nischindipore. He said he would listen to us as long as we could stay; so, as a few neighbours came to listen also, the three of us preached in turn. He listened very attentively to all we had to say, said our teaching seemed good, might even be true; but that he could not think of dishonouring his forefathers' name by abandoning his religion. "Brother," I replied, "my name is Azez Bavee; I was a Mussulman, but God opened the eyes of my mind and showed me that neither Mohammed nor his religion can save men from sin; but Jesus, the Christ, can; He came from heaven, was born of a virgin, and became man, that as a man He might show us how to live, and, by His teaching, fit us to die. You confess that our religion seems to be good and true, and yet you are not at all inclined to receive it. I have got a special word for you, brother; listen. 'He who knoweth his Lord's will, and doeth it not, shall be beaten with many stripes.' That is what my teacher, Jesus, said." We then went to another place, and there, too, all three of us again preached. Several Mohammedans tried to show that

they and we Christians are of nearly the same religion. "O friends," said I, "if you say such words you make me to be a fool. I saw such a difference in the two religions that I gave up a good home, and much honour, to be able to embrace it fully, and I have been a wanderer ever since. I have been all over the country preaching in favour of the Christian religion. Sometimes I have got no food, at others I have nearly died with fever, and, if what you say is true, I have done all this like a madman. I then showed him, and all around, how different Jesus was from Mohammed. Mohammed, a fighting soldier—Jesus, a Prince of Peace. Mohammed, a man with nine wives—Jesus, a man with none. Mohammed, an ordinary man—Jesus, a worker of marvellous miracles; indeed, God's only Son. Your religion, too," said I, "has no sap in it. You go to Mecca—is not God everywhere? You fast—there is neither good nor evil in that. You pray—but you use a language, the words of which you do not understand. You give alms—but you do it to gain merit, and that intention spoils it all. Here is my religion, look at it:—My forefather was good—I am wicked, and everybody else now is like me. God sent His own Son to strive unto death to bring us back to light and mental joy. I hear His voice in His word, the Bible. Listen to it. It guides me, comforts me, scolds me, but makes me good. Take this tract, brother; read it, it is a word that saves."

From Native Preacher, Beshambhur.

To-day I selected for my preaching subject the vanity of idols, and the uselessness of caste. Whilst preaching upon these two matters at the Nischindipore-market, a Mohammedan said to me, reproachfully, "Aha! your father has been here crying about you, and saying that you have deserted him. Is that proper conduct for a son?" I replied, "O sir, listen! it is not as you say; but it is this. You know that when a man feels himself obliged to receive the Christian religion, his father either says, 'Aha! my son is dead;' or, 'he has deserted me and gone away.' But who would go away from his home if he could only stay there? Do you think that my religion teaches this? No, it does not. It teaches a son to respect his father; but, if a father will not allow his son to live with him as a Christian, and the son goes away, is it the father's fault, or the son's? My poor father, on account of his ignorance, says to me, 'O my son, get back into caste again,' but that I cannot do. Why? Because my ignorance, which alone would lead me to do such a thing as this, has been killed at the cross of Christ."

The above brief extracts, from the diaries of these native preachers, give a most interesting idea of the manner in which they pursue their work. They sow by all waters; may they speedily reap the harvest for which they so earnestly toil.

ENCOURAGEMENT AT MONGHIR.

BY THE REV. J. PARSONS.

THE BENGALI BABOO.

Shortly after my return home I had some very interesting intercourse with an educated Bengali, who was living for some time next door to me. He was from Jessore, but being ill with consumption, had gone to Calcutta for medical advice, and from Calcutta had come here. At the request of an acquaintance of his I called on him, and found him very ill and weak, but able to be about. When, in conversation, religion was introduced, I found him inquisitive and deeply attentive, but reserved in speaking of his own sentiments and feelings. When he expressed his approbation of the eulogy Baboo Keshub Chunder Sen has pronounced on the character of Christ, I asked him if taking that character of Jesus along with the statement of Jesus Himself, made in reference to his own divinity, he could conclude him to be less than God. He was thoughtful, and asked me to point out some passages in which Jesus asserted His Divine nature, which I did. He

requested also the loan of an English Testament during his stay here. When I called again I found him reading the Testament, but he said his weakness would not allow him to study it as he would wish. He asked particularly the nature of faith. After I had called some few times he called on me. I spoke of the trials Hindoos have to endure in confessing Christ, but dwelling on the promise, "As thy day, so shall thy strength be," assured him that the trial was not so great in fact as in anticipation, because in the actual performance of duty the promised strength was realized. And I gave him some instances that came under my own observation in which this was verified. He said, "I see it is no longer time for me to talk, but to act." He asked me to pray for him, and when I proposed to pray with him, he was very thankful. But not deriving benefit to his health here, he soon returned to Calcutta. Before he went he called again and said, "I am come to have a little more prayer." I prayed with him, and then he prayed a prayer which showed the dawning of Gospel light and comfort on his mind, but still weak. He thanked God, especially that now in his sickness his mind was so much more peaceful than in health—a fruit, I believe, of his drawing nearer to Jesus. I had one letter from him from Calcutta, in which he begged me to pray to God and to Jesus for him, at least once a day. I answered that letter, directing him to portions of the New Testament, in which the way of salvation is very clearly explained, but have not heard from him again; and I am sorry I cannot write to him again, because he left me in uncertainty where he would be, in Calcutta or Jessore. I know not therefore whether he is still alive, but do hope he may appear at length as a "brand plucked from the burning."

