

THE MISSIONARY HERALD.

AN INDEPENDENT NATIVE CHURCH IN DELHI.

FROM the report of the present year, our readers will have learnt the efforts put forth for some time past by the Committee of the Society, to secure in India a Native Church, independent of its funds, and complete in all the offices of a Christian Church. The obstacles to success have been many. The chiefest of these have been the poverty of the converts, and the social persecution which a confession of Christianity involves. To lose caste, was in many instances to be deprived of the means of livelihood. Even in those cases in which the law protects a convert in his rights to personal freedom and to property, not unfrequently is he called to suffer the heaviest trials which hostile relations can inflict. Of this an interesting illustration appears in the present number of the *HERALD*, in the case of the Marwarri linendraper at Patna. Too often the result has been a state of humiliating dependence on the missionary, at once destructive of all idea of self-reliance, and a weakness of character injurious to the progress of the Gospel among the people.

Connected with the Society's Mission in Bengal and Northern India, there are about fifty-four Native Churches, only two of which have as yet attempted in any manner to run alone. It is with very great pleasure we can now inform our readers, that the four churches in Delhi have resolved on this course. The fact is communicated to us by our esteemed missionary, the Rev. James Smith, than in whose weighty words we cannot better communicate the history of this gratifying movement. Under date of Nov. 18th, he writes :—

“MY DEAR BROTHER,—

“I feel compelled to inform you of the important measure we are taking in Delhi. My first inclination was to say nothing until the plans and arrangements were accomplished facts; but knowing that some information is sure to reach you, I think it better to put you in possession of all that has been, and is being done. You are aware, that for years past I have held very strong views of the necessity of independence in our Native Churches

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and members. These views have deepened with every year of my residence in India, and if I have not put my views into practice earlier, it has been from a fear of being singular, and attempting an innovation that might fail in practice, and thus injure rather than serve the cause I wish to advance. I need not tell you that nearly all the Native Christians in Northern India are in some way or other dependent on the missionary for support. It follows that Christianity is an exotic, and has not thus far become an indigenous, self-multiplying plant. The fact of the missionary being paymaster to so large an extent, is sufficient to prove that there can be no really independent action on the part of the converts, and thus also it follows that every addition to the Christian Church is so much added to its burdens and helplessness. In this way our Native converts are morally and spiritually dwarfs; they cannot earn their bread, fight their own battles, or help on the progress of truth. For this state of things I blame no one. I know that, like myself, many brethren have mourned over it, and yet could not see the way to alter it.

“There is another fact connected with our missionary operations, that is often forgotten. We are sure to present Christianity in an Anglicized form and garb, and this it is that repels and disgusts the Native more than the fundamentals or essentials of the Gospel. A purely Native organization, freed from European dictation and aid, would necessarily adapt itself to the genius of the people, and avoid that which comes so directly in contact with Native social habits and modes of thought.

“These views have been urged on our Native Christians in Delhi continually, and all the care possible has been taken to keep the people in their own homes and at their own trades. Still we have gradually accumulated Native preachers and teachers; nor would I for a moment venture to say that they have not been useful. Our Native brethren have felt this state of things (with some exceptions) as much as it was possible for them to do, and meeting after meeting has been held during this year to discuss the matter in all its bearings. On Thursday, the 5th instant, a full meeting was held in the school-room at Kala Musjid; a hundred men, and most of them heads of families, attended. I was asked to take the chair, and in a speech that was necessarily long, I endeavoured to state the case as strongly as I could, appealing to their self-respect and manliness, as well as to the higher motives of Christianity, in order to move them to some action that should really be their own. Some noble speeches were made, and it did my heart good to hear so much right sentiment, though it was but in talk. After hours of talking and deliberation, with earnest prayer for guidance, about 80 put their names to a paper which is a sort of declaration of independence. Our fourteen agents give up all Mission pay from the 1st of January next. A committee of five was chosen to manage their affairs. A fund was also commenced by which they are to help each other, and there is, I trust, every reason to expect that a thoroughly independent Native Christian community will work its way and exert its influence in this great city, before another year passes away. Our Native brethren are determined to earn their living without Mission help, and still do the Lord's work. This movement has put new life into our Native brethren. They feel that they are something, and that responsibility attaches to them. In conclusion, let me ask you not to conclude that this a sudden whim. Some of the Committee will remember that views not very dissimilar to these were enunciated by

me in England ten years ago. In this matter I am prepared for much failure and many disappointments, as well as misrepresentations. My experience, judgment, conscience, fully and entirely approve of the plan, and I am persuaded it does but want faithfulness and God's blessing in the execution, and a new era in the history of the Delhi Mission will commence."

Writing three weeks later, Mr. Smith informs us that all was going on well. Already most of the converts had been provided for, and there had been no falling off in the attendance at the various services. The Church meeting, at which two candidates for baptism were examined in an admirable manner by the Church, was conducted in a way to approve itself to all. At present the united churches meet in the Mission Chapel, but it is probable that they will build a chapel for themselves. Mr. Smith has given over to them the charge of the three Native chapels and two schoolhouses, in which they will carry on the usual daily services and also keep them in repair.

The times are eminently calculated to try their faith, for there is every fear of a coming famine in the land. A number of the converts are about to enter into a contract 12 miles away, to help them through the time of distress. They take with them a Native preacher, will erect a tent, and have worship morning and evening, as well as on the Lord's-day.

In this most interesting movement, we are sure that Mr. Smith will enjoy the sympathy of all who are interested in the spread of Christ's kingdom in India, and that their ardent prayers will ascend to the throne of grace for its prosperity and success. To the Committee of the Society it has been a source of devout gratitude to God. They see in it an answer to their prayers, and a promise full of hope for the future. The following resolutions expressing their sentiments were passed at their quarterly meeting on the 13th January last. With them we conclude our notice of this most gratifying event:—

"Resolved—1. That this Committee have heard, with much thankfulness to God, the resolution of the Native Christians at Delhi, to relinquish all pecuniary connection with the Baptist Missionary Society, and to prosecute the work of evangelization, as God enables them, from their own independent resources; that they congratulate their brethren on this healthful and manly resolve, which they regard as a proof of their love to the Lord Jesus Christ, and as likely to be of great use to them in promoting the Lord's work, besides being an example of Christian devotedness to all the Native Christians in India.

"2. That this Committee offer to their beloved brother Mr. Smith their cordial thanks, for his earnest endeavours to infuse into the minds of the Native Christians of Delhi, a spirit of independence and self-sacrifice in the work of Christian evangelization, and their congratulations at the success which has attended his efforts."

NEW MISSIONARIES, AND WANT OF FUNDS.

