

# THE MISSIONARY HERALD.

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THE PRESS IN INDIA. THE FIRST NATIVE NEWSPAPER.

BY J. C. MARSHMAN, ESQ.

(From "*The Friend of India*.")

THE 31st of May last was the 50th anniversary of the publication of the first printed native newspaper in India. As I am perhaps the only one left who has any personal knowledge of the circumstances connected with it, a few remarks on the subject may not be altogether without interest to some of your readers.

It is matter of history that in the early stages of the Company's Government, the question of enlightening the natives of India was regarded not only with indifference—the same feeling was manifested with regard to education in England—but with dread, and with that strong feeling of aversion to which it gives birth. The prevailing sentiment both in Leadenhall-street and in the council chamber, was, that the communication of knowledge to our subjects in India might endanger the stability of the empire, and that the wisest course was, therefore, to let it alone. It was affirmed that our empire was an empire of opinion, though I must confess that I have never been able to discover the point of this apothegm, which sixty years ago was in the mouth of every Indian functionary. If our empire in India rests on the basis of opinion, it has a very sandy foundation, for the Blue-book lately published with the replies to Sir John Lawrence's queries regarding the popularity of our government after a century of rule, is said to teach us that the natives have no opinion of our administration; or if they have any, it is one of dislike. To the Mahomedans we appear as unbelievers, to the Hindoos as *mlechas* who slaughter kine, and both classes consider that we have no business in India, and would be delighted to get rid of us, and to establish a government after their own hearts. But this is a digression.

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No efforts were made by the various Governments in India, or by the Court of Directors, to impart instruction to the natives or to elevate the native character, throughout the currency of the Charter of 1793, when at the earnest instigation of the India House, the House of Commons negatived Mr. Wilberforce's benevolent Resolution to allow schoolmasters to be sent out to India. The Charter was renewed in 1813, and when the Bill came to be read for the last time, a rule was carried to appropriate a lakh of rupees a year from the revenues of India, "to the revival and promotion of literature, and the encouragement of the learned natives of India, and for the introduction and promotion of a knowledge of the sciences among the inhabitants of the British territories." The question was considered one of such small import, that it was not deemed necessary by the reporters to give the name of the gentleman who brought forward the clause, but I have every reason to believe that it was Mr. Robert Percy Smith, commonly called Bobus Smith, the schoolfellow of George Canning at Eton, and likewise, the father of Lord Lyveden. He was for six, seven or eight years Advocate-General in the Supreme Court in Calcutta, where he amassed a large fortune, and as usual obtained a seat in Parliament. It was on this occasion, as far as I can recollect, that Sir John Anstruther, who was Chief Justice, and on his return to England found his way into Parliament, inquired whether it was really intended to educate the natives of India, and whether it was altogether safe to do so. The grant was interpreted in Calcutta to be intended for the encouragement of Hindoo and Mahomedan literature, and for ten years, whatever portion of it was expended—which was not large—was devoted to those objects, under the patronage of Dr. Horace Hayman Wilson, the great champion of those creeds.

During this period of total neglect of education on the part of the public authorities, the Serampore Missionaries took up the question in real earnest, and made the most strenuous efforts to create an interest in it in the European community. In 1814 Dr. Marshman drew up a brief pamphlet under the timid and modest title of "Hints for the Establishment of Native Schools." This was the first time the subject had been brought distinctly before the members of the Government and the European gentry in Calcutta, and it was received with no little cordiality. Under the enlightened administration of Lord Hastings, the tide was turning; but in England the idea of setting up schools in India appeared so great and remarkable an innovation in our Indian policy, that the whole of the little brochure was transferred to the pages of the most popular encyclopædia of the day as one of the wonders of the age. The "Hints" were followed up by active exertions. A circle of schools was established and a series of elementary school-books compiled in history, geography, and

arithmetic. Dr. Marshman took charge of this department of labour, and I was employed in translating into Bengali the books used in the schools. More than half-a-dozen of those treatises were brought into use before the year 1818, and a spirit of eager inquiry was created in native society. It appeared that the time was ripe for a Native newspaper, and I offered the missionaries to undertake the publication of it. I am unavoidably constrained to intrude my own name on this occasion, but I trust your readers will overlook this appearance of vanity. The jealousy which the Government had always manifested of the periodical press appeared, however, to present a serious obstacle. The English journals in Calcutta were under the strictest surveillance, and many a column appeared resplendent with the stars which were substituted, at the last moment, for the editorial remarks through which the censor had drawn his fatal pen. In this state of things it was difficult to suppose that a Native paper could be tolerated for a moment. It was resolved therefore to feel the official pulse by starting a monthly magazine in the first instance, and the *Dig-Dursun* appeared in April, 1818. It was composed of historical and other notices, likely from their novelty to excite the attention of the natives, and to sharpen their curiosity. In the last page, in a smaller type, some few items of political intelligence were inserted. Two numbers were published, and copies sent to the principal members of Government, and the fact of the publication was widely disseminated by advertisements in all the English papers. As no objection appeared to be taken to the publication of the magazine, though it contained news, it was resolved at once to launch the weekly paper, and to call it by the name given to the earliest English news-letter, the "Mirror of News," or the *Sumachar Durpun*. But Dr. Carey, who had been labouring fifteen years in India during the period when the opposition to missionary efforts and to the enlightenment of the natives was in full vigour, was unfavourable to the publication of the journal, because he feared it would give umbrage in official circles and weaken the good understanding which had been gradually growing up between the missionaries and the Government. He strenuously advised that the idea of it should be dropped, but he was overruled by his two colleagues Dr. Marshman, and Mr. Ward. When the proof sheets were brought up for final examination at the weekly meeting of the missionaries, the evening before the day of publication, he renewed his objections to the undertaking, on the ground, he had stated. Dr. Marshman then offered to proceed the next morning, and submit the first number of the new gazette, together with a rough English translation of the articles, to Mr. Edmonstone, then Vice-President, and to the Chief Secretary, and he promised that it should be discontinued if they raised any objection to it. To his great delight he found both of them favourable to the undertaking. At the same time he transmitted a copy of

the paper to Lord Hastings, then in the North-West Provinces, and was happy to receive a reply in his own hand, highly commending the project of endeavouring to excite and to gratify a spirit of inquiry in the Native mind by means of a newspaper. And thus was the journal established. A copy of it was sent with a subscription book, to all the great baboos in Calcutta, and the first name entered on the list was that of Dwarkanath Tagore. On the return of Lord Hastings to the Presidency, he endeavoured to encourage the undertaking by allowing the journal to circulate through the country at one-fourth the usual charge of postage, which at that time was extravagantly high.

