

THE MISSIONARY HERALD.

OUR MISSIONARY WORK.

At their Meeting on the 14th of July, the Committee concluded the deliberations, with which for some time past they have been occupied, on some important regulations which, in future, are to be applied to the conduct of the Mission. A portion of the resolutions at which they arrived have already been published in the Annual Report; but it is desirable they should be regarded as a whole. We therefore here reproduce the resolutions from the Report, and add those just passed to complete the series. It will be seen, from a subsequent page, that several friends have already come forward to sustain the Committee, and their liberal contributions will enable them at once to carry out the principles of the closing resolutions. We are happy to say that the Committee are also encouraged by the offers of three or four young men, which have been accepted, to enter a Missionary life on the rules laid down. We cannot doubt that these incidents are a happy presage of the good which will result from their adoption.

Resolved I.—That it is obvious that certain departments of missionary labour, in their very nature, have a fixedness and regularity about them which require settled habits and modes of life in the missionary. Such are the work of translation, the printing of the Scriptures, the preparation of school-books, and works needful for the use of the missionary engaged in direct labour among the people; the superintendence or conduct of schools, colleges, and training institutions for the ministry of the Word. These should be maintained in as great efficiency as possible, and extended as circumstances require; though with regard to schools and colleges for general education, diligent efforts should be made to make them self-supporting, and even with regard to the institutions for the training of a Native ministry and schoolmasters, these, as in the case of our Jamaica Theological and Training Institution, should derive at least

a portion of their funds from the community whose best interests they subserve.

Resolved II.—That portion of our missionary agencies more immediately engaged in evangelizing work, should be recommended to cultivate, as far as possible, intercourse and sympathy with the people they seek to instruct. Opportunity should be sought by the missionaries of identifying themselves with their daily life, and of mingling with them in the simplest, homeliest way that circumstances will allow. For this purpose, when desirable, the Committee will be prepared to pass in review the condition of each station, the locality of the Mission House, the travelling and incidental expenses of the station, in order to facilitate the direct, immediate, personal, and spiritual influence of the missionary over the masses by which he is surrounded.

Resolved III.—That with regard to the Native brethren, that the distinction should at once be drawn between those of them who are pastors of churches, and those who are engaged as companions of missionaries in their itinerant evangelistic toil. The Native pastors should, as soon as possible, be made independent of the Society, and assume all the duties of the office they are called to fill. The Native evangelists should be regarded as itinerant missionaries.

Resolved IV.—That it is further desirable, especially in order to carry the Gospel beyond the present bounds of missionary enterprise, that agents shall be employed—wherever the Committee deem it expedient, and whenever suitable persons offer themselves—free from all those ties which a family and a permanent habitation involve, and who shall be prepared to encounter the fatigues and privations which an active and wandering life may entail. The Committee will be happy to bear the expense of preparation and equipment, to provide for all needed requirements, and such exigencies as may arise.

Resolved V.—That in the judgment of this Committee it is in the highest degree desirable that young men sent out as missionaries should go forth unmarried, and should remain so for two years at least, until their suitableness for the climate and the work have been fairly proved; and that this be the rule of the Society, exceptional cases to be dealt with as they occur.

It only remains that we should commend these important decisions to the prayerful consideration of the churches. Let them seek God's blessing on the entire work of the Mission, and especially pray that it may please the Head of the Church to send forth right and true men to be pioneers of the Gospel in lands lying in darkness, and to preach the unsearchable riches of Christ to the perishing heathen!

THE OPPOSITION TO THE GOSPEL IN NORWAY.

Our excellent brother Mr. Hubert gives us the following account of a visit paid to Stavanger in the early part of the year :—

“With a feeling of deep gratitude to my Heavenly Father and the Lord Jesus Christ, who has unto this present moment, kept me safe soul and body, I hope, the pen in hand, to give you an account of the Lord's gracious dealings with me since I wrote my last.

“It has not fallen to my lot before, to see the work in the vineyard of our Lord go forward as it appears to be doing at this place. The same day as I posted my last, I was summoned to appear before the magistrate the next morning. I had intended to go farther north, but was by this prevented; it was not the will of my Heavenly Master, and so he sent the police to stop me. I appeared before the magistrate next morning, together with some false witnesses from the priest of whom I spoke in my last, charged and tried as a disturber of peace and uproar-maker. I was told not to leave the city without permission, so I stayed and had crowded meetings every night, the police assisting to keep order. The trial before the magistrate was sent to the chief justice of this city, but he laid it down that he would have nothing to do with it; so the priest in his wicked desire to stop me and bring me into trouble, to prevent the work of progress, was baffled; and I believe the Lord used him, against his own will, to do no evil as he intended—but the Lord, blessed be his holy name, turned it all to good.