BESIDES the deeply interesting movement at Delhi, other important questions received the attention of the Committee at their recent Quarterly Meeting. The first of these was the financial state of the Society. Nine months of the year have now elapsed, and in the result it is found, that while the expenditure has been considerably less than was anticipated, the receipts have not equalled expectation by at least a THOUSAND POUNDS. Presuming that the three months yet to come will bring in the *same* amount as last year, the expenditure being also the same, the present debt will therefore be increased by £1,000. It is not possible to say, until the accounts of the Auxiliaries are all rendered, *where* this deficiency has taken place; but it is obvious, that unless our friends bestir themselves, the income of the Society, even with a reduced expenditure, will fall short of the Society's needs.

Under such circumstances, it was a painful thing to the Committee to receive several offers of brethren for Missionary service, inasmuch as the state of the funds is such as to preclude the enlargement of the Missionary staff. Already the Missionary band has been much reduced, by death and return, during the last two years. Several of the stations in Bengal and the North West provinces of India, also in Ceylon, China, and Hayti, have vacancies, which the Committee have not deemed it right to fill. It is not for want of brethren ready to go. At the Quarterly Meeting, the offers of not fewer than five gentlemen were laid on the table; two of them from men already acquainted with the language of Hindustan. So far as at present known, all of them are suitable for the work; but the Committee cannot venture to send them forth, without some brighter prospect of their support, than the means at their command will at present justify.

We invite our friends to consider prayerfully and thoughtfully this state of things. Shall the Committee be delayed in the adoption of the plans they contemplate, and be checked in their desire to send the bread of life to the perishing? We would fain hope that in the last three months of the year, the Committee may not only recover the ground that has been lost, but, through the liberality of the Churches, be enabled to bid these brethren go forth on the errand they desire to carry to heathen lands.

PERSECUTION FOR RIGHTEOUSNESS' SAKE.

BY D. P. BROADWAY, OF PATNA.

It has rained all last night, which has made the streets very miry; therefore we can't go out to work this morning; so I shall employ the time in penning you a few lines.

I have given you a short account in my last letter of the baptism of Futteh Chund, the Marwarri linen-draper mentioned in my last report. I was obliged to administer the ordinance to him at Monghir, in consequence of the hostility of his friends provoked against him by his new religious views. It was his intention to have remained there until the existing dissatisfaction, which had increased greatly both at home and abroad by the step he had now taken, had subsided; but his second son's wife took advantage of his absence, and went off with his little daughter, about eight years of age, to Marwar. It will throw more light on the affair if I mention here that Futteh Chund is a widower, and his daughters-in-law keep his house; therefore the child was in their hands, which enabled them to remove her so easily. She was smuggled away amongst some women of the neighbourhood, who were travelling at the same time, and it was managed so carefully that her brothers did not miss her for some time after the party had left. They have, of course, done this with the view of putting her beyond the reach of her father's influence. Futteh Chund hastened over as soon as he received information of the occurrence, which was sent him by his sons without any delay; but the young woman had taken the precaution to travel by rail, and was more than thirty-six hours on her journey before he arrived, so it would have been impossible to have reached her by any effort to have the girl taken and brought back; however, he has informed her by letter that if she does not bring his daughter along with her when she returns to her husband, he will lay the transaction before Government. This is one of the many evils which the widow relation referred to in my former account has caused in the family. It is a painfully sad affair, and I hope he will not have to take harsh measures for the recovery of the child.

HIS CHARACTER.

We are quite satisfied with him, and so are our brethren at Monghir. He seems to be a very unassuming character, ever endeavouring to "hold fast the form of sound words which he has received in faith and love which is in Christ Jesus," and is likely to be useful in imparting the Gospel to his countrymen, for whose spiritual welfare he manifests great concern. I persuaded him to attend to his business as soon as he returned. He attempted it for some days, by helping his eldest son, but whenever he went to the shop people crowded it to such an extent the whole time, to see if any extraordinary change had taken place in his appearance, and to question him respecting his feelings in breaking caste and becoming a Christian, that nothing could be done, so he has been obliged to give up going there. It is necessary that I should state here, that he is the first of his caste, and also the first public character in this place who has embraced Christianity, which accounts for the singular conduct of the inhabitants alluded to above.

PERSECUTION.

I thought it would have worn off after the people had satisfied their curiosity in a few days, but it has not up to this time; in fact, it seems to be increasing. His brethren persecute him still, whenever they have an opportunity; but he receives their attacks meekly, and for every curse they give him he returns them a blessing, which plan will, no doubt, effect a change in his favour eventually, for it has been noticed that it confuses them, and makes them ashamed of their conduct. His daughters-in-law don't wish him to live in the house with them for fear of being discarded by their friends prematurely, and he also thinks it advisable not to wound their prejudices by forcing himself upon them, in case it might destroy the respect they have for Christianity; therefore he has taken a house in the Mission compound, where he intends to remain until affairs take a favourable turn. He spends his time just now in going about preaching. His addresses are very fair, and draws large audiences, which must do an immense amount of good; still it would be well if he could go on with his business as before, and devote some of his leisure time to that purpose, but it does not seem possible at present,

therefore no blame can be attributed to him on that score. I hear the income of his shop has been so considerably reduced through the intrigues of his heathen friends, that it is hardly enough to meet the wants of his family. His sons are making extraordinary efforts to keep the concern going as usual, and I hope they will rally from the difficulties placed in their way in the course of time. These are some of our trials. I feel very sad when I think of them.

THE SONS,

Futteh Chund has two sons, both holding favourable views of Christianity. Their names are Mungul Chund and Chevnarain. The eldest, Mungul Chund, is the one who is mentioned in my last report. He is a very steady, good youth, and intends to join the Church as soon as he finds out his wife's decision in the matter, *i.e.*, regarding herself. I think there will be much greater persecution exercised when he comes forward than there has been in his father's case. It will involve the safety of his wife's caste, as well as her position in the house. She will not be able to attend to affairs as usual, and although she may not say much about it, being disposed to take the same step herself by and by, still her relations are not likely to let the affair pass by quietly. They are sure to take up cudgels and try to cause a stir against us. It might seem strange that I should speak of persecution, and so forth, being carried on under the British rule. I admit that the people both respect and fear Government; yet still, in a city like this they can not only persecute converts, but easily put an end to missionaries too if they wish, without suffering in the least for the crime. I don't see anything great to hinder a lot of determined vile fellows from crowding round a missionary, tripping him off the preaching-stool, and smothering him to death while he is down, by creating a confusion, and then attributing the affair to accident. The authorities could do nothing in such a case. Many uncouth little things of this nature are done in the country which Government cannot control, but as long as the Lord is on our side we have nothing to fear. I shall do my best to induce the young men to be baptized here, publicly in the river just below the Killa Mission House, which is about the centre of the city, that it may be an encouragement to those who are convinced of the truth of Christianity and afraid to embrace it to follow the example.