A fortnight after the appearance of the *Durpun*, a Native started another paper in Calcutta, with the title of *Timirunasuk*, "The Destroyer of Darkness," but it did not continue long to shine. At a later period arose the *Sumachar Chundrika*, or "The Moon of Intelligence." It was projected and edited by a brahmin, Bhubany Churn Banerjee, a man of extraordinary powers of intellect and humour, and of the greatest energy, and master of a Bengali style of surpassing ease and elegance. He was a brahmin of the brahmins, and his journal became the organ of the orthodox Hindoos, of which the late Raja Radhakantu Deb became the great champion, after the death of his father. For more than ten years the *Durpun* and the *Chundrika* fought the battle of progress on the one side, and of Hindoo conservatism on the other. At length came the great event of the abolition of Suttees, which agitated Native society to its profoundest depths quite as much as the question of the disestablishment of the Irish Church is now agitating English society. The *Durpun* supported the abolition, the *Chundrika* denounced it in no measured language. In order, at this critical period, to increase the popularity and the influence of the *Durpun* I gave it in Bengali and English, in parallel columns, and the circulation immediately rose beyond the level of its rival.

Both journals are, I believe, now consigned to the tomb of the Capulets, but they have left a numerous and flourishing progeny, which, I hear, is continually on the increase, and I feel confident that this brief notice of the lineage of the family will not be considered devoid of interest in this the third generation of editors.

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### BACKERGUNGE.

BY THE REV. E. J. ELLIS.

As the report of the work of this interesting district did not reach us in time for the Annual Report, we place here some extracts from it. Mr. Ellis writes as follows:—

We spent the first day of the year just closed at Noákháli—a large town in the district of Bhoolooá, and near the head of the Bay of Bengal—where, you may remember, I had large audiences in the beginning of 1866. Then crossing the Mequa to Dukyin Shábázpore—the large island between Bhoolooá and Backergunge—we sought to water the seed sown there also the previous year, and to plough and sow some fresh ground. Thence, crossing the Eleesá River, we preached in several villages and markets in the south of our own district, and returned home on the 19th of January. Ram Soondro was my companion in labour in that town, and our hearers numbered about 5000. The books distributed were between two and three hundred.

Another tour for preaching purposes was made to the south of the district in March. In eighteen days we visited sixteen markets and twelve villages, taking a market nearly every morning, and a village in the evening and on Sundays.

Soon after our return, viz., on the 18th of April, Mr. Page was compelled from ill health to quit this field of labour for a time, if not for good, and the care of the churches was laid upon me. Up to the arrival of my present colleague however, I continued to preach in the bazaars of Barisal, along with the Native preachers, and their journals, during the four months from February to May inclusive, show that in that period upwards of 13,800 persons heard the Word, of whom 682 also received tracts or portions of Scripture.

#### THE STATIONS.

Mr. Bate having arrived late in June, and taken charge of the boarding school at Barisal, I was able to avail myself of the rainy season—as soon as it was far enough advanced to render it practicable—to visit the stations. Being accompanied by my family, I was also able to remain out for long intervals, and so our first tour occupied twenty-three days, and the second forty-three. On a subsequent tour, three stations, which lie considerably to the south of the others, were visited.

#### INDEPENDENCE OF CHURCHES.

In July, at Anundapore, and in September, at Barisal, the Native preachers met me in conference—having previously written me a letter of cordial welcome as their superintendent—and on both occasions the subject of making the churches self-supporting was pressed upon their consideration. As a beginning, it was proposed in July that deacons should be elected in every Church where their services were required, and so, in September, forty-seven deacons, elected by seventeen churches, came together at Barisal, along with their pastors and the other preachers, to have their duties expounded to them.

At the second conference, as a further step towards independence, twelve of the preachers were constituted full pastors, receiving authority to baptize, in addition to administering the Lord's Supper, which latter they have habitually done for years. It was further proposed that the churches should at once undertake to repair their own bungalow-chapels, and that next year the larger churches should be asked to support their pastors—these proposals being undoubtedly practicable if the people will but bestir themselves and become willing to give. They were acknowledged to be so by both the preachers and deacons—the only obstacle in their estimation being that, from the first, the people had not been habituated to the thing proposed. However, several of the men returned to their homes determined to try what could be done, having previously requested that the addresses they had listened to on the subject should be committed to paper for circulation in the churches. The principal portions of the addresses have accordingly been cast in the form of a circular letter, and printed and circulated as desired.

#### PROGRESS.

That the churches have begun to work here are some proofs. The Church at Ramsel has subscribed twenty maunds of rice in the husk. At Kánthál-bári, 12 rupees have been raised for the repairs of the chapel; at Askor, 8 rupees,

with the promise of more; at Mándrá, 3 rupees 4 annas, and labour; at Bagdhá, 3 rupees 12 annas; at Shooágáon, 1 rupee 1 anna; at Chhobikarpár, 1 rupee 4 annas. At Potihár the people are raising 8 annas a month, and are repairing their chapel. The Dhamshar people are preparing benches for their brick chapel. At Koligaon money is promised to the amount of 200 rupees if a brick chapel be raised; if not, the people are willing to erect a bungalow chapel, as I may direct, instead of their old one, which was completely destroyed in the recent cyclone. At Rájápore the brethren are to give a roof and a verandah for their chapel, which was also destroyed by the cyclone; and at Shoshigor, where the people are few and very poor, they promise their time and labour, if I will supply the materials, to repair the damage caused by the storm.

I should mention that the Ramseel Christians had their houses all thrown down by the cyclone, the chapel being the first to go. "Lest it should be said," they afterwards told me, "that we loved ourselves more than God, we raised and repaired *His* house first. For while you have said to others that they show their want of religious feeling by refusing to repair the house where they worship God, we would not have this said of us."