“Many souls are awakening out of their death-like slumber, and some have found peace in the precious blood of a dying Redeemer. Amongst others, I will tell you one case of a dear young man. I had a meeting on the 3rd inst. in the house where he lives on the ground floor, and when meeting began, he, together with some other young men, went up stairs above our heads to play at cards and drink brandy. They had bought a bottle full to keep their spirits up with; but as soon as we commenced to sing and pray, they could not bear it, but left the house and stayed out till the meeting was over. One night shortly after, he went to the meeting (the same night when crowds cheered me on my way home to my lodgings), and the word was carried to his own heart with power by the Holy Spirit, and for several days he was in deep sorrow over his sinfulness. One night he stayed with me after the people had gone, and we had a sweet hour together. He asked me, with a broken heart, to forgive him, for he had blasphemed me; which I told him I did with my whole heart, and a few days afterwards he found peace with God through faith in our precious Jesus, blessed be his holy name, and he walks now as a humble disciple of Christ, against much opposition of his former comrades in sin—‘But,’ says he, ‘I deserve it, for I have been such an enemy myself and blasphemer against the truth as it is in Jesus.’ I am now at full liberty and was on my way to the fishing district, but had to return the same day. Here it is blowing storms every day, so steamers can hardly run.

“From Riesor I had very interesting news: several have found peace with God. In these days the revival is going on amongst them. Praise God with me.”

 NATIVE CHRISTIAN MOVEMENT IN BENGAL.

In our April number we reported the formation of a Society of Native Christians of various denominations, as an interesting sign of a spirit of self-

reliance beginning to appear among the converts. We have since been favoured with an extract from a letter addressed to a Christian Bengali student in this country, in which a fuller account is given of the objects and plans of the association by one of its members. It will, we are sure, gratify our readers to peruse this paper. The writer says:—

“The Bengal Christian Association is an unpretending society of believers in the Lord Jesus Christ, who have been called into the marvellous light of the Gospel out of heathen darkness. It is a Society of indigenous Indian Christians. The word ‘Bengal’ only indicates its local habitation, but all Indian Christians, whether Bengalis, or Punjaubis, or Madrasses, or the inhabitants of Bombay, or of the North-Western Provinces, can be admitted as members. Our European friends and well-wishers are not admitted as members, but they have often been present with us as visitors.

“You inquire what our Association has done since its birth? To this question I reply we do not obtrude ourselves into public notice, and we have done nothing more than to meet together once a month to invoke the blessings of Almighty God upon all our brethren—Episcopalians, Presbyterians, Wesleyans, Baptists, Independents—so that all our Native Christian brethren may feel that we are all built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone. We have one Lord, one faith, one baptism, and therefore, we love all our Native Christian brethren, with whatever denomination of God’s people connected. England has had the honour of responding to India’s call, ‘come over and help us;’ England has said to India, ‘weep no more,’ I am sending the glad tidings of salvation through a once crucified but now exalted and glorified Redeemer. English missionaries have encouraged us to stand on our own legs, and do something for ourselves, as one portion of the Holy Catholic Apostolic Church in India—not divided into sects—and devoid of all schism and heresy, united to Christ the living vine by a living faith.

“The object of the Bengal Christian Association is threefold:—”

“1st. *Subjective.*—The promotion of godliness and the nourishment of true religion in the souls of the indigenous Christians of the soil of India.

“2. *Objective.*—The presentation of Jesus Christ to our non-Christian countrymen as the only Saviour of Sinners. We are determined to know nothing amongst our Hindu and Mahometan countrymen save Jesus Christ and him crucified.

“3. The protection of our rights. This is a very subordinate object, nevertheless it is of importance that the Native Christian Community should have an organ of communication with the Government. As her Majesty’s most loyal subjects we have our rights, and we ourselves are the proper parties to present our cases before the legislature of the country, in order that no laws may be passed prejudicial to the interests of the Native Christian Community. What the British Indian Association is to Her Majesty’s Hindu subjects, the Bengal Christian Association is to Her Majesty’s Native Christian subjects.

“Every month we have an interesting lecture from one of our members. We have no paid agents, but all of us do what we can by conversation, by visiting from house to house, and by preaching in the streets, to promote Christian truth and godliness amongst our believing, as well as amongst our unbelieving countrymen.

“We have done nothing as an Association. We have simply edified one another by exhortation and prayer.”

Every English Christian will wish God speed to the Association, and express the hope that it may become the pioneer of great spiritual good to its members and its countrymen.

SIGNS OF PROGRESS.