THE EDUCATIONAL OPERATIONS OF THE JAMAICA BAPTIST UNION.*

At a time when the working of voluntary institutions and efforts in education and religion is so much talked about, it may be well to present our readers with an account of the voluntary educational operations of the Baptist Mission in this island. This mission had scarcely commenced when the teaching of the slaves and others was felt to be of the greatest importance. In 1817, the first regular day school was opened in Falmouth, and others began work about the same time, those in Spanish Town and Kingston included. Before 1840 the work had become so extensive that 45 schools were then in full operation. With the increase of means and opportunities schools under the missionaries multiplied yearly; and the field occupied has long included nearly every parish in the island, the parishes of Clarendon, St. Ann's, St. Catherine's, Trelawny, St. James and Hanover, being best supplied. In a brief statement it is not possible to estimate the importance of the efforts in the past of these schools. However, some of the best school premises in the island have been erected, and masters and mistresses pro-

* From *The Gleaner*.

cured from England have left indications of faithfulness not soon to be effaced. Large sums of money have been expended for schools, teachers, and books—the result of the deep interest in the social emancipation of the people of many in Great Britain and in our own land. From 1820 to the present time, not fewer than 60,000 children have passed through these schools.

At present the educational operations of the Baptist Union comprise—

1. Day Schools at every important station, now 107 schools.
2. A Day School Fund dispensed under certain rules and requirements, on attendance and examinations.
3. A Day School Board to co-operate with schools aided from the fund, and including a system of yearly inspection of schools.
4. A School Book Depository.
5. A Training Institution for Ministers and Teachers.
6. A Sunday School Committee superintending the schools generally.
7. Efforts in private Mission Families, in preparing assistant female teachers and others, and in diffusing books, &c.

With the exception of some individual day schools, these institutions are supported entirely by voluntary contributions.

As to the institution at Calabar, we can only state briefly, that it has been in operation since 1843. It embraces *Three Departments*:—

- 1st. For *Theological Students* designed to become pastors of Baptist Churches.
- 2nd. *Normal School Students*, who may be young men of *any denomination* of Evangelical Christians; and
- 3rd. *Lay Pupils*.

The number of students in the theological department varies from 4 to 7, and in the normal school from 6 to 13. In 1867 there were 6 in the former and 10 in the latter. Industrial occupation in the early morning is regularly attended to. There is also a day school, in which the normal students receive a practical training in the art of teaching, under the direction of the normal school tutor. There is an excellent library, possibly the largest in the island. A depository for the supply of school books and materials is also kept there. Upwards of 60 young men have been admitted to the advantages of the institution. This very valuable educational establishment is supported entirely by voluntary contributions, and is deserving of the cordial and liberal aid of all who desire to see the spiritual and educational interest of the inhabitants of this island promoted.

The Sabbath schools are 66 in number, and contain 767 teachers, and 7,966 scholars. Statistics of these schools are submitted yearly to a secretary.

MISSION WORK IN THE CAMEROONS.

The following extracts from two recent letters from the Rev. R. Smith, present in a vivid manner the difficulties and trials, with the successes, of missionary work among the uncivilized people of the western coast of Africa.

“This has been a month of rain—thorough tropical rain. Day and night it has been descending in torrents; at times confining us to our homes for days. The weather is exceedingly depressing and the country is in a very sad state; no drainage, but swamps and pools of water everywhere; these are left to soak into the earth or to be dried up by the burning rays of the sun.

“A few days since the old meeting-room in this town was beaten down by the heavy wind and rain. It was much decayed and eaten by the white ants. What was good I have had secured for repairs at this station.

“It has been very cheering to us to observe a growing improvement in the attendance, both at the public services and the school. It is but seldom I have to stop and call any person to order during the service, but sometimes it happens so. A few Sabbaths since we had just commenced our afternoon service when a man

came in with a pair of large spectacles on ; he looked very ludicrous, because a black man is scarcely ever seen wearing them in these parts. Several of the congregation commenced laughing ; I requested the man to put them away, he instantly complied with my request, and has not repeated the foolishness since. But, notwithstanding these things, both men, women and children pay much attention. I hope to have the pleasure of baptizing three persons from the inquirers' class next Lord's-day ; one is a youth I have had under my care for several years. Several times he has been threatened with severe punishment by his adopted father, but by God's help, the youth has stood firm. He gives promise of usefulness in the Mission. May the Lord bless the lad ! Oh, how great is our need of a few pious young men, to help us carry on the work of the Lord in and around Dualla ! One of the young women is the wife of one of our members. For two years the husband has been praying for his wife, and now his prayer is answered. I have not a more promising female in the class. It is so pleasing to see husband, wife, and children all clothed and constant in their attendance on the means of grace. The parents and friends of the woman have turned themselves against her ; but what of that, if she enjoys the company of the Saviour ! It was only recently I heard that when the husband was a Christian the townspeople *three times* attempted to burn his house and did not succeed, and therefore resolved to pull it down, and one of the most prominent men in that work is now a convert and member with us. The other female is one of several wives of a man living in the town, and who has made no objection to his wife becoming a Christian. Truly the Lord is with us and interposes on our behalf.

"I have suffered much from a desperate thief ; twice has my salt-meat cask been emptied, leaving me without, both for myself and house children. I have several times loaded my gun, but I should fear to fire, even if I saw the fellow, unless my life was endangered ; he has attempted several persons' lives, and nearly everybody is afraid of him. King Bell has given permission to any person to shoot the man ; but that is very sad. I should most certainly like to capture the fellow, he outmatches all watchmen.

A JOURNEY.

"I started on a journey to Wuri, taking with me J. Wilson. I had purposed leaving him there to itinerate among the people for a few weeks, and, if practicable, to commence a station at that important place. We stayed at a number of villages and preached the Gospel to the people. At some of the places they listened attentively, while at others some of the more powerful men refused to allow the people to stand and listen. On the morning of the second day we came upon a large number of men buying and selling. I thought it would be a good opportunity to make known God's love, but their shouting and confusion was so great that it seemed useless to try and speak to them. Some were exceedingly anxious that we should purchase their dogs, which were offered for 5s. each, and in good condition ; but, not having fallen into such a heathenish state, I declined purchasing their dog-beef. My rowers, being Christian men, had risen above that practice too.

"An elderly female has been attending our services very regularly of late, and, notwithstanding there was much darkness and foolishness with her, she has given us hope of a change of heart ; a few days since she was taken ill and died, and those of our people who were with her say she died a happy death. While I write the townspeople are practising their country foolishness over her death. I thank God for this case, notwithstanding she was saved as by fire.

MISSIONS IN CHINA.