#### NUMBER OF CONVERTS.

When the census was taken, viz., in October, 1867, the number of the Christian community, including those who compose the churches, and exclusive of the small community at Barisal, was 3325, of whom 794 are baptized persons. Of these 1516 are married; 1415 are unmarriageable, of whom the number of the boys exceeded that of the girls by 181. Of the whole community scarcely one in nine can read. The proportion of baptized persons is about 6 in 20, and of these about 2 in 7 may be considered fully reliable. This last-named fact has been ascertained with much care, the preachers having been asked to consider thoughtfully what persons in their several churches they could feel tolerably sure of as being on their way to a better life.

#### THE DYING PREACHER.

One of the Native preachers, Swaroop by name, was taken from amongst us by death in July. He had been baptized by Mr. Parry in the district of Jessore, and had afterwards faithfully laboured in this district for about twenty years. Though by no means of bright abilities, he was a man of shrewd intelligence in the management of the Church under his care, and his zest for divine things was proved by his rapid progress in the knowledge of them, and by his delight in conversing about them with his brethren and others. His last illness was long, tedious, and painful; but his patience and faith never failed. He bemoaned his sinfulness, which the Lord, he often said, must have seen it was hard for him to part with, otherwise he would not have appointed for him such severe discipline. He was most tenderly nursed by his wife, Joshodá, whose unwearying attention to his every want was beyond all praise. His affection for his children was a touching feature in the closing days of his life. Dr. Bensley, the physician of the district, who had attended him, free of all charge, during his illness, which lasted for many months, and had watched every phase of his complaint with the utmost care, was beside him one day when the symptoms had become so alarming as to preclude all hope of his recovery. Turning to the doctor, he said he had then none of his children by him, but had expressed to his wife a desire that since he could not see them he should be shown some articles of their clothing, which she had stowed away. She had thought this a sign that he was soon to leave her, and had also feared that it would overcome him with grief, and so she would not comply with his request. The doctor thought it best to show him what he wanted, and so handed him from a shelf the bundle which contained the clothes. Taking from it a ragged jacket of his daughter's, and a little coat which had belonged to his grandson, he pressed them to his bosom, saying that seeing their clothes was the only comfort he could have next to seeing themselves. At the last he left his wife and children, as he said, first to the care of his Master, to

whose service he wished them to devote their lives, and then to ours, who, he believed, would befriend them as we had befriended him. His widow has, since his death, been engaged in the work of a Bible woman. His youngest son has been serving in our family, being unfit for any other work; his eldest, Shádhoó, an adopted son, and a son-in-law, Piyári Mohun, have just completed a three years' course at Mr. Pearce's class, and been appointed to stations.

#### NEW STATION.

A new station has been formed this year at Kotáliyá, near Rámseel, where the Christians lately suffered much persecution. The community at the new station is small, numbering only thirty-six, but they promise well. The head man amongst them has given a site for a chapel and preacher's house, and all have engaged to raise the ground a cubit above the inundation mark, *i.e.*, about six cubits in those parts, on condition that they receive ten rupees for their labour, and that we give them the chapel and preacher's house. In this way they give the site in perpetuity, and labour worth about ninety rupees, while we give about seventy rupees. The Church consists of six members, one of whom was baptized last August.

Four students, who had completed their three years' course at Serampore, have been appointed to stations which, for the greater part of last year, were without any proper occupant.

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#### SIGNS OF LIFE.

BY MR. E. DAKIN, SUPERINTENDENT OF SERAMPORE COLLEGE SCHOOL.

“Some months since hopes were cherished that three of the students would openly confess Christ. Two of them had long been known as unusually interested in Christian truth. The third had repeatedly requested to be baptized. At length he came to the missionary for that purpose. His friends, by persuasions and various allurements, interfered, and induced him to return home. He was never allowed to resume attendance at the college; and, at least for a time, the expectations which were raised are destroyed. This is only another illustration of the fact that in bringing India to a knowledge of Christ's salvation our brethren must abound in labour, and in quiet confidence wait for its results.”

This passage will be found in the report of the Baptist Missionary Society for 1865. The *third* youth mentioned in the above-mentioned extract was a pupil in the second class of my school, and when withdrawn by his parents, in consequence of declaring his faith in Jesus, he had attended my Scripture classes for about two years. His name was Gour Mohun Chuckrabutty. He was generally called Gour Mohun Odicary. (Odicary means a possessor. Gour's father was one of the *owners* of Juggernath at Mohesh, Serampore). On the 29th of May, after an illness of only three days, this youth died of tetanus, caused, it appears, by a slight wound on his leg.

For about two years after Gour Mohun was withdrawn from the college, though I repeatedly made inquiries, I could obtain no trustworthy information respecting him. One evening in August last, I met him in the road, and as he was alone, I did not allow the opportunity thus presented of speaking with him to escape me. He informed me that “for a long time after declaring himself to be a Christian, he was scarcely allowed to leave the house, and never alone. As time passed on more liberty was given to him, and for some months he had been studying in the Connaghur Government Aided School, and hoped to pass the entrance examination in the following December. He had suffered much,” he said, “from ill-health.” He continued to read the Bible in English, “but could not understand some truths for want of instruction.” I inquired whether a copy of the Scriptures in Bengali would not probably help him out of his difficulties,

and promised to send him a copy, if I could do so without exposing him to suspicion and persecution. I have heard, I may mention, that it was Gour Mohun's custom, on his way home from the Government School, to converse with his intimate friends on religious subjects; and one of his companions, a youth who was not unacquainted with the truths of the Bible, has stated that he obtained more Biblical knowledge, and learnt more of the beauty and power of it, from these conversations than from any other source.

#### HE VISITS HIS TEACHER.

A few days after the conversation mentioned above, I sent a copy of the New Testament in Bengali to Gour Mohun, through one of my Native assistants. I saw nothing more of him till about two months ago, when early one morning I was surprised by a visit from him. He was in great fear lest a knowledge of the visit should reach the ears of his friends. We talked for upwards of an hour on various religious topics. He expressed his firm belief in the great doctrines of Christianity, answered intelligently many questions proposed to him, based on those doctrines, and finally informed me that he proposed to visit Benares, if he could obtain his father's consent, and when there to ask for baptism. "He had heard," he said, "of Mr. Blake, through some of his friends, and proposed to go to him." I offered to furnish him with letters of introduction to Mr. Blake, or to any of our own missionaries, one of whom, as an old Serampore student, would, I was sure, be glad to welcome him. "The copy of the New Testament in Bengali, which I sent to him, had," he stated, "fallen into the hands of his brother, and he could not use it." I was much gratified by this interview. After reading and prayer together we parted, never on earth to meet again, but I firmly believe we shall meet in a better world.