ADDITIONS TO THE CHURCH.

I am thankful to be able to tell you of additions to our native Church. One young woman was baptized by Brother Lawrence on the 13th May. In her Brother Lawrence has had the happiness to see the fruits, through God's grace, of the care taken of her by dear Mrs. Lawrence and himself, when committed to them as an orphan by the magistrate. On the 4th July, Brother Lawrence then suffering from inflammation of the eye, I administered the ordinance of baptism to seven native females. One of these had been a Mohammedan, but had been living among the Christians for some years; another had been a Hindoo; the rest were members of our native Christian families. The Lord has graciously given our dear brethren Soodeen and Purson, and the widow of our late dear brother Bundhoo, thus to see their dear daughters yielding themselves in a public profession to Christ. Oh, may the Lord do a similar work in our European families! and Oh, may He stretch out His hand to rescue many of the poor heathen around us!

VISIT TO JUMALPORE.

When not hindered by the rains which have been unusually abundant this year, I have usually gone to Jumalpoore once a week since my return from Hurdwar. Jumalpoore is a very large station of the East India Railway, at the junction of the Monghir branch with the main line. There a native village or small town has sprung up, in which we meet with a great variety of people from different parts of the country, and usually have an attentive congregation, and requests for tracts and Scriptures. Among the inhabitants are very many Bengalis. To those who do not know English we have not much opportunity of speaking, because Bengalis, though able to understand Hindi, rarely listen to it with any interest. So we can only reach them by tracts, which almost all can read, and most accept with pleasure. With some who speak English I have had long conversations. They are generally very intelligent and very polite, and an English education seems to change the whole complexion of their minds, so that they are cured of that incoherence and inaptitude for consecutive reasoning, which seems to cleave even to clever men who have had nothing but a native education. One of these strongly defended idol-worship, saying it was not the adoration of the mere material object, but only a means of getting nearer to the knowledge of God, and

an expedient for overcoming wandering thoughts in devotion. Another said the Gospel was needless, because every one was endowed with a sufficiency of knowledge if he only followed it faithfully. He said he had at his lodgings "Hume's Essays," so the next week I called on him, and we had a long discussion on Hume's argument against miracles. Thus we are brought into contact with a great variety of characters, and try to set the Gospel before them all.

PERILS BY ROBBERS.

The following letter from our worthy missionary, the Rev. W. Baumann, will give our readers a vivid impression of the anarchy which is desolating the beautiful island of Hayti, and of the perils which beset our brethren, and in which they need our sympathy and prayers :—

It may perhaps surprise you that I am still here in Port-au-Prince. Unfortunately events occurred, in the precise district of my future labours, which prevented my proposed settlement early in spring of this year—indeed, would have rendered my stay there exceedingly unsafe. You may have heard that, after the departure of the late president, a set of men, intent on mischief, began to form a band of robbers, sustained largely by money and ammunition of former partisans of Geffrard. Having increased their number to about three or four hundred, they began ransacking, pillage, and murder on a large scale, the provisional Government, organized after Geffrard's departure, not having sufficient strength to subdue this movement at the outset. For some time St. Raphael was spared, so much so, that I had arranged with brother Métellus Menard to come and visit him for some final arrangements to secure a house at Grande Rivière. I was, however, prevented from completing my journey, although I had been as far as Gonaives; owing to some delay in the postal arrangements, our friends could not send me a horse to continue my journey, and I was unable to find one at Gonaives. I had, therefore, to return. This, however, proved quite providential, as you will learn from the letter, of which this is a translation :—

"Fort of St. Raphael, 15th June, 1867.

"I thank the Lord that the express I sent you to Gonaives did not find you there any longer, and that you had the time to return to Port-au-Prince, as you would be very much embarrassed. I am without a home, my wife being at one place, and I here at the fort. My position is exceedingly perilous, I am exposed to death at every moment. These *banditti* are close upon us, pillaging, setting on fire, and assassinating. I have been here for about a week, in a place which has been fortified, waiting night and day the attack of the brigands, who are in greater number than we ourselves. I do not know yet what will be the result of this fratricidal war!" &c. &c.

"(Signed) METELLUS MENARD."