The Foreign Office has issued the annual series of commercial reports from her Britannic Majesty's consuls in China. Among these is one from Mr. Chaloner

Alabaster, Acting Vice-Consul at Chee-foo, and he takes occasion in his report this year to notice the missionary operations in his district. He states that two English societies—the London Missionary Society and the Baptist Missionary Society—are represented, each of them, by an energetic minister at work in the district. He says that these missionaries live away from the town in villages. In its neighbourhood they are not only unmolested, but have, by their moderation, piety, and charity, obtained considerable influence. “The Mandarins,” says the Vice-Consul, “feel no jealousy of their progress, as they make no attempts to interpose between the converts and their natural authorities. The literati feel no apprehension, as they do not direct their efforts against the traditions handed down by the sages and scholars of antiquity; and the common people look up to them with feelings of gratitude for the assistance always readily extended in times of sickness or distress.” The Vice-Consul adds:—“I do not think that the progress of a religion is fairly shown by tables giving the number of nominal Christians, but I am convinced that the Mission work is advancing, as I hear on all sides good reports of the English missionaries. Their schools are filled, and the attendance at the chapels each Sunday appears larger than on that preceding; and so long as they continue devoting their efforts to making their listeners Christians, and not members of religious organizations, I have little doubt that their labours will continue as successful as they have been heretofore.” Roman Catholicism is putting forth every energy to gain control in China. It is known that the Chinese Government has restored to the Jesuits vast amounts of property which were confiscated 200 years ago. The whole empire has been divided into twenty-four Catholic missions, governed by nineteen bishops and five prefects apostolic, of Italian, French, Spanish, and Belgian nationalities. Each bishop has under him not less than four European missionaries, and some of them have upwards of twenty. Each Mission is subdivided into districts, according to the number of European missionaries. The number of Native Christians varies from 2,000 up to 10,000 in each Mission. Twenty-four colleges are maintained, in which natives are taught Latin, philosophy, and theology. Numerous schools and orphanages are also established. The most important college is kept by Germans and Italians near Shanghai, and has three hundred pupils, who are taught trades, painting, drawing, and Chinese literature; and some are sent to Peking to take the degrees. Several printing establishments are in operation, under the direction of missionaries, and works on mathematics and theology are published. Several parts of the Bible have been translated into Chinese, and printed; but always with explanatory notes, and with a dictionary in Latin and Mandarin. The Sisters of Charity have eight establishments, situated at or near to various important centres. In Canton, a cathedral is rapidly approaching completion, which for architectural finish and magnificent proportions will be unrivalled in the empire, and compare favourably with almost any similar structure in the West.

VERNACULAR EDUCATION IN BENGAL.

We have just received a paper on Vernacular Education in Bengal, dated “Calcutta, September 8th, 1868.” It is issued by the Missionary Conference of Calcutta, and is signed, including six of our own brethren, by twenty-four Ministers or Missionaries. It reveals a state of education and morals not creditable to England after the occupation of the country for more than one hundred years.

“The work to be done is of enormous magnitude. The need is most urgent. The great mass of the people in Bengal is sunk in a condition of almost brutish ignorance. The proportion of the population receiving education in all Government and aided schools, is only one in three hundred and twenty-eight. It is true there are Native schools; and at first sight the existence and number of these

might seem a fact of no small importance. But probably, when they are taken into account, it will be found that *not more than half a million of children are receiving any kind of instruction, out of a population of fully forty millions.* It cannot be safely calculated that more than four per cent. of the population can read with any intelligence.

This deplorable destitution of mental and moral training has an important relation to crime. So long ago as 1809, the matter was thus referred to by Mr. Dowdson, Secretary to the Bengal Government, in a Report on the Police:—"I am sensible that a great deal must be done to eradicate the *seeds* of these crimes. The real source of the evil lies in the corrupt morals of the people. Under these circumstances, the best laws can only have a partial operation. If we would apply a lasting remedy to the evil, we must adopt means of instruction for the different classes of the community." (Fifth Report on East Indian Affairs, Appendix 12.) Sir Frederick Halliday, when Lieutenant-Governor of Bengal, in a minute on Police and Criminal Justice, used the following true and weighty words:—"While the mass of the people remain in their present state of ignorance and debasement, all laws and all systems must be comparatively useless and vain. Above all things that can be done by us for this people, is their gradual intellectual and moral advancement through the slow but certain means of a widely spread popular system of vernacular education."

It is true that no system of merely secular education can cure such deep-seated evils; but, even in Government schools, moral instruction is, or might be, imparted, and could not be without some good results.

Education is necessary to protect the people from oppression. In the important matter of his accounts, the uneducated ryot is utterly defenceless. Detection of forged documents by him is impossible. An ignorant people fall an easy prey to corrupt underlings of the zemindars and the courts, who are always eager for bribes. Moreover, if the people speak truly, even the police and petty officers of Government greatly tyrannize over them.

It is right to state in this connexion that the condition of the Bengali is one of extreme depression; and is such that it can hardly be otherwise. As compared with that of the peasantry in other parts of India, his position is altogether peculiar—in many cases, approaching to serfdom. It is with difficulty he procures at any time the necessaries of life; and his chronic poverty is aggravated by the recurrence from time to time of such calamities as hurricanes, droughts, inundations, and epidemics among men and cattle. Though not naturally destitute of acuteness, he is generally crushed and spiritless under the accumulated evils of his position. Mere education would not remove these; but it would to some extent mitigate them, and it would contribute to that energy and force of character, the want of which is now so deplorable.

Education is necessary for political reasons. The most absurd reports may be spread—indeed, are spread, the most groundless alarms may be raised, so long as the people continue in their present state of darkness. Public order rests upon a slumbering volcano.

A desire for elementary instruction has long characterised certain classes of the people. The existence of about thirty-three thousand indigenous schools, miserable as they are, is an evidence of this. Another evidence of the same thing is the successful commencement of night schools for the working classes in some of the country districts.

At the same time, it would be unreasonable to expect that the best contrived system of education will speedily call forth a very large attendance of the masses. The rush of the higher and middle classes to English is dependent mainly on the belief that English is "the language of good appointments." The attendance, especially of the agricultural population, may perhaps be partial and irregular, until they gradually see some tangible benefits resulting from the elementary schools. But education should be put within the reach of all; and the desire for it will grow. Its growth would be materially quickened by a faithful carrying

out, on the part of Government, of the principle thus expressed by the Secretary of State, in the dispatch of 1859:—

“It has long been the object of the several Governments to raise the qualifications of the public servants even in the lowest appointments; and by recent orders, no person can, without a special report from the appointing officer, be admitted into the service of Government on a salary exceeding six rupees *per mensem*, who is destitute of elementary education.”

There is an impression in some quarters that education naturally and easily descends, “filters downward,” as it has been expressed, from the higher to the lower classes. But all history proves that there may long exist a cultured class in juxtaposition with an illiterate or even barbarous class. It is vain to hope for the illumination of the masses of Bengal, unless special efforts are made on their behalf. If even in some parts of England, notwithstanding her ancient system of universities, colleges, and schools, education has not yet “filtered downwards to the masses,” what can be expected in India, with its stupendous system of caste, partitioning off society into *strata* that never intermingle?