#### HIS DEATH.

The rest is soon told. During his sickness he begged that he might be allowed to see me, and he also asked that our Native preachers from Johnnugger might visit him. One of his friends, a youth, who is now a pupil in my *first class*, informs me that at Gour's request he came to my house, but found that I was away in Calcutta. (It was in the holidays, and through sickness in my family we were away ten days). The Native preachers were not informed of Gour's wish. Shortly before his death he told his father not to burn his body, but to bury it, as he was not a Hindoo. "I believe," he said, "in Jesus Christ," and so he passed away. Pleasant, indeed, would it have been to hear his dying testimony for Christ, and to administer consolation to him in the hour of death. We may, I think, be assured of this, that the seed fell into good ground, and that even one case of this kind should lead us to abound in labour, and leave the results in the hands of the Master. The testimony to Gour Mohun's walk and conversation, furnished by his heathen friends and relatives, is of the highest character, and doubtless our friend, "though dead," still powerfully pleads for Christ.

#### ANOTHER CONVERT.

I was much pleased to hear on my return from Calcutta, at the same time as I heard of Gour's death, that one of the youths in the first class of my school, named Kally Podo Sircar, had (during my absence) expressed to Baboo Gunga Narayan Nath, the pastor of the church at Johnnugger, a wish to be baptized, and that subsequently he had visited Mr. Anderson, with some of the Native Christian youths, and expressed a similar desire to him. A few days afterwards I had some conversation with this youth. His conduct has been highly satisfactory in class, but I had no idea that he was more favourably disposed to Christianity than his class-friends, till my return from Calcutta. It seems, however, that several years ago he spoke to Gunga Narayan on the subject. His answers to my



questions were satisfactory, and both my colleagues were much pleased with him.

Kally Podo, after his interview with me, summoned up courage and told his father he was a Christian. The father, naturally as a Hindoo, was greatly incensed against his son in consequence of this declaration, and on Sunday, the 14th instant, placed him in the house of his grandfather under strict watch. Early on Monday morning, the 15th inst., Kally Podo left his grandfather's house, and came to me. He told me he was quite resolved not to return to his father's house, and expressed an earnest desire to be baptized. After some further conversation, in which I pointed out to him the crosses and troubles which the step he contemplated taking would necessarily bring upon him, I went over to Mr. Martin to consult with him on the subject. We both thought that, under the circumstances, it would be well for Kally Podo to proceed to the College, where he would be more easily protected, and obtain the sympathy and counsel of the Native Christian youths who live in the College bungalow. I therefore sent him on with a note to Mr. Anderson at once.

About half-past three o'clock in the afternoon, Kally Podo's father and his grandfather went to Mr. Anderson's house and tried, for upwards of three hours, by every argument and entreaty they could think of, to induce him to return home with them. Kally Podo was greatly moved, and most affectionately and earnestly entreated his father to become a Christian too, and so remove the necessity for separation, which seemed to exist. "If you will let me live with you after my baptism," he declared, "I will do so." The father admitted at this interview, to Mr. Anderson, in presence of two witnesses, that his son was eighteen or nineteen years old.

#### MORE ATTEMPTS AT PERSUASION.

On the following afternoon four Native gentlemen—two of them graduates of the Medical College, Calcutta, one a zemindar, and the fourth the private secretary to one of the richest zemindars in this district—went with the father to see Kally Podo, ostensibly for the purpose of ascertaining whether Kally Podo understood sufficiently the doctrines of Christianity as intelligently to embrace our holy religion; but their real object—as they informed one of my assistants, who gave me timely information—was to perplex, and, if possible, to shake the faith of Kally Podo, with subtle metaphysical questions, which neither they themselves or any other person—apart from revelation—could satisfactorily answer. This question, which was put by one of the baboos, and answered by Mr. Martin, with a dozen like it, may be taken as a sample—"God is almighty; is it not therefore possible for Him to save the world without the intervention of Jesus Christ?" "If we pray to God," it was added, "will he not save us without Christ?" I inquired "Baboo, if you pray to God, why do you worship all the gods of the Hindoos?" He answered at once, "I don't worship idols." My question and this answer elicited from the other baboos a most severe condemnation of idolatry. One of the gentlemen, a most devout, punctilious, and orthodox Hindoo, declared almost savagely (I wish every inhabitant in the town could have heard him), "There is nothing I hate so much as idolatry." The baboos at first did not see the effect of their declaration. Both Mr. Martin and Mr. Anderson commented on the strangeness (one might almost say unscrupulousness) of their proceedings in trying to induce Kally Podo to continue subject to a system which they had so fiercely denounced. One of the gentlemen tried to get out of the difficulty by saying that they did not wish Kally Podo to be an idolater, but a Brahmo; but Mr. Anderson destroyed that plea by stating that Kally Podo's father, only the previous evening, urged his son to return home with him, as he was his only son, and as, if he became a Christian, there would be no one to perform after his, the father's death, an idolatrous ceremony called "*pindo*" (by which it is believed the souls of ancestors are delivered from a sort of Hindoo purgatory, and introduced to final blessedness), at Gya. And Abdool drove the nail home by asking Kally Podo's father if

he did not believe in, and worship the Hindoo gods? And if he had not brought the gentlemen who were present that they might endeavour to persuade Kally Podo to return home with *him*? To both these questions he replied in the affirmative. The baboos then strove to get out of the meshes of the net by saying that they had come to see Kally Podo without any solicitation from any one; but Abdool proved that the statement of the father was quite correct. Kally Podo spoke very well indeed, and in every way came through the trying *ordeal* in a commendable manner. He, at least, was well aware that however much these gentlemen might declaim against idolatry, they would never have troubled about his spiritual welfare if he had remained an idolater. After about an hour and a-half's discussion the baboos withdrew, completely baffled in their attempt to draw Kally Podo away from us.