A few days later, the fear expressed in this letter was but too awfully realized. Our dear friends had to flee for their lives, leaving their homes in the hands of robbers. They only were enabled to save what they had previously been securing, as a few clothes, mattresses, &c. One of our friends, our worthy brother Célestin, had a most remarkable escape from death, as I learned on a subsequent visit to Dondon. He had been obliged to stay in the village on account of a severe illness of his wife. Of course, as soon as these robbers arrived, having taken everything of some immediate use, they made the young man prisoner, with the intention to shoot him. He, however, having his New Testament with him, read to them in the evening by the watchfire, explaining the wickedness of their pursuit, and made such an impression on their minds that they were prevented from laying their hands on him. There was especially one more respectable amongst their number who, from that moment, interested himself particularly in our

friend, accompanying the company which had to bring him to another place, where these bandits had their head-quarters. It seems that then it was indeed finally resolved to shoot Célestin, for that same person facilitated immediately his escape, which he succeeded in accomplishing, arriving at Dondon by the means of by-roads. There our friends retired, and there they were also well guarded, the position being well fortified by nature, having besides a well-situated fort with two guns. There they were also enabled to maintain themselves even. I had the opportunity of paying them a short visit of a few days. What was my regret, indeed, when I saw personally and heard the reports they had to give me! They had not only lost all their property, but the newly-erected chapel, too, had been broken into. Doors and windows and benches were either taken or smashed to pieces. Even the little melodion I got for them seems to have fallen into their hands to meet a similar fate. But to return to Dondon—I said our friends maintained their position there, which is true in fact. Still, the brigands had this place in their possession *one day* (which, however, was that too much), as the Government troops, who, by this time, having got the mastery over different other places, in dislodging the brigands from Dondon found several houses of the place destroyed by fire, especially the houses belonging to Ménard's father and brothers. Of course, what they had been able to save from St. Raphael was lost there. I give you the details of that memorable day in our brother's own language:—

“Grande Rivière, July 28, 1867.

“It is now impossible to me to tell you how we escaped from Dondon, myself, my wife, and my family, in the midst of a rain of balls and shot, Monday last at four P.M. Traitors had brought the brigands during the night of Sunday in the fort, of which they took possession at 4 A.M., killing all the officers. At the same time three other detachments surrounded the whole place, preventing anybody of the place from escaping. A certain number, seeing the imminent danger, surrendered. We were, therefore, reduced to about twenty, having not only to endure the balls and shot from the fort, but also to repel the attack of the different detachments surrounding us. We had our wives and children with us, and our only means of escape was to make a desperate attack on the detachment of brigands occupying the road to Grande Rivière. The Lord was with us: although we were but a small number, and having but little ammunition, we succeeded towards four in the afternoon, not having a single dead nor wounded, whilst, from reliable accounts, we learn that the brigands had about eighteen dead and as many wounded. The clothes, which I told you I had saved from St. Raphael, have been of course taken, as well as the communion service and the pulpit, Bible, &c., &c., and my father's house was then burnt. I am now as on the first day of my birth; but I ought to be satisfied with the position the Lord assigns to me. My position is that of all my family. The Lord has only bestowed upon us that single, but precious favour, to survive that terrible day; but we have been completely ransacked and burnt. We, my wife and I and my wife's sister, are lodged in your house at Grande Rivière, where we hope to see *you* and your family in September, for I hope by then this brigandage will be at an end, seeing that the Government is making efforts now on a large scale to suppress the movement,” &c., &c.

“(Signed) METELLUS MENARD.”

This affair at Dondon was nearly the last stroke of this band of robbers, and, at the moment I write, the Government is master of the situation. But at what a cost of private property you may well imagine from the case of our worthy brother Métellus, whose is that of all those who inhabit that district.

Although the state of things has by no means improved since this letter was written, other portions of the island having risen against the Government of Sainave, the successor of Geffrard, the lives of our brethren have mercifully been preserved. Let us not forget them at the throne of Heavenly grace.

THE MISSIONARY AMONG THE SICK.

BY THE REV. E. JOHNSON.

During last year the station of Sewry was sorely visited by the small-pox, and many died. The self-denial and devoted attention of the missionary, and some of the scenes of which he was a witness, are well seen in the following extracts from his diary:—

Thursday, 28th.—At the prayer-meeting a proposed visitation of small-pox patients in the town. I must here state that, since Brother Williamson's death, it seemed as if the Lord were about to visit those who had so long rejected the testimony of His faithful servant by a terrible scourge in the shape of the small-pox which visited this town (Sewry). At first its ravages were not much felt; but gradually, as the hot weather drew on, the epidemic assumed a fearful character; the cutcherries, or public offices, were closed; a panic took possession of many; some fled, and in a short time Sewry might have been said to have become partially depopulated. Twice were the cutcherries opened, and as often closed in consequence of the fearful rapidity with which the malady spread. It soon became evident that the disease was visiting in turn every quarter of the town.

DEATH OF JONATHAN.

Although it made its appearance in the Christian para, the first victim was a young man of the name of Jonathan. He had been appointed a preacher by Mr. Reed; he was a lad of promise, and we were all very sorry and anxious when we heard of his illness. Some two three days after his seizure I visited him. The attack did not seem to be a severe one, and we hoped that he would recover. What then was my surprise, on my return from the Santal country some eight days after, to find the wife of one of the Christians dead, and Jonathan himself a mass of corruption, and in a dying state! I never shall forget the sight—the good-looking young man whom I had left some few days ago, with only an apparently slight eruption on the face, now turned into an unsightly object, and at death's door. The stench was fearful, still I felt it my duty to draw near and say a word to the departing soul. So I asked Jonathan, "Is the Lord with you?" to which, after a pause, he replied, "He is." I said, "He will be with you." Strange enough, these were the very words I preached from just before the small-pox made its appearance in the Christian para (village). "Though I walk through the valley of the shadow of death I will fear no evil, *for thou art with me.*" At 7 o'clock, p.m., he said to his father, "Father, the Lord Jesus Christ has come," and with these words he fell back and expired. The conduct of this young man had been always satisfactory, and we have a good hope that he went to Him in whom he believed.