Among other signs of progress of the Kingdom of God in Bengal, is the establishment of a weekly Christian newspaper in the Bengali language, and conducted by Native brethren of various churches. It bears the title of "Saptahik Songbad" (the *Weekly News*). An extract or two from this paper will be of interest to our readers, for the translation of which we are indebted to the Rev. G. Rouse, LL.B. The first is interesting for the comments made on the fact recorded:—

"On January 31st last, the Bishop of Madras ordained thirty-four Native Christians to the office of ministers of the Gospel. They are to labour in connection with the churches in Tinnevely, under the auspices of the Church Missionary and Propagation Societies. The Native churches will furnish the half of their salary. We have also heard that in Travancore, under the care of the London Missionary Society, there are 32,000 Native Christians. These are accustomed, every month, to make a collection towards the support of their teachers.

These people are not prosperous people, like the Calcutta Christians. Like the brethren of Krishnagur and the Southern villages, they are labouring men. How great their zeal to be independent churches! By reason of this zeal, their poverty is able to place no hindrance in the way of their desire to be independent. We have no such zeal. We are in the receipt of 100, 150, 200 rupees monthly salary, yet we impose upon the liberality of foreigners the charge of supporting those who every Sunday instruct us in the truths of religion, and we think nothing about it ourselves. There are those amongst us who, if they had zeal, could any one of them make a Church independent of foreign aid; but they have no zeal—how can we give it them? We have been a long time depending upon others—now, Bengali Brethren, let us in every respect seek to exhibit a desire to be independent. How long shall we continue to cling to the neck of foreign Christians?"

We devoutly pray that such an appeal as this may reach the hearts of our Bengali Native Christians. It will be a great day for the advancement of Christ's kingdom, when they shall with one heart strive together for the faith of the Gospel. The next extract is interesting as a proof of the decline of idolatry in Calcutta:—

"Some old, respectable people at Calcutta have again established the Dharmasabhā (Society of Religion). Its object is to preserve the Hindu religion. All intelligent people will understand how much good is likely to come from an attempt to preserve Hinduism. It would be more wise for Hindus of the present time to examine the Hindu Shastras to see whether Hinduism is true or false—whether salvation can be obtained by it or not. Otherwise the attempt to patch up the old garment will only make those who attempt it look more ridiculous. We expect that in a few years the barbarous Churruck Pooja (Swingug Festival) will be seen no more. Ever since the piercing with hooks has been forbidden, the excitement of the Pooja has become considerably less. Now, at Calcutta the Festival is much less frequented than it used to be. Formerly, on the swingug-day, it was difficult to move in the street in front of our office. Now, the number of people in the streets is about the same as on other days. In the case of the Doorga Pooja also, and other festivals, the attendance and excitement are gradually lessening. All this is a sign of good to the people."

A TRIP ROUND MY ISLAND.

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

No. II.

Thursday 4th.—The boatmen having rowed several miles during the night, when I awoke this morning I found myself at the Ghât of Rajahpore. Rising at five, after taking a cup of tea, we walked inland about a mile to the office of a large landholder, where, although it was so early, a number of writers and tenants were already assembled.

"Friends," said I, "I am a messenger from the God of heaven, and my friend Mathoor here is another. We have come to you to tell you what God wishes you to do to escape from a sinful life, a gloomy death, and heavy punishment in hell—will you listen to us?"

"Yes," said one, "we will listen, but let us first call in our Brahmin priest." When he came, to the number of twenty-four, they all sat down to listen.

Mathoor took for his subject, "The vanity of idolatry, and the wretchedness it leads to," which subject, as usual, evoked a good deal of animated discussion, in which both priest and people unblushingly asserted that an image was necessary to enkindle feelings of worship in the heart; whereupon something like the following conversation ensued:—

Mathoor.—"Are all men's minds, in the main, of the same kind?" "Yes, mine is like the Sahib's, and the Sahib's is like our priest's."

Mathoor.—"Very good. Now answer me one question upright. Are Europeans or Bengalees most to be depended on? Tell me friends, which nation's people are most truthful, and magnanimous, and charitable, and persevering, and chaste?"

Here one man bawled out, "The indigo planters are a bad lot, are we not as good as they?"

Mathoor.—"Who are indigo planters. They are amongst Europeans, like lepers among Hindoos, 1 in 10,000. Push the indigo planters aside. Are there no judges, and magistrates, and engineers, and merchants? Do not run round and round instead of going straight through the path, tell me truly, who are the best men, Europeans or Bengalees?" "Europeans are, who does not know that? they keep their word and do not get up false cases in the courts."

Mathoor.—"Can a man be good if he have no religion in him?" "No."