The progress that has been made in other parts of India, in the extension of popular education, is a strong argument for similar efforts in Bengal. Even-handed justice must be shown to all. Why should not the poor ryot of Bengal fully share in the benefits of education?

It is an important fact regarding the present educational system, that a very large proportion of the funds devoted to its support is drawn from the imperial revenues, to which the Bengal ryot contributes his share. With what show of justice can we withhold the *necessaries* of intellectual life from the many, while we compel them to contribute to the intellectual *luxuries* of the few?

It seems unnecessary to adduce more reasons for the extension of popular education. But an objection that weighs with some may be noticed. It is contended that the people will be unfitted for their position in life, if they are educated. But the experience of many European countries and the United States of America, in which education is felt to be a State necessity, and made compulsory even on the lowest, is a sufficient refutation of the objection now referred to.

The question of the manner in which the expense of an efficient system of popular education can be provided for is confessedly not easy. Probably no method can be proposed against which strong objections will not be raised. But it is unnecessary to enter on any discussion of the question, inasmuch as His Excellency the Governor-General has stated, in his clear and decisive Minute of the 25th of April last, that the necessary funds are to be raised by a cess upon the land.”

MOVEMENTS IN DINAGEPORE.

From the following extract of a letter from our highly valued brother, the Rev. Jno. Page, it will be seen that he is again busily employed in the work he so much loves. It is cause for gratitude to God that his health is so far restored as to enable him thus energetically to renew his labours.

“I have been wandering about the whole month. Hastening down from Darjeeling I met Paul, of Dinagepore, and went to the mela of Alookhari, in the north of that district. There we preached in several large markets. Next we went to Sadhamahal. Here I commenced a Bengali school. Ten Christian children attend, and many more Hindoos and Mahommedans. The teacher is a Hindoo, but he was a long time in one of Mr. Smylie's schools. Paul, I have engaged to be my companion in preaching. He is very zealous and active. We are putting up a school-house, which will do for a chapel also, at Sadhamahal. From Sadhamahal we came on to Dinagepore. The members of the Church were still disunited. They had no regular teacher. The Lord's Supper had been neglected for more than three years. I got the members together. At my suggestion they chose Peter as their pastor, Lazarus and Mark promising to help in the *preaching* part. We had the Lord's Supper last Sunday, and I hope all was set aright *so as to work*

aright. I am now working in the markets in Rungpore, and hope to preach to many thousands ere I go back to the hills."

SAFETY OF MRS. BAUMANN.

It is with great relief and thankfulness to God, that we have received the following extract from a letter addressed to a friend in this country, by the Rev. J. Bird, Wesleyan Missionary of Port-au-Prince, Hayti.

"You will doubtless rejoice to hear that dear Mrs. Baumann is alive and well; we had this news through the American Consul, who resides at Cape Haytien."

Though the sentence is brief, it is very satisfactory. We may add here, that ill-health has compelled the Rev. W. H. Webley to leave his post, and he is now on his way to England, viâ Kingston. He has been very ill, being confined to his bed for three weeks, hovering between life and death. He is better, but not so much as to remove all anxiety. We trust he may be permitted to arrive safely. More than twenty-five years of arduous service, has sorely tried his naturally vigorous constitution.

HOME PROCEEDINGS.

The Rev. J. Parsons has represented the Society in Swansea, Merthyr, and the neighbourhood, the Rev. George Kerry, Hemel Hempstead, Huntingdon, Ramsey, &c., and Shrivensham, and Dr. Underhill, Maidstone, during the past month. We have not heard of other meetings save these. But in February and March they will be very numerous: and we again request our brethren to avail themselves, as far as possible, of local help, as we have so little at our disposal here.

A very interesting conference of pastors and deacons of the churches in the Kent and Sussex Association, was held at Kennington, at the house of Mr. Pledge, near Ashford, on the 21st ult., on the general condition of the Mission. Many letters were read from friends who were prevented, by engagements, from attending. The foreign work, home management, Church and school organization, and kindred topics were freely discussed, and the following resolutions were passed unanimously:—

1. "That this Conference, having heard the statements of the Rev. F. Trestrail on the present position and prospects of the Baptist Missionary Society, and the necessity of augmenting its income in order to sustain and extend its operations, especially in India and China, begs to express its deep sympathy with the Committee, and pledges itself to use its influence to further its objects in the Kent and Sussex Association, by increased contributions, and more complete organization of the churches."

2. "This Conference expresses regret that several extensive districts of country are not represented on the Committee of the Baptist Missionary Society, and would respectfully urge upon the Committee the importance, if possible, of adopting some plan likely to secure this desirable object."

3. "That this Conference tenders its thanks to the Rev. F. Trestrail for the full and detailed account he has given of the operations of the Baptist Missionary Society. The brethren assembled regard such meetings as this as being eminently calculated to promote a cordial feeling between the churches and the Society, and the friendly and informal conversation which has been held between them and Mr. Trestrail, they believe, can only result in good. They beg to assure Mr. Trestrail of their strong regard for him personally, and they earnestly wish both him and his colleague great success in their work."

4. "That the best thanks of this Conference be presented to Mr. Pledge for his kindness in generously entertaining the brethren on the present occasion."

B. C. ETHEREDGE, Chairman.

A. W. HERITAGE, } Secretaries.
Wm. BARKER, }

POST-OFFICE ORDERS.

Several of our friends, in their desire to save trouble, get their orders made payable to the office *nearest* John Street. This occasions great inconvenience in collecting. If all orders are made payable at the *General Post Office*, this inconvenience will be obviated. We shall be much obliged if our friends will kindly remember this.

NOMINATION OF COMMITTEE.

As our anniversaries are approaching, we beg to call particular attention to the nomination of gentlemen eligible to serve on the Committee. It is very important that no one should be nominated who is not *known* to be willing to serve, if elected. A member of the Society may nominate any number of gentlemen. The balloting list is made up of the names sent in, and they must be in the hands of the Secretaries on or before the 31st of March. No name can be placed on the list after that day.

FUNDS.

We again most respectfully, but earnestly, request the officers of the various auxiliaries to remit, without delay, whatever funds they may have in hand. We are sorry to appear unduly pressing in this matter, but *necessity* compels us.

MISSIONARY SCENES.

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

CONTRIBUTIONS

From December 19th, 1868, to January 18th, 1869.