DEATH OF BANI.

The next victim was Bani, Christian Inspector of Schools. His wife had died a few days previous. He was suddenly seized with a violent fever, and in three days the terrible eruption, in a confluent form, was visible upon his countenance. As there was no one to attend to him properly, we had him removed to the hospital; whilst lying there I visited him. Before praying with him I asked the question, "Bani, you have taught many from the Scriptures; have you now, yourself, any comfort in this hour of trial?" After a little time he replied, "It is written 'Through much tribulation we must enter into the Kingdom of Heaven,' and again Peter tells us, 'Beloved, think it not strange concerning the fiery trial which is to try you,'" &c. I then knelt down and commended him to God, exhorted him to witness a good confession to the last, before the numbers of the sufferers with him in the small-pox hospital, and then left. This was the last I saw of him; in eight days more I returned, and found he was no more. Two other Christians died: one of whom we frequently visited and

ministered to, but he gave me no certain hope in his last hours. I have here to acknowledge the great mercy of God to me and my family in protecting us from the fearful disease. Our house was situated quite near to the infected ones, and it was only by His sovereign mercy that we were preserved. Day after day, as the scourge passed over, were we in hourly expectation of being amongst the smitten. I was constantly among the sick, and though I took the precaution to plunge into water and change my clothes before I returned home, yet the fearful stench of the disease, and the almost daily contact with them, must have given it to me, but for the kind and loving protection of my Heavenly Father and Friend.

Thus, in the case of three Christian natives, was the Gospel of Christ the power of God to salvation, shedding its bright and glorious light on their path to the grave.

HOME PROCEEDINGS.

Public services on behalf of the Missions have not been very numerous since we last noticed them. Mr. Trestrail has visited Langham, Thorpe-Le-Soken, and Bures; Mr. Kerry, and Mr. Campbell, of Cambridge, the Kettering district of Northamptonshire; Mr. Kingdon, Frome and its neighbourhood; Mr. Thomson, parts of Norfolk, Chesham and Amersham, Brompton, and Maze Pond, with Dr. Underhill, Islington, and Devonshire Square; and with Mr. Trafford, Cambridge, and the village churches around. Dr. Underhill was engaged for a Lord's Day at Olney, and has attended a conference of pastors and deacons of the churches in East Gloucestershire, with the view of imparting greater life into the various organizations existing in that district, as well as the united meeting of the London and Baptist Missions in Norwich. Mr. Kerry has also attended the Annual Services of the central district of Northamptonshire, efficiently assisted by the resident ministers.

From what we have heard respecting these engagements, there is every reason for encouragement and hope. No symptoms of a decaying interest in the Mission have shown themselves. It only needs careful arrangement before hand, local zeal, and efficient service in the pulpit and on the platform, to insure good meetings as to spirit and tone, and good collections too. Indeed, these usually go together. The year has opened well. May ardent zeal and fervent prayer pervade all our proceedings to its close.

The estimates of income and expenditure for 1868-9, prepared by the Finance Sub-Committee in conjunction with the Sub-Committees for the Eastern and Western divisions of the Mission, amount respectively to £30,459 and £30,538. It will be seen that they are as nearly equal as estimates could be expected to be made. But there is no provision for extension; and the debt of £3,421 yet remains. We trust that the income to be received will so far exceed the expected expenditure as to free the Society from all such liability. Up to the present time the income has been greater and the expenditure less than to the same date of last year.

We have great pleasure in informing our friends that after constant effort and inquiry a site has at last been secured for the new Mission House. It is situated in Castle Street, Holborn, and possesses the advantages of ample space, great quiet, and easiness of access from Holborn, Chancery Lane, Fleet Street, is near the Railway Stations in Farringdon Street and Ludgate Hill, while omnibuses from Piccadilly, Kennington, and Camden Town, pass close by about every ten minutes. Those from the West End and the City can set down at the street itself. The Committee will at once proceed to secure plans and estimates; and it is fully expected that ample accommodation will be provided for the accommodation of our various societies. There will be no temptation to expend money in mere

ornament, while plainness and simplicity of structure will be combined with convenience and comfort.

We have much pleasure in announcing that Mr. Trafford has kindly complied with the request of the Committee to place the MSS. of his admirable and striking sermon, preached on behalf of the Society, at their disposal. They have resolved to publish it, and no time will be lost in sending it to press.

CONTRIBUTIONS

From April 1st, to May 30th, 1868.