#### BEFORE A MAGISTRATE.

On the following day, Kally Podo's father filed a petition in the magistrates' court against Mr. Anderson, for "detaining his minor son at Serampore College, against his (the father's) will." The magistrate wrote, cautioning Mr. Anderson against baptizing the boy, as, if he were a minor, grave responsibility would be incurred, and stating that he had issued a summons calling the youth to his court. The magistrate's proceedings, there can be no doubt, were irregular.

However, on the following morning, Messrs. Martin and Anderson, myself, and Kally Podo appeared in court. I need not dwell on what the Native pleaders said. The cool impudence of one request may be mentioned. One of them "begged that as Kally Podo had been to the College among the Christians for three days, and had been instructed in the Christian religion, the magistrate would be pleased to order that he should dwell amongst the Hindoos for *three* days, that they and their religion might have a chance similar to that obtained by the Christians and Christianity." This exceedingly modest request was afterwards reduced to "a few hours," and at length to "half-an-hour." The magistrate, under this trifling, became quite impatient, and declared that if he could give orders for Kally Podo's detention for a *single minute*, he might do it for an hour, or for any longer period, but he had no power to give any such order. After this the magistrate proceeded to take evidence as to Kally Podo's age. Kally Podo's father was examined first. He on oath declared Kally Podo's age was fourteen years and nine months, only he said he had nothing to *prove* his statement; he had written his son's birthday on a *strip* of paper; his house had been destroyed by the gale; whether the paper had been lost, he could not tell. He further declared that he had never spoken to Mr. Anderson about his son's age. Kally Podo was called next. He said, "I am between eighteen and nineteen. The day before I was admitted to Serampore College, as I had heard that the sahib was displeased if boys who came for admission did not know their age, I asked my father. He told me I was thirteen years old. It is more than six years since I was admitted into the school; I am, therefore, about nineteen." Kally Podo's incipient beard and moustache were appealed to as furnishing conclusive evidence against the statement of his father. The "Admission Book" of the school was admitted in evidence. I was examined next on the entries, and the manner of making them. Kally Podo according to the "Admission Book," was thirteen years old when I registered his name February 17th, 1862. Mr. Anderson was then examined, and *proved* that Kally Podo's father had, three days previously, admitted that his son was between eighteen and nineteen. Kally Podo's father, on being cross-examined as to his son's age when he entered the school, said he was very nearly ten. On his own showing, therefore, he is now nearly, *if not over*, sixteen years—the age of majority, instead of fourteen years and nine months, as stated in the petition and also in evidence.

The magistrate, before this evidence was taken, declared that he had no power to control Kally Podo's movements in the slightest degree. The examination of witnesses was, in reality, a *mere* precautionary proceeding, and when it was con-

cluded, the magistrate again declared that Kally Podo was free to go where he liked, and with what people he liked.

#### THE BAPTISM.

Accordingly, he returned with us. These proceedings took place on Thursday. After *early* school on Saturday morning (June 20th), at nine o'clock, in the presence of about 400 persons, old and young, Kally Podo was baptized by Mr. Anderson, in the tank in the College compound. The service was a very pleasant, and I trust to all of us, and especially to our scholars, a very impressive one. The service was conducted in Bengali. We sang a hymn; then Mr. Anderson, after reading the 16th chapter of the Acts of the Apostles, addressed the assembly and the candidate. Prayer and part of another hymn followed, and then the administration of the ordinance. The remaining verses of the hymn were then sung, and Mr. Martin concluded with the benediction. The spectators—there were many present besides our pupils—conducted themselves with the greatest propriety.

As yet I can perceive no *decrease* in the attendance of the boys, and I hope we shall not suffer, as some other institutions have done in this respect under similar circumstances, in consequence of Kally Podo's baptism. Some of the students are in high glee at the whole proceeding. The *example* of our Native Christian youths, and especially of Abdool, who is in Kally Podo's class, has had much to do with leading him (Kally Podo) to embrace Christianity.

I may mention that about three months ago two of the *junior* boys in the school also expressed a desire to become Christians. May the desire grow with their growth, and strengthen with their strength, so that when they come to age, and act for themselves, they too may put on Christ.

One of my Native assistants, in a recent conversation with Mrs. Dakin, mentioned that it was his custom to pray to God twice every day, and that he had tried to induce his wife to join him in his devotions, but she objected, saying, "That is the custom of the Christians." Would to God it were our custom more!

#### THE BIBLE READER IN HAYTL.

BY THE REV. W. H. WEBLEY.

ON November 22, 1865, I expedited Cajoue on horseback, and with two saddlebags full of Scriptures, to Cayes, a straggling village some ten miles along our eastern coast. This was his first journey. Naturally we inaugurated it with prayer. Our expectations, too, as to results were great. We were soon to be disappointed, for Cajoue, after his hot ride, only met with two women in the village who appeared to be at all interested in Bible distribution. One of these was nearly blind. As she possessed a Bible she did not need to purchase. Yet twenty years ago, in this same place, I met with an old Romish devotee, who knew nothing of Jesus Christ. On the 23rd, as there were not perhaps fifty cottages in the village, Cajoue visited some of the surrounding plantations. Out of the yard of one of these he was well-nigh kicked, by an Obeah man, who swore at him dreadfully, and cursed the Methodists for interfering with his craft by the sale of the devil's books. Cajoue reasoned awhile. All was to no purpose. Presently out came the man's paramour, intent upon dispatching Cajoue with her broom. Her volley of oaths was even more effectual than her broom-handle.

November 24.—Cajoue continued his journey another ten miles ahead, along the same line of coast, and to Marigot. This, though a village, is much larger than Cayes. All here is bigotry and superstition, or indifference altogether to religion. The very Catholic church, that is a ruin, has never been rebuilt. Many a time has the Gospel been preached here, but apparently without effect. Cajoue here went from house to house with his Scriptures. None were purchased. Even grass for his horse he was unable to procure. Parties could not, or would not,

supply him. Sad and dispirited, he therefore returned home. This was his first and worst journey.

December 20, 1865.—I sent him to Bainet. This is another village, almost a small town, still along the coast, but in an opposite direction to Marigot.

For four days Cajoue walked up and down the one street of the place, presenting his precious wares at almost every door, and beseeching his fellow-men to turn from their dumb idols. At length a merchant, the only one in the place, bought an octavo basil Bible. A neighbour soon followed, and took a gilt-edged Bible, although he was already in possession of the Sacred Volume. The commandant of the place next examined the books, and would have bought, but already owned a large Bible I had given him, before entering on the command of Bainet. In the end four Bibles and five Testaments were sold. During his stay here Cajoue occasionally visited the Calvary, and read the Scriptures aloud, as though for his own edification. Here, on their knees before the village cross, Rome's dupes counted up their rosaries.