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.			
Barlow, Mr. F.	1	1	0	Morley, Miss F., Tuxford,							
Barlow, Mr. G.	1	1	0	Special	1	0	0	Colney Hatch, for W & O	1	7	6
Billbrough, Mr. W. H.,				R. W.	100	0	0	Deptford, Octavius Street,			
Upton Farm, near And-				Wood, Mr. F. J., LL.D.	50	0	0	for W & O	1	0	0
dover	1	0	0	By Mrs. Beal, for Rev. W. H.				Drummond Road, Bar-			
Chandler, Mr. John	2	10	0	Webley, Jacmel, Hayti:				mondsey, for W & O	2	0	0
Madonald, Mr. W.	0	10	6	Friends	1	12	6	Golden Lane, Sun.-schl.,			
Morley, Miss F., Tuxford	1	0	0	Job, Mr., Truro	1	0	0	by Y. M. M. A.	2	7	6
Pitt, Mr. G., Winkfield,				Job, Mrs., do.	0	10	0	Hackney, Grove Street,			
Bracknell, Berks	2	2	0					for W & O	1	17	6
Shoobridge, Rev. S., Brix-	2	2	0					Hackney Road, Provi-			
ton	2	2	0					dence Chapel	4	5	0
								Do. Shalom Chapel,			
								Sunday-school, by			
								Y. M. M. A.	3	4	0
								Hammer-smith, on acct.	31	6	7
								Hawley Road, for W & O	4	10	0
								John Street, for China	3	0	0
								Kingsgate Street, for W			
								& O	3	0	0
								Notting Hill, Noriand			
								Chapel, for W & O	1	10	0
								Regent's Park	7	19	6
								Do., for W & O	13	14	4
								Spencer Place, Sunday-			
								school, by Y. M. M. A.	5	0	0
								Stockwell, Sunday-schl.	0	17	5
								Trinity Chapel, John St.			
								Edgware Road, Sunday-			
								school	3	15	0

DONATIONS.

A Friend, "A Thank Offering," Borough-bridge, by Rev. S. G. Green, B.A., Rawdon	2	0	0
Bible Translation Society, for I.	500	0	0
C. R.	1	1	0
Evans, Mr. Edward, Thorneloe House, per Rev. H. E. Von Sturmer, Worcester	100	0	0
Hoby, Rev. J., D.D.	10	10	0
Do., for Serampore Buildings	5	5	0

LEGACY.

Butcher, the late Mr. Jeremiah, of Norwich, by Mr. F. Fox	45	0	0
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LONDON AND MIDDLESEX.

Albany Road, Camberwell, Sunday-school	1	0	0
Alfred Place, Old Kent Road, for W & O	0	17	0
Arlington, Sunday-schl., by Y. M. M. A.	0	4	0
Arthur Street, Camberwell Gate, Pastor's Bible Class	5	2	3
Bloomsbury, on account	65	0	10
Do., for China	1	1	0
Camberwell, Denmark Place, on account	10	10	0
Do., for W & O	8	9	0

£ s. d.		£ s. d.		£ s. d.	
Walthamstow, Wood St., for W & O	8 0 5	DERBYSHIRE.		Milford.....	1 12 0
Walworth Road.....	27 15 0	Birches Lane, South Wingfield, for W & O	0 6 6	Sway.....	0 16 0
Do., for <i>Delhi</i>	3 15 0				31 10 2
BEDFORDSHIRE.		DEVONSHIRE.		Less previously ac- knowledged	20 0 0
Cranfield.....	0 10 0	Appledore, for W & O ...	0 14 2		11 10 2
Sandy, for W & O.....	0 11 8	Barnstaple, Boutport St., for W & O	1 7 6	Portsmonth, Portsea, and Gosport Auxiliary:	
Shefford	3 1 4	Bovey Tracey.....	6 18 3	Kent Street.....	32 5 9
Shefford	3 1 4	Bradninch, for W & O ...	0 15 0	Do., for <i>Rev. J. Smith's</i> <i>N P, Delhi</i>	12 0 0
Do., for W & O	0 10 0	Budleigh Salterton, for W & O	1 0 0	St. Paul's Square	30 11 5
		Cullompton, for W & O ..	0 10 0	Do., Marie la bonne Sunday-school	26 0 0
BERKSHIRE.		Devonport, Hope Chapel, for W & O	2 15 0	Sonthsea, Ebenezer Ch. ...	9 4 0
Abingdon.....	26 7 7	Exeter, Bartholomew St.	6 0 9	Landport, Lake Rd. Ch. ...	17 11 9
Blackwater, for W & O...	1 10 0	Do., South Street	10 0 0	Do., for T.....	0 16 4
Reading, West St. Hall...	4 5 5	Honiton	4 1 4	Do., Herbert Street ...	6 13 4
Do., for W & O	1 4 10	Kingskerswell.....	0 13 6	Park View Chapel	0 12 6
Wallingford.....	48 7 1	Do., for W & O	0 4 6	Gosport	13 15 10
Do., Warborough	0 16 3	Lifton, for W & O	0 4 6		149 10 11
Do., Roke & Benson	1 7 3	Newton Abbot, East St.	7 10 0	Less expenses and amount acknow- ledged before	147 3 6
Do., for <i>China</i>	1 10 6	Paignton	1 5 0		2 7 5
		Plymouth, George Street, Weekly Offering	15 17 0	Southampton Union of Baptist Churches ...	65 9 4
BUCKINGHAMSHIRE.		Tawstock, for W & O ...	0 5 0	Do., for <i>N P, Ram</i> <i>Canto, Dacca</i>	9 0 0
Gold Hill, for W & O.....	1 0 0	Teignmouth	4 15 0	Do., Carlton Chapel, for W & O	2 10 8
Gt. Brickhill, for W & O	1 10 0	Torquay	70 2 3		
High Wycombe, for W & O	2 4 0	Do., for W & O	4 0 0		
Iringhoe, for W & O.....	0 10 0	Do., for <i>N P</i>	7 19 5		
Stoney Stratford, for W & O	0 12 0	DORSETSHIRE.		HEREFORDSHIRE.	
Swanbourne, for W & O	0 2 8	Dorchester, for W & O...	1 5 0	Garway, for W & O.....	0 9 0
Wraysbury, for W & O	0 18 0	Poole.....	13 18 6	Hereford, for W & O.....	1 12 6
				Ledbury	6 5 0
CAMBRIDGESHIRE.		DURHAM.			
Cambridge, on account...	61 12 8	Sunderland.....	8 10 0	HERTFORDSHIRE.	
Do., St. Andrew's St., for W & O	6 7 2	West Hartlepool.....	4 17 0	Buntingford, for <i>N P</i> ...	0 10 0
Carlton	6 17 5	Wolsingham	3 4 0	Hitchin, for W & O	5 11 0
Cottingham, Old Baptist Chapel, for W & O	1 10 0	ESSEX.		New Mill, for W & O ...	2 9 7
Gt. Shelford.....	4 7 6	Barking, Queen's Road, Sunday-school	1 0 0	HUNTINGDONSHIRE.	
Do., for W & O	1 5 0	Burnham, for W & O ...	0 16 0	Godmanchester, for W & O	0 10 0
Over	2 1 10	Loughton, for W & O ...	4 0 0	Offord	0 8 3
Waterbeach, for W & O	0 7 6	Romford, Salem Chapel, for W & O	1 0 0		
	84 9 1	GLOUCESTERSHIRE.		KENT.	
Less Expenses.....	0 5 6	Cheltenham, Salem Chapel, for W & O	7 0 0	Forest Hill.....	4 1 4
	84 3 7	Chipping Sodbury.....	5 13 0	Deal, for W & O.....	1 10 0
		Gosington, Slymbridge, for W & O	0 5 0	Woolwich, Queen Street	0 12 0
NORTH-EAST CAMBRIDGESHIRE.		Do., for <i>N P</i>	0 13 6		
Barton Mills and Milden- hall	11 11 11	Sydbrook, for W & O ...	0 7 6	LANCASHIRE.	
Burwell	8 2 0	Tetbury, for W & O	0 3 0	Bacup, Irwell Terrace, for W & O	1 6 8
Do. for W & O	1 2 1	Thornbury, for W & O ...	0 10 0	Doals, for W & O	0 7 0
Isleham	8 4 10	HAMPSHIRE.		Darwen, for W & O	2 0 0
Soham	10 2 3	Ashley	1 3 0	Do., for <i>N P</i>	1 11 1
West Row	1 5 0	Beaulieu Rails	4 3 2	Lancaster, for W & O ...	0 17 2
	40 8 1	Blackfield.....	1 12 10	Liverpool, Soho Street, for W & O	1 0 0
Less Expenses.....	1 5 0	Blackfield Common	1 2 7	Do., Walnut Street, Sunday-school	1 7 0
	39 3 1	Freshwater, Isle of Wight, for W & O	0 7 3	Manchester, on account	100 0 0
CHESHIRE.		Lymington	13 7 10	Mill Hill, for W & O.....	6 0 0
Congleton, for W & O ...	0 2 9	Niton, Isle of Wight.....	7 5 0	Oldham, Manchester St., for W & O	1 1 1
Stockport	0 15 8			Padilham, for W & O.....	1 1 0
Do., for W & O	1 5 0				
CORNWALL.					
Grampond.....	2 2 0				
Kedruth	13 7 10				
Do., for W & O	0 10 0				