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

| ANNUAL COLLECTIONS. | | | | £ s. d. | | | |
|---|-----|----|----|---|-----|----|----|
| | £ | s. | d. | | £ | s. | d. |
| Bloomsbury Chapel..... | 21 | 5 | 6 | | | | |
| Walworth Road..... | 15 | 1 | 0 | | | | |
| Exeter Hall..... | 71 | 16 | 0 | | | | |
| ANNUAL SUBSCRIPTIONS. | | | | | | | |
| Allen, Mr. J. S..... | 2 | 0 | 0 | | | | |
| Bond, Mr. J. N. (3 yrs.) | 6 | 6 | 0 | | | | |
| Croll, Mr. A. A..... | 100 | 0 | 0 | | | | |
| Douglas, Mr. James Cavers, N.B. (2 yrs.) | 2 | 0 | 0 | | | | |
| Farran, Major..... | 2 | 0 | 0 | | | | |
| Giles, Mr. Edwd., Dover | 1 | 1 | 0 | | | | |
| Hackett, Mr..... | 0 | 10 | 6 | | | | |
| Harcourt, Rev. C. H..... | 0 | 10 | 0 | | | | |
| Hoby, Rev. J., D.D..... | 5 | 5 | 0 | | | | |
| Jupe, Mr. C..... | 10 | 0 | 0 | | | | |
| Leach, Mr. E..... | 1 | 1 | 0 | | | | |
| Lezge, Mr. E., Bishops Castle..... | 1 | 0 | 0 | | | | |
| Lyon, Mrs., Walsall..... | 2 | 0 | 0 | | | | |
| Olver, Mr. E. J..... | 1 | 1 | 0 | | | | |
| Thornton, Rev. J. S..... | 0 | 10 | 6 | | | | |
| Williams, Mrs. Violetta, Brighton..... | 2 | 5 | 0 | | | | |
| DONATIONS. | | | | | | | |
| "A Friend, E. S.," per Rev. K. Langford..... | 10 | 0 | 0 | | | | |
| Alexander, Mr. J. W..... | 5 | 0 | 0 | | | | |
| Balington, Rev. A..... | 0 | 10 | 6 | | | | |
| Graves, Mr. John..... | 500 | 0 | 0 | | | | |
| J. P. W..... | 10 | 0 | 0 | | | | |
| Kelsall, Mr. Henry..... | 500 | 0 | 0 | | | | |
| Stradley, Mr. B., Bexley | | | | | | | |
| Heath..... | 4 | 0 | 0 | | | | |
| "Thank Offering"..... | 0 | 9 | 6 | | | | |
| Young Ladies at Mission School, Walthamstow | 2 | 0 | 0 | | | | |
| Friends at Bristol, by Rev. T. A. Wheeler, for Rev. D. J. East, Calabar..... | 3 | 10 | 0 | | | | |
| LEGACY. | | | | | | | |
| Hadlow, the late Mr. Saml. Jos., of Graves- end, by Mr. E. Dunkin | 30 | 0 | 0 | | | | |
| | | | | LONDON AND MIDDLESEX. | | | |
| | | | | Acton..... | 13 | 3 | 9 |
| | | | | Arthur Street, Camber- well Gate..... | 15 | 0 | 0 |
| | | | | Arthur Street, Gray's Inn Road..... | 3 | 1 | 0 |
| | | | | Bloomsbury..... | 64 | 9 | 1 |
| | | | | Do. S. Sch., for Rev. J. Bate, Barisal..... | 5 | 0 | 0 |
| | | | | Do. S. Sch., for Rev. J. Maxwell, Clark- sonville, Jamaica..... | 5 | 0 | 0 |
| | | | | Bow..... | 6 | 16 | 0 |
| | | | | Brixton Hill..... | 21 | 8 | 0 |
| | | | | Camberwell— Denmark Place..... | 23 | 12 | 6 |
| | | | | Cottage Green..... | 3 | 10 | 2 |
| | | | | Camden Road..... | 47 | 8 | 7 |
| | | | | Castle Street..... | 2 | 4 | 9 |
| | | | | Clapham Common..... | 9 | 17 | 11 |
| | | | | Colney Hatch..... | 1 | 18 | 6 |
| | | | | Ealing..... | 3 | 6 | 0 |
| | | | | Hackney, Mare Street..... | 33 | 12 | 1 |
| | | | | Hackney Road, Providence Chapel..... | 10 | 16 | 6 |
| | | | | Harrow-on-the-Hill..... | 3 | 10 | 6 |
| | | | | Do. for W & O..... | 1 | 0 | 0 |
| | | | | Highgate..... | 4 | 14 | 6 |
| | | | | Islington— Cross Street..... | 22 | 3 | 2 |
| | | | | Do. for W & O..... | 6 | 0 | 0 |
| | | | | Islington—Salters' Hall | 16 | 12 | 9 |
| | | | | John Street, Edgware Road..... | 14 | 0 | 5 |
| | | | | Kennington, North St..... | 1 | 10 | 0 |
| | | | | Kilburn—Canterbury Rd..... | 7 | 0 | 0 |
| | | | | Kingsgate Street..... | 9 | 10 | 0 |
| | | | | Little Wild Street..... | 0 | 17 | 1 |
| | | | | Maze Pond..... | 15 | 18 | 3 |
| | | | | Do. for Rev. R. Smith's Sch., Africa..... | 10 | 0 | 0 |
| | | | | Marsh Gate Lane..... | 0 | 6 | 0 |
| | | | | Metropolitan Tabernacle | 100 | 0 | 0 |
| | | | | Do. for Sch., Colombo, Ceylon..... | 40 | 0 | 0 |
| | | | | New Brentford..... | 15 | 0 | 0 |
| | | | | Notting Hill— Free Tabernacle..... | 22 | 0 | 0 |
| | | | | Do. Cornwall Road..... | 0 | 10 | 0 |
| | | | | Princes St., Spitalfields | 0 | 10 | 0 |
| | | | | Poplar, Cotton Street.... | 4 | 8 | 2 |
| | | | | Putney, Union Church | 6 | 11 | 10 |
| | | | | Red Lion Street, Clerk- enwell, for N P..... | 1 | 6 | 4 |
| | | | | Regent's Park..... | 61 | 6 | 9 |
| | | | | Regent's St., Lambeth.... | 1 | 14 | 1 |
| | | | | Romney Street..... | 3 | 14 | 6 |
| | | | | Spencer Place..... | 4 | 2 | 7 |
| | | | | Stepney Green Taber- nacle..... | 12 | 10 | 0 |
| | | | | Stockwell..... | 28 | 0 | 0 |
| | | | | Stratford Grove..... | 4 | 10 | 0 |
| | | | | Upper Holloway..... | 15 | 0 | 0 |
| | | | | Upton Chapel..... | 8 | 0 | 0 |
| | | | | Vernon Sq., for W & O | 3 | 3 | 0 |
| | | | | Victoria Park, Grove Road Sunday School | 1 | 2 | 6 |
| | | | | Walworth Road, for Rev. F. Pinnock, for Or- phans at Amboises | | | |
| | | | | Bay..... | 0 | 10 | 0 |
| | | | | Do. East Street..... | 8 | 11 | 0 |
| | | | | Wandsworth..... | 7 | 17 | 6 |
| | | | | Walthamstow— Wood Street..... | 5 | 0 | 0 |
| | | | | West Drayton..... | 2 | 5 | 6 |
| | | | | BEDFORDSHIRE. | | | |
| | | | | Luton, Union Church.. | 23 | 1 | 3 |
| | | | | BERKS. | | | |
| | | | | Newbury..... | 0 | 10 | 6 |
| | | | | Wallingford..... | 0 | 10 | 0 |
| | | | | Windsor..... | 22 | 5 | 0 |
| | | | | Do. for W & O..... | 2 | 5 | 0 |
| | | | | BUCKS. | | | |
| | | | | Ivinghoe, for W & O.... | 0 | 5 | 0 |
| | | | | CORNWALL. | | | |
| | | | | Looe..... | 2 | 10 | 0 |
| | | | | Redruth, for N P..... | 0 | 19 | 6 |