Some listened to the parables he read; others asked for Catholic books. Bibles they did not want. That commodity they had never seen.

On May 7, 1866, I sent him to Léogane. On the road, four miles out, Cajoue halted at the plantation of one of our deacons, presided at family prayer, and passed the night. On the morrow he reached another pen, seven miles ahead. Here, on the coffee property of his father-in-law, he met with an old man, a sort of rural schoolmaster, who received the Word joyfully, and soon became a convert. This man is now a member with us. On the 4th day out Cajoue reached Cabaret, some twelve miles further on. Here a small church has been formed, and a chapel built, through the efforts of a colporteur from Port-au-Prince, from amongst the Wesleyans. With these friends Cajoue passed the Sabbath, taking part in the services of the day, and holding forth in his quiet way.

On the 15th Cajoue entered Léogane. A few New Testaments were soon sold to some scholars in a private school, kept by a Wesleyan brother. On the 17th Cajoue began his house to house visits, going up and down the numerous streets of this stronghold of Obeah, Vaudoux, and almost every other devilism. To his surprise he soon sold copies to the value of over 100 dollars currency. Unfortunately the sudden sickness of one of his sons obliged him suddenly to return home. On leaving he confided a goodly stock of his Scriptures to the Wesleyan schoolmaster. Several of these were afterwards sold.

January 4, 1867.—Cajoue again set out for Cayes. This time, and on the road, he had occasion to offer his Scriptures to travellers. One of these as usual wanted an orison of St. Joseph. Another, with whom Cajoue had a long conversation as they journeyed on together, asked for an "Imitation de Jésus Christ."

On this trip, and in the environs of the village, Cajoue was the means of the conversion of another soul. This was the daughter of one of our worthy members just deceased. She soon entered our fellowship, and is still a sincere Christian amongst us. Yet only one Testament was sold in the village. One poor man would have bought, and almost wept because he was unable to read. Of what use, he mournfully observed, was a Testament to him?

On April 11th I expedited Cajoue for Grand Goave. Of this place I had heard much. I had even preached there many years back. As it is nearly as large as Léogane I hoped that Cajoue might succeed amongst the people with his Scriptures. Grand Goave, too, was emphatically Satan's seat. Solouque used to repair to it for Vaudoux sacrifices. Although nearly all the Wesleyan missionaries had preached there in passing through, and from time to time, not a convert, as we are aware, has been made. On the road Cajoue passed the night with an interesting family, who not only allowed him to have prayer in their house on retiring for the night, but received the Word with apparent pleasure.

Grand Goave was reached on the 16th, but only two Testaments were sold, and the visit altogether was a very discouraging one.

## HOPEFUL BRAHMOS.

BY THE REV. R. J. ELLIS, OF JESSORE.

In the bazaar the congregations have always been encouraging, and the arguments, especially those advanced by the Brahmors, have shown generally that people are inquiring after God—nothing more. On the part of the majority this inquiring springs from the intellect rather than from an awakened conscience, and is only to be placed in the category of general inquiries, which with every intelligent native are very numerous. One young Brahmo has attended some ten or a dozen of my evening addresses in the bazaar, and prominently took my part one evening against some other Brahmors. He told Shonkor the other day that he said nothing to any one about his views; that he did not wish to argue, but desired to hear what we had to say. He was of opinion that we were right, but could not yet arrive at a satisfactory conclusion. I have watched this young man with much interest and some hope, but have purposely avoided addressing him personally, being persuaded that if the Spirit is working with him He will manifest His own work in due time. Another young man came to offer himself to us the other day, saying that he too had attended several of our addresses, and was persuaded that if there was not salvation for man according to our "way" it was not procurable at all. I was not satisfied as to his motive for coming, and so gave him a book, requesting that when he came again he would be able to tell me what was in it.

Two young men visited me for religious conversation the other day, the one a Brahmo, the other having no settled belief. The latter urged as an excuse for not accepting Christ, that he had not made himself acquainted with the Hindoo religion yet, and it would be unfair to think of any other before he had done so. I replied that he need not inquire further into *that* than simply whether it had produced any one upon whom he might rely implicitly as a *friend*. He said he knew it had not. "Then," I replied, "it cannot be religion at all." He admitted this. The other left me professing himself dissatisfied with the Brahmic exposition of the character of God, and feeling that if God were *just* He could not forgive sin as he had hitherto believed he could. He is evidently well inclined towards the faith of Christ, as indeed are many of the Brahmors who, however, are not courageous enough to let their convictions have their full sway.

## HAYTI.

We are sorry to learn, from communications which have reached some friends in this country, to whom Mr. Webley has written, that very great suffering prevails in Jacmel, and we fear that the Mission family, and our people there are exposed to great peril. The town is surrounded by the troops of Salnave, and if taken, it will doubtless be plundered by them. There had been no market for a month up to the date of these advices, and all communication with the country was cut entirely off. Under these circumstances, Mr. Webley and his family were reduced to great straits; and it has been deemed necessary to send by the out-going mail, supplies of food and other necessaries.

These statements will excite great sympathy on their behalf; and we need offer no argument to induce our friends everywhere, to commend them to the watchful care and keeping of our God and Father.

We have received no further information regarding Mrs. Baumann. The country is so disturbed—hostile forces being scattered through it—that there are no means of sending or receiving intelligence to or from the country districts.

Since our Mission was established there, it has never been in such peril; and the position of our friends awakens the deepest anxiety and concern. May Almighty God, whose servants they are, be their shield and buckler in this hour of danger!

### HOME PROCEEDINGS.

The Quarterly meeting of Committee held in Bristol, on the day previous to the Session of the Baptist Union, was very largely attended by ministers and officers of our various auxiliaries from all parts of the country.

A report of the financial position of the Society, as compared with the previous year, was laid before the assembly.

The steps taken in regard to the purchase of the property in Castle-street, Holborn, and the progress made in the plans for the erection of the new Mission House, were described at length, and the statement appeared to give satisfaction.