	£ s. d.		£ s. d.		£ s. d.
Preston, Fishergate St., for W & O	2 7 8	RUTLANDSHIRE.		YORKSHIRE.	
Do., Polo Street, for W & O	0 4 0	Oakham, for W & O	1 0 0	Bradford, Zion Chapel, for W & O	7 14 4
Rochdale, West Street, for W & O	4 10 0	SHROPSHIRE.		Do., Juvenile Society, for Rev. Q. W. Thom- son	19 0 0
LEICESTERSHIRE.		Madeley, for W & O	0 5 5	Eramley	10 0 0
Blaby, for W & O	0 15 6	Shrewsbury	0 10 0	Brearley, Luddenden Foot, for W & O	0 15 0
Leicester, Victoria Road	3 10 0	Do., Claremont Street	3 10 4	Crenhope, for W & O	0 5 0
Do., Thorpe Street, for W & O	0 10 0	Do., Wyle Cop	2 6 2	Farsley, for W & O	2 5 0
Queenborough, for W & O	0 5 6	Do., St. John's Hill, for W & O	1 11 0	Filey	0 10 0
Sheepshead, for W & O ...	0 17 6	Wem, for W & O	0 10 0	Halifax, Pellon Lane	35 3 7
LINCOLNSHIRE.		SOMERSETSHIRE.		Do., for W & O	1 10 0
Grantham, for W & O	0 10 0	Bath	26 0 0	Hebden Bridge	0 10 0
Grimsby, for W & O	1 0 0	Keynsham, for W & O ...	1 5 0	Horsforth	6 1 7
NORFOLK.		Montacute, for W & O ...	1 0 0	Do., for W & O	1 0 0
Norfolk, on account, by Mr. J. J. Colman, Treasurer	15 10 7	Stogumber, for W & O ...	0 11 6	Hull, South Street, for W & O	0 6 0
Aylsham, for W & O	0 10 0	Taunton, Silver Street, for W & O	3 0 0	Keighley, for W & O	0 12 0
Buxton, for W & O	0 16 7	Yeovil, for W & O	3 0 0	Leeds, for Rev. W. Teall's School, Jamaica	5 6 4
Gt. Ellingham, for W & O	0 10 8	STAFFORDSHIRE.		Do., South Parade	66 4 11
Norwich, Society of Uni- ted Collections	35 13 10	Coseley, Providence Chap- pel, for W & O	1 0 0	Lineholme, for W & O ...	0 8 6
Do., St. Mary's, for W & O	16 6 1	Hanley, for W & O	0 19 8	Long Preston, for W & O	0 10 0
Do., St. Clement's, for W & O	2 18 3	Tamworth, for W & O ...	0 10 0	Middlesboro', Bridge St. West, for W & O ...	0 10 0
Do., Gildencroft, for W & O	1 0 0	Do., for China	2 10 0	Do., Albert Street, for W & O	0 18 0
Stallham, for W & O	1 11 2	Wolverhampton, Water- loo Road	2 10 1	Mirfield	7 3 0
Worstead, for W & O	1 15 0	Do., for W & O	1 10 0	Rishworth	1 18 6
Do., for Rev. J. J. Fuller's School, Camerons ...	1 9 1	SUFFOLK.		Do., for N.P.	1 8 0
Yarmouth, Old Baptist Chapel, for W & O	1 8 6	Suffolk, on account, by Mr. S. H. Cowell, Treas- urer	70 0 0	Salterferth, for W & O ...	1 0 0
Do., St. George's Denes, for W & O	2 5 0	Bury St. Edmunds, for W & O	2 8 0	Sutton-in-Craven	20 12 8
NORTHAMPTONSHIRE.		Eye, for W & O	1 2 0	Do., for W & O	1 0 0
Blisworth, for W & O ...	0 17 2	Rattlesden, for W & O ...	1 0 0	York, for W & O	1 0 0
Bugbrook, for W & O ...	0 14 0	Somerleyton	16 1 3	NORTH WALES.	
Bythorne, for W & O ...	0 8 9	Do., for W & O	1 0 0	DENBIGHSHIRE.	
Earls Barton, for W & O	0 11 6	Sutton, near Woodbridge, for W & O	0 2 6	Llangollen, English Church, for W & O	0 7 4
Hackleton, for W & O ...	0 10 0	SUREY.		Llanrhaidr	1 1 0
Northampton	5 0 0	Upper Norwood, for W & O	12 8 6	Wrexham, Chester Street, for W & O	1 10 0
Do., College Street, for W & O	7 10 0	SUSSEX.		SOUTH WALES.	
Northampton, Princess Street, for W & O	1 5 0	Brighton, Bond Street	21 9 4	GLAMORGANSHIRE.	
Pattishall, for W & O	0 10 0	Do., do., for W & O ...	1 0 0	Canton, Hope Chapel, Sunday-school	2 0 4
Ringstead, for W & O ...	1 2 0	Forest Row, for W & O ...	0 7 3	Do., for W & O	1 8 8
Thrapston, for W & O ...	0 10 0	WARWICKSHIRE.		Cardiff, Tredegarville ...	23 18 11
West Haddon, Sunday- school, for N.P.	0 16 6	Coventry, St. Michael's, for W & O	1 7 6	Do., for W & O	2 2 0
Weston-by-Weedon, for W & O	0 12 0	Henley-in-Arden, for W & O	0 10 0	Merthyr Tydfil, High St. ...	1 1 0
Wollaston, for W & O ...	0 8 6	Kingsheath	3 9 7	Swansea, Mount Pleasant, for W & O	2 5 0
Woodford, for W & O ...	0 9 0	WILTSHIRE.		MONMOUTHSHIRE.	
NORTHUMBERLAND.		Bradford-on-Avon, Zion Chapel, for W & O ...	1 0 0	Glascod, for W & O ...	0 15 0
Newcastle, Marlborough Crecent, for W & O	1 4 4	Chippenham, for W & O ...	1 12 4	Raglan, for W & O	0 10 5
NOTTINGHAMSHIRE.		Corsham, for W & O	0 5 0	PEMBROKESHIRE.	
Collingham, for W & O ...	0 15 3	Damerham	1 7 0	Fynnon	10 16 4
Southwell, for W & O ...	0 10 8	Downton	48 3 6	Narberth	20 4 2
OXFORDSHIRE.		Ridge, for W & O	0 5 0	Pembroke Dock, Bethany Chapel	11 0 9
Banbury, for W & O	1 0 0	Rockbourne	0 10 0	Do., Bush Street, Bethel Chapel	0 16 0
Chipping Norton, for W & O	3 6 0	Trowbridge, for W & O ...	3 0 0	SCOTLAND.	
Thame	2 0 0	Westbury Leigh, for W & O	1 0 0	Carnaveron Alford	2 0 0
Woodstock, for W & O ...	0 15 6	WORCESTERSHIRE.		Hawick, for N.P.	0 6 8
		Pershore	1 0 0		
		Do., for W & O	1 10 0		
		Worcester, for W & O ...	2 0 0		