| DEVON. | £ s. d. | NORTHAMPTONSHIRE. | £ s. d. | WILTSHIRE. | £ s. d. |
|--|----------|--|----------|--|---------|
| Chudleigh, for <i>W & O</i> | 2 0 0 | Bythorne..... | 2 0 9 | Bruton | 8 1 0 |
| Modbury | 6 4 2 | Thrapstone..... | 17 6 4 | Chippenham | 11 16 6 |
| Do. for <i>W & O</i> | 0 10 0 | Woodford..... | 1 11 11 | Devizes | 47 6 9 |
| Do. for <i>N P</i> | 0 9 0 | | | Kington Langley | 6 0 8 |
| Do. Ringmore, for <i>NP</i> | 1 1 0 | | | Do. for <i>NP</i> | 0 12 1 |
| Plymouth— | | Less Expenses.... | 0 12 0 | North Bradley | 4 4 10 |
| George Street Sunday | | | | Westbury Cookstile.... | 7 15 0 |
| School, for <i>Rev. J. C. Page, Barisal</i> | 6 0 0 | | | Westbury Leigh | 12 18 6 |
| Do. for <i>Rev. A. Saker, Cameroons</i> | 1 17 0 | RUTLAND. | | | |
| Do. for <i>NP</i> | 1 0 0 | Uppingham | 2 2 0 | WORCESTERSHIRE. | |
| Torquay, for <i>NP</i> | 2 10 0 | | | Evesham | 4 13 2 |
| Upottery | 2 10 0 | | | Upton on Severn | 1 0 0 |
| | | | | | |
| DORSET. | | SHROPSHIRE. | | YORKSHIRE. | |
| Wimborne | 0 3 6 | Dawley Bank..... | 1 5 0 | Bedale | 1 0 0 |
| | | | | Mirfield | 0 10 0 |
| DURHAM. | | SOMERSETSHIRE. | | NORTH WALES. | |
| South Shields— | | Bristol | 658 9 8 | DENBIGHSHIRE. | |
| Ebenezer Church | 1 0 0 | Do. for <i>NP, Delhi</i> | 18 0 0 | Cefn Mawr, for <i>NP</i> | 0 15 0 |
| | | Do. Broadmead, for <i>NP</i> | 3 9 4 | Wrexham | 1 0 0 |
| ESSEX. | | Do. Buckingham Chu. for <i>W & O</i> | 4 15 10 | Do. for <i>NP</i> | 0 15 6 |
| Barking | 1 15 0 | Do. do. for <i>NP, India</i> | 16 18 10 | | |
| Halstead— | | Do. do. for <i>Girl at Mrs. Kerry's Sch., Intally</i> | 9 4 5 | SOUTH WALES. | |
| Providence Church | 0 10 6 | Do. City Road, for <i>W & O</i> | 2 0 0 | BRECKNOCKSHIRE. | |
| Do. for <i>NP</i> | 0 17 8 | Do. do. for <i>Rev. T. Morgan's School, Howrah</i> | 6 0 0 | Brecon | 1 0 0 |
| Langham | 6 2 6 | Do. Counterslip, for <i>NP, India</i> | 5 0 0 | Cefncoedymar | 0 15 0 |
| Romford | 8 0 0 | Do. King Street, for <i>NP, under Rev. F. T. Read, Cutwa</i> | 16 8 9 | | |
| | | Do. Downend, for <i>NP</i> | 2 16 0 | CARMARTHENSHIRE. | |
| GLoucestershire. | | Do. Bedminster— | | Llangynog, Ebenezer... .. | 2 16 0 |
| Cutsdean, for <i>Cyclone Fund</i> | 0 11 0 | Philip Street | 0 18 0 | | |
| Tewkesbury | 30 0 0 | Do. Weston— | | GLAMORGANSHIRE. | |
| | | Wadhams Street..... | 1 0 4 | Canton, for <i>NP</i> | 0 15 0 |
| HANTS. | | Paulton | 7 14 7 | Maesteg, Bethania | 2 14 1 |
| Beaulieu | 1 1 0 | Wincauton | 12 11 6 | Merthyr, Tabernaclae | 4 13 0 |
| | | | | Pyle | 0 11 0 |
| HERTS. | | SUFFOLK. | | Swansea, Mount Pleasant | 0 18 0 |
| Hertford | 9 8 0 | Bures | 4 3 9 | Tonstrefail | 1 3 8 |
| Hitchin | 4 12 6 | Bury St. Edmunds, for <i>China</i> | 1 0 0 | Treforest Libanus..... | 3 6 0 |
| | | Ipswich, Turret Green | 5 0 0 | | |
| KENT. | | | | MONMOUTHSHIRE. | |
| Bexley Heath | 0 1 6 | SURREY. | | Aberschan Noddfa | 2 0 8 |
| Brabourne | 1 7 0 | Barnes | 2 5 0 | Do. for <i>NP</i> | 1 0 0 |
| Fromley | 5 0 0 | Kingston on Thames | 24 9 0 | Llangwm | 1 6 3 |
| Crayford | 10 14 6 | Do. for <i>W & O</i> | 3 0 0 | Llantarnan, Ebenezer... .. | 0 15 7 |
| Do. S. Sch., for <i>Todou-wagadma School, Ceylon</i> | 2 7 0 | Penge | 5 1 2 | | |
| Dartford | 8 3 0 | Upper Norwood | 20 0 3 | PEMBROKESHIRE. | |
| Eynsford Sunday Sch. | 0 9 0 | | | Maenclochog, Horeb | 0 18 6 |
| Forest Hill | 14 0 0 | SUSSEX. | | | |
| Gravesend | 19 2 0 | Brighton | 5 0 0 | RADNORSHIRE. | |
| Lec | 11 18 10 | Hastings | 0 10 0 | Rhayader | 1 2 10 |
| New Cross | 9 0 0 | | | | |
| LANCASHIRE. | | WARWICKSHIRE. | | IRELAND. | |
| Liverpool | 20 0 0 | Birmingham | 174 19 9 | Belfast, Victoria Hall, for <i>China</i> | 10 0 0 |
| Do. Pembroke Church | 30 0 0 | Rugby | 3 6 4 | Waterford, for <i>NP</i> | 5 10 0 |
| | | Do. for <i>W & O</i> | 0 11 8 | | |
| NORFOLK. | | Do. for <i>NP</i> | 0 16 8 | FOREIGN. | |
| Lynn—Stepney Church, for <i>NP</i> | 2 2 0 | | | AUSTRALIA. | |
| Lowestoft | 3 2 9 | | | Sydney, Masonic Hall... .. | 1 0 0 |
| Norwich | 2 0 0 | | | | |