An important paper on the present condition of the Mission and its prospects, together with some proposals for a modification of the present methods of conducting it, especially in India, prepared by the officers of the Society, was read, and subsequently discussed at great length. The Committee will now have to deal with it, and each member will be provided with a copy, so as to be able to give it a full, calm, and deliberate consideration.

We can only express our hope that our friends will abound in prayer for the bestowment of the spirit of wisdom, to guide the Executive and Committee in all their discussions and decisions.

The meetings throughout the country have been very numerous, and, judging from the reports of those which have come to hand, well attended, animated, and encouraging. The public meeting at Bristol was an enthusiastic one. Colston Hall was crowded long before the proceedings began.

E. S. Robinson, Esq., was, by request of Committee, called to the chair, and the speeches of the Revs. J. A. Spurgeon, J. Bloomfield, N. Haycroft, J. Clifford, and Dr. Price, were listened to with unflagging interest and attention. If proper arrangements are made, and friends on the spot are active and earnest, and those who take part in the service do their duty, we fully believe that *good* meetings may be had everywhere. The time for public meetings, we are convinced, is *not* gone by. Make them means of grace, and the people will attend and be profited.

We can only subjoin a list of those for which we have had to make arrangements.

LOCALITIES.	DEPUTATIONS.
Liverpool and Birkenhead . . . . .	Revs. J. P. Chown, G. Kerry, F. Trestrail.
Hampshire . . . . .	" J. G. Gregson and the local pastors.
Southampton . . . . .	" J. G. Gregson and Dr. Underhill.
Monmouthshire . . . . .	" Dr. Stock and George Kerry.
Colney Hatch . . . . .	" F. Trestrail.
Reading . . . . .	" J. Trafford and J. Hume.
East Gloucestershire . . . . .	" J. Brown, and Dr. Underhill.
Manchester and Nottingham . . . . .	" J. Trafford.
Norfolk, in part . . . . .	" G. Rouse.
Oxford, Abingdon, Banbury, &c . . . . .	" Q. W. Thompson.
Northamptonshire . . . . .	" J. Hume.
North Devon . . . . .	" E. F. Kingdon.
East Lancashire . . . . .	" Josiah Parsons.

Certainly some work has been done in these districts, and it has been best done where ministers and brethren in them have been active and ardent in their co-operation. May this spirit be more widely diffused, and one result is certain—increased interest and liberality at home, and a larger blessing on the missionaries abroad.

CONTRIBUTIONS

From September 19th, to October 18th, 1868.

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.		£ s. d.		£ s. d.	
Billon, Mr. W., Wellford	1	1	0	Devonport, Hope Chapel	17	10	0
Do. Bok	0	13	6	Do. Morice Square and Pembroke Street	10	13	8
Pewtress, Mr. T.	2	2	0	Plymouth	52	3	7
Tucker, Mr. H., Carre, C.B.	0	10	6	Do. for Rev. J. C. Page, Barisal	6	0	0
				Do. for Rev. A. Saker, Cameroons	1	10	4
<b>DONATIONS.</b>				<b>DORSETSHIRE.</b>			
Beal, Miss, School and Friends, Reading, for <i>Calabar Institution</i>	5	0	0	Dorchester	8	13	1
Dalton, Mrs. R. N., Not- ting Hill, for Mrs. Pigott, for Girl in <i>Native Girls' School,</i> <i>Colombo, Ceylon</i>	6	0	0	Isle Abbott	1	0	0
"M. H. H., Salop"	5	0	0	Lyme	3	11	8
Under 10s.	0	5	0	<b>ESSEX.</b>			
				Harlow	9	0	0
				Waltham Abbey	3	2	8
				<b>GLOUCESTERSHIRE.</b>			
				Cheltenham, Salem Cha- pel, for Mrs. Allen's <i>Day-school, Matakooty,</i> <i>Ceylon</i>	0	10	0
				Wotton-under-Edge	23	19	8
				Do. for W. & O.	1	5	0
				<b>HAMPSHIRE.</b>			
				Crookham	0	10	8
				Cowes, Isle of Wight	3	4	1
				Portsmouth and Portsea Auxiliary, by Mr. T. C. Haydon, Treasurer	145	0	0
				Ventnor, Isle of Wight	1	7	4
				<b>HEREFORDSHIRE.</b>			
				Norton Skenfrith	1	2	0
				<b>KENT.</b>			
				Chatham, Zion Chapel	19	0	0
				Do. for W. & O.	1	0	0
				Woolwich, Enon Chapel Sunday-school	1	2	0
				<b>LANCASHIRE.</b>			
				Coniston	1	3	6
				Lancaster	3	3	2
				Lumb, for W. & O.	0	10	0
				Preston, Pole Street	5	13	11
				Do., Fishergate	11	13	6
					17	7	5
				Less expenses	0	13	7
					16	13	10
				<b>LEICESTERSHIRE.</b>			
				Leicestershire, on acct., by Mr. T. D. Paul, Treasurer	181	15	4
				<b>NORFOLK.</b>			
				Norfolk, on account, by Mr. J. J. Colman, Treas.	26	0	4
				Fakenham	13	17	6
				Foulsham	12	11	9
				Necton	2	16	1
				<b>NORTHAMPTONSHIRE.</b>			
				Aldwinkle	5	0	0
				Clipstone	16	18	5
				West Haddon	2	11	0
				<b>SHROPSHIRE.</b>			
				Bridgnorth	1	16	9
				Madeley	1	17	6
				Wem	3	6	0
				<b>SOMERSETSHIRE.</b>			
				Castle Carey	1	8	9
				Boro' Bridge	2	4	1
				Burnham	3	14	0
				Crewkerne	3	9	0
				Minehead	7	0	0
				Montacute	16	3	8
				Wellington	11	19	10
					44	10	7
				Less Expenses	1	2	10
					43	7	9
				<b>STAFFORDSHIRE.</b>			
				Staffordshire, on account, by Rev. R. Nightingale, Secretary	26	0	0
				<b>SURREY.</b>			
				Haslemere	1	10	0
				<b>SUSSEX.</b>			
				Hastings and St. Leo- nards Ladies' Auxiliary	1	14	0
				<b>WARWICKSHIRE.</b>			
				Birmingham, by Mr. T. Adams, Treasurer	154	2	10
				Coventry, Cow Lane	84	18	2
				Do., St. Michael's	29	13	2
				<b>WORCESTERSHIRE.</b>			
				Astwood Bank	24	7	6
				Pershore	55	12	3
				<b>YORKSHIRE.</b>			
				Blackley	3	0	0
				Burlington	7	19	1
				Do., for India	2	11	6
				Do., for China	0	11	0
				<b>LONDON AND MIDDLESEX.</b>			
				Abbey Road, St. John's Wood	15	0	0
				Bloomsbury Sun-school, for Rev. F. Waldoek, Ceylon	5	0	0
				Do. for Rev. W. Teall, Morant Bay, Jamaica	5	0	0
				Camberwell, Denmark Place	20	0	0
				James St., St. Luke's	7	6	9
				Stockwell Sunday-school Upton Chapel, for N. P., Africa, by Y.M.M.A.	12	0	0
				<b>BEDFORDSHIRE.</b>			
				Bedford	20	0	0
				<b>BUCKINGHAMSHIRE.</b>			
				Amersham, Lower Ch.	31	0	2
				<b>CAMBRIDGESHIRE.</b>			
				Cambridge, St. Andrew's Street Sun-school, for <i>Intally School</i>	5	17	8
				Cottenham	21	16	3
				Harston	3	12	6
				Histon	3	10	0
				Landbeach	2	2	8
				Melbourn	3	13	0
				Swavesey	7	3	6
				Willingham	8	16	6
					56	12	1
				Less Expenses	6	4	8
					50	7	5
				<b>CHESHIRE.</b>			
				Stockport	1	0	0
				<b>DERBYSHIRE.</b>			
				Birches Lane	1	0	0
				Do. for W. and O.	0	7	0
				<b>DEVONSHIRE.</b>			
				Chudleigh	28	0	0
				Do. for N. P.	12	0	0