Mathoor.—"If the behaviour of the Europeans is better than the behaviour of Hindoos and Mussulmans, is it not a proof that their religion must be better than yours?" "We cannot say."

Mathoor.—"What! you cannot say! Ah! now you are insincere. You can say, but you *won't* say. Be that as it may, know that though there are tens and tens of millions of Europeans, not one man amongst them all believes that God enters an idol when the priest blesses it, and continues to dwell in it till the worship is over; nor does one amongst them all make an image of what he conceives God to be like, under the pretence that if he does not do so he cannot intelligently worship him. Now, look here my countrymen, if Europeans—whose minds, you admit, are like your own—can worship God, and attain to more religious behaviour than Hindoos, though they have no idols, how can I believe you when you say, that if you do not have them you cannot conceive of God intelligently? Where did your priests get their authority from for saying that God ever dwells in idols, or that idol worship is good? Your Vedas do not say so, and they

are the oldest books you have. You only get the authority from the Puranas, which are mere traditionary stories, full of improbabilities, exaggerations, and contradictions. If it were true that God is in the idols, would there not have been some sign of it all these hundreds of years? If I were not to move for a month would anyone believe that there was life left in me? Has one ever seen an idol walk, or heard it breathe, or speak? Why, if such a thing should occur you would cry out with fear, 'a ghost, a ghost,' and run away. What idolatry has led to, my Holy Book tells much better than I can do. Listen to it." Read Rom. i., 22, 23, 28, and following verses.

Thus passed by a happy, interesting hour, when I commenced my discourse thus:—

You have heard much about the worthlessness of worshipping idols, or worshipping God through idols, now listen to a statement about the true religion. Beginning with the fall I traced man's wretched history all along the ages to the birth of Jesus; showed in what respects He was the suitable Redeemer for the sins of the world: sketched His life and expiring agonies, and, finally, pressed them to believe in Him that they might find mercy, privilege to meet Him at His second coming, and live and reign with Him during the predicted blessed one thousand years.

I never, I think, felt more liberty and power in preaching Jesus to the people, than on this occasion; I could tell by their rapt attention that they were intensely interested, many of them seriously admitted that the Christian religion seemed to be the true one, and yet, not a single copy of New Testament or Gospel could I induce any one of them to purchase, though I asked only sixpence for a New Testament and a penny for a Gospel. I endeavoured to excite a little shame in them by telling them that at Dareepoor Market yesterday I had sold twenty copies, and most of them to poor people. They very cleverly turned the tables upon me thus: "Indeed! well that simply shows their ignorance, for if all, like us, declined to buy, then the generous Christians would be so grieved that they would request us to take their books *without payment* and read them, as I saw them doing in the station of Jessore."

Ah! how hard a thing it is for those who have riches to enter into the kingdom of Heaven.

Returning to the boat, we saw ten men sitting in a blacksmith's shop gossiping, so invited them out to sit under a mango tree, and hear words new, true, sweet, and precious. Out they all came, down we all sat. As most of the men were Mahomedans, I took up the five works on which they rely for salvation, and, one by one, endeavoured to show them how worthless they were to cleanse the heart from sin.

The five works alluded to are Prayer, Fasting, Meeting on Fridays to read the Koran, Almsgiving, and Pilgrimage to Mecca, none of which were able, singly or collectively, to atone for the sins of a past life.

"You have thrown us all down into the mud," said the blacksmith; "will you leave us there? If our religion cannot give good natures, pray what religion can? Speak, Sahib, we continue to hear."

I replied, "If I have cast you down in the mud, my friend Mathoor here will lift you out of it. Look in my face no more; look in his; he will now tell you of the safe refuge and the true atonement."

And he *did* tell them, most beautifully, simply, and earnestly, till, the heat becoming almost insupportable, we were obliged, about ten o'clock, to give over, and make a precipitate retreat to the boat.

Before going, however, we sold several Gospels. At five p.m., when it was cool enough to venture out, we went to the large village of Máshále. The

whole place seemed in excitement, and about fifty persons, with half a dozen women, standing at a little distance, turned out to listen to our words.

Mathoor took for his subject, "The Devil, and the mischief he has done;" I took for my subject, "The Lord Jesus, and the damages he has made good."

It was a pretty sight to see so many persons seated on their mats before us, marred, however, by ten poor Cháráls (the outcasts), seated on the bare earth in a group by themselves, about ten feet apart.

Till 7 o'clock we preached and preached, the people never flagging in their attention, till at length, my voice failing, and Mathoor himself confessing to weariness, we sold a book or two, and then, followed by a large concourse of people, went back to the boat.

THE BRAHMIST MOVEMENT.

THIS movement towards a purer creed among the educated natives of the Presidency towns of India is one of great interest. It