| JAMAICA. | | | | | | St. Ann's Bay and Ocho | | | | | |
|--|----|----|--|---|----|------------------------|--------------------------------|---|-----|----|---|
| £ | s. | d. | £ | s. | d. | £ | s. | d. | | | |
| Baptist Missionary Society of Jamaica, by Rev. J. E. Henderson, Treasurer, for <i>Africa</i> | | | Montego Bay, First Church, by Rev. Jas. Reid | 2 | 13 | 7 | Rios, by Rev. B. Millard | 13 | 0 | 0 | |
| Alps and Ebenezer, by Rev. P. O'Meally | 6 | 0 | 0 | Montego Bay, Second Church, and Watford Hill, by Rev. J. E. Henderson | 10 | 14 | 0 | Salter's Hill & Maldon, by Rev. W. Dendy.... | 5 | 0 | 0 |
| Belle Castle, &c., by Rev. H. B. Harris | 5 | 0 | 0 | Morant Bay, by Rev. W. Teall | 5 | 0 | 0 | Savannah la Mar, &c., by Rev. W. Bourke .. | 2 | 0 | 0 |
| Bethlehem & Hastings, by Rev. G. R. Henderson | 7 | 0 | 0 | Mount Carey, Bethel Town, &c., by Rev. E. Hewett | 7 | 0 | 0 | Spanish Town, by Rev. J. M. Philippo..... | 2 | 0 | 0 |
| Brown's Town & Bethany, by Rev. J. Clark | 10 | 0 | 0 | Mount Merrick, by the late Rev. C. E. Watson | 1 | 0 | 0 | Stacey Ville and Paradise, by Rev. R. Dalling | 2 | 0 | 0 |
| Coultart Grove, &c., by Rev. J. Steele | 4 | 0 | 0 | Mount Ncho and Monague, by Rev. J. Gordon | 1 | 0 | 0 | Stewart Town and Gibraltar, by Rev. W. Webb | 4 | 0 | 0 |
| Gurners' Mount, and Mount Peto, by Rev. C. E. Randall | 8 | 0 | 0 | Porus Mandeville, Ebenezer, &c., by Rev. W. Claydon | 16 | 10 | 0 | Thompson Town, Kilsythie, &c., by Rev. G. Moodie..... | 9 | 10 | 0 |
| Grateful Hill & Salem, by Rev. J. G. Bennett | 3 | 0 | 0 | Port Maria and Oracabessa, by Rev. C. Sibley..... | 3 | 0 | 0 | Waldensia and Bunker's Hill, by Rev. J. Kingdon | 6 | 0 | 0 |
| Hayes Cross, Elin, &c., by Rev. A. Duckett.. | 2 | 0 | 0 | | | | | | 135 | 7 | 7 |

FOREIGN LETTERS RECEIVED.

AFRICA—CAMEROONS, Smith, R., May 9, 19; Fuller, J. J., April 9, 24, May 8.
 AMERICA—LOCKLANDS, Carter, C., May 13.
 AUSTRALIA—HOBART TOWN, Tinson, E. H., Mar. 26.
 INDIA—AGRA, Gregson, J., April 21.
 BENARES, Etherington, W., April 21, May 7.
 CALCUTTA, Lewis, C. B., April 11, 13, 27, May 4, 8, 15.
 MISHINDPORE, Thomas, J. W., May 9.
 SEWRY, Reed, F. T., April 14.
 COLOMBO—KANDY, Waldoek, F. D., May 5.

EUROPE—FRANCE, Robineau, W., May 23.
 GUINGAMP, Bouhon, V. E., June 17.
 MORLAIX, Jenkins, J., June 3, 12.

WEST INDIES—BARABAS, Davey, J., May 2.
 HAYTI, Wobley, W. H., May 10.
 CAPE HAYTIEN, Baumann, W., April 18.

JAMAICA—MONTEGO BAY, Henderson, J. E.
 BROWN'S TOWN, Clark, J., May 7.
 MORANT BAY, Teall, W., May 7.
 SALTER'S HILL, Dendy, W., May 8, 10.
 SPANISH TOWN, Philippo, J. M., May 8, 23.
 STEWART TOWN, Webb, W. M., May 21.

THE LADIES' ASSOCIATION FOR THE SUPPORT OF ZENANA WORK AND BIBLE WOMEN IN INDIA,

IN CONNECTION WITH THE BAPTIST MISSIONARY SOCIETY.

Treasurer, LADY PETO. Hon. Secretary, MRS. A. A. CROLL.

We are requested by the Committee of the above Association to insert the following:—

| £ s. d. | | £ s. d. | | | | | |
|--|----|-------------------------------------|---|----|---|----|---|
| Liverpool—By Mrs. F. Robartes | | Notting Hill, Cornwall Road Chapel— | | | | | |
| Richmond Chapel, Everton | 32 | 18 | 6 | | | | |
| Mrs. Milligan, Accacia, Donation | 1 | 1 | 0 | | | | |
| Mrs. Stead, Rawdon | 1 | 1 | 0 | | | | |
| By Lady Peto. | | By Mrs. A. A. Croll. | | | | | |
| Bristol, by Mrs. W. R. Baxter | 2 | 5 | 0 | | | | |
| | | Mrs. Renshaw, Subscription | 0 | 10 | 0 | | |
| | | Mrs. Short (Hastings) by Miss | | | | | |
| | | Boyes..... | 0 | 2 | 6 | | |
| | | | | | 0 | 12 | 6 |

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Joseph Tritton, Esq., 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. C. B. Lewis, 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.