JAMAICA SPECIAL FUND.

Rev. J. Hoby, D.D. 5 5 0

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

IN CONNECTION WITH THE BAPTIST MISSIONARY SOCIETY.

LADY PETO, TREASURER.

By Mrs. A. Angus Croll, Hon. Sec.		Miss Anstie, Devizes	13	0	0
C. Nicholson, Esq.	0	10	0	Mrs. Munns, Wokingham—	
Sir John Thwaites, Kt.	1	1	0	Subscriptions and Donations	6
Miss Sykes, Cottingham, near Hull	2	6	0	Rev. Jas. Hoby, D.D.	4
					0

ACKNOWLEDGMENTS.

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

Sunday School Union, for a Parcel of Books, for <i>Rev. J. Clark, Brown's Town, Jamaica.</i>	Sunday School, Westbourne Grove Chapel, per Mr. Rabbeth, for a Parcel of Clothing for <i>Rev. R.</i> <i>Smith, Cameroons.</i>
Ladies' Working Party, Westbourne Grove Chapel, per Miss Dunbar, for a Box of Fancy Articles for <i>Calcutta Zenana Mission.</i>	

FOREIGN LETTERS RECEIVED.

AFRICA—CAMEROONS, Fuller, J. J., Nov. 27; Saker, A., Nov. 10, 27; Smith, R., Nov. 6, 10, 28. SIERRA LEONE, Weeks, G. S., Dec. 27.	GUINGAMP, Bouhon, J. E., Jan. 7. MORLAIX, Jenkins, J., Jan. 12. NORWAY, KRAGEBOE, Hubert G., Dec. 11. SWITZERLAND, LAUSANNE, Vulliez, A., Dec. 14.
AMERICA— OHIO, Carter, C., Nov. 10.	WEST INDIES— BAHAMAS—Inagua, Littlewood, W., Oct. 27. HAYTI—Jacmel, Webley, W. H., Nov. 8, 24; Puerto Plate, Murphy F., Oct. 20.
ASIA— CEYLON, Colombo, Waldock, F. D., Nov. 7.	JAMAICA— ANNOTTA BAY, Jones, S., Dec. 7. BLACK RIVER, Holt, S. W., Nov. 6. BROWN'S TOWN, Clark, J., Dec. 8. FALMOUTH, Henderson, G. R., Oct. 28; King- don, J., Dec. 7. GURNEY'S MOUNT, Randall, C. E., Dec. 5. MONTEGO BAY, Dendy, W., Nov. 3; Hender- son, J. E., Nov. 7; Lea, T., Nov. 7. MOBANT BAY, Teal, W., Nov. 23, Dec. 8. MOUNT HERMON, Clarke, J., Dec. 5. RIO BUENO, East, D. J., Nov. 5, 23, Dec. 23. ST. ANN'S BAY, Millard, B., Nov. 7, Dec. 8. SAVANNA LA MAR, Hutchins, M., Oct. 15. SPANISH TOWN, Phillippo, J. M., Sept. 30, Nov. 5, Dec. 4, 23. STEWART TOWN, O'Meally, P., Nov 21; Webb, W. M., Dec. 5.
CHINA—CHEEFOO, Laughton, R. F., Oct. 31, Nov. 4.	TRINIDAD, Law, J., Dec. 9.
INDIA— AGRA, Gregson, J., Oct. 31. ALIPORE, Pearce, G., Nov. 29. BENARES, Etherington, W., Oct. 13. BOMBAY, London, W., Nov. 20. CALCUTTA, Lewis, C. B., Oct. 27, Nov. 2, 9, 17; 23, 30, Dec. 8, 15, 22; Rodway, J. D., Nov. 17, 23; Wenger, J., Oct. 17. DELHI, Smith, J., Nov. 18, Dec. 8, 11. MONGHIR, Parsons, J., Nov. 27, Dec. 5. RANGOON, Luther, R. M., Oct. 12. RUNGPORE, Page, J. C., Nov. 27. SERAMPORE, Anderson, J. H., Oct. 26. SEWRY, Allen, J., Nov. 28.	
EUROPE— FRANCE—ANGERS, Dermid, F. and others, Dec. 7, Jan. 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.