		£ s. d.			£ s. d.		
Roro' Bridge .....	1	17	1	Scapegoat Hill.....	1	13	6
Dishforth.....	5	0	6	Rawdon .....	1	1	0
				Wainosgate .....	3	7	4
		6	17	NORTH WALES.			
Loss Expenses .....	0	5	9	CARNARVONSHIRE.			
		6	11	Bangor, Penuel .....	14	9	7
				DENBIGHSHIRE.			
Masham .....	6	10	7	Llangollen .....	10	0	0
Lockwood .....	11	9	1				
Polemoor .....	12	1	0				
				SOUTH WALES.			
				CARMARTHENSHIRE.			
				Newcastle Emlyn .....			
				£ s. d.			
				17 7 6			
				IRELAND.			
				Carrickfergus... ..			
				3 0 0			

### JAMAICA SPECIAL FUND.

A Friend, by Mr. T. W. Popham, Plymouth..... £5 0 0

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

By Lady Peto, Treasurer.		£ s. d.	By Mrs. Blyth, Langham.		£ s. d.			
Stevenson, Mrs., Blackheath .....	1	0	0	Blyth, Mrs.....	0	10	0	
Sturge, Miss (Half-year).....	1	1	0	Salmon, Mrs.....	0	10	0	
Waylen, Mrs., Brompton, Contributions on account ..	0	15	0	Stannard, Mrs.....	0	10	0	
		2	17	0	Barber, Miss .....	0	10	0
				Under 10s. ....	1	0	0	
					3	0	0	
By Mrs. Vince, Birmingham.			By Mrs. Barnes, Trowbridge.					
Birmingham—			Trowbridge--					
Allen, Mrs.....(Donation)	0	15	0	Hunt, Mrs.....(Donation)	5	0	0	
Crowley, Mrs.....(Subscription)	1	1	0	Under 10s. ....	0	2	6	
Lawden, Mrs. C. ....	1	1	0		5	2	6	
Goodman, Miss.....	0	10	6	Total Amount acknowledged above...	17	8	6	
Griffiths, Mrs.....	0	10	6					
Duke, Mrs.....	0	10	6	By Mrs. A. A. Croll.				
Carter, Mrs.....	0	10	6	Gibson, Mrs. W. H., Saffron Walden (Don.)	2	0	0	
Shaw, Mrs.....	0	10	0					
Vince, Mrs.....	0	10	0					
Under 10s. ....	0	10	0					
		6	9	0				

### FOREIGN LETTERS RECEIVED.

AFRICA—CAMEROONS, Fuller, J. J., August 26;	NORWAY—KRAGEROE, Hubert, G., Sept. 26.
Saker, A., Sept. 9; Smith, R., Aug. 26.	
ASIA—CEYLON, Colombo, Waldoek, F. D., Sept. 5.	WEST INDIES—
INDIA—	JAMAICA—
ALLAHABAD, Evans, T., Aug. 29.	ANNATTO BAY, Jones, S., Sept. 6.
BEHRAMPORE, Johnson, E. C., Aug. 21.	FALMOUTH, Kingdon, J., Sept. 4, 21.
BOMBAY, Loredon, W., Aug. 21.	FOUR PATHS, Claydon, W., Sept. 22.
CALCUTTA, Lewis, C. B., Aug. 27, Sept. 3.	GURNEY'S MOUNT, Randall, E. C., Sept. 26.
DACCA, Bron, R., Aug. 25.	MONTGEO BAY, Dendy, W., Sept. 21, 22; Henderson, J. E., Sept. 23; Reid, J., Sept. 7.
KHOOLENEAR, Dutt, G. C., Sept. 1.	MOUNT CAREY, Hewett, E., Sept.
EUROPE—	RIO BUENO, East, D. J., Sept. 21.
FRANCE, Auxerre, Vines, S., Sept. 27.	SAVANNA-LA-MAR, Hutchins, M., Sept. 30.
GOINGAMP, Bouhon, V. E., Sept. 23, 26, Oct. 13;	SPANISH TOWN, Phillippo, J. M., Sept. 8.
Granata, Sept. 23.	BAHAMAS—NASSAU, Davey, J., Sept.
MORLAIX, Jenkins, J., Oct. 9.	TRINIDAD—SAN FERNANDO, Gamble, W. H., Sept. 30.
PARIS, Robineau, M., Oct. 13.	

CORRECTION.—The bale of Clothing acknowledged in last month's HERALD as from Mrs. Croll, Highgate, was sent by the Ladies' Working Party, Union Chapel, Manchester.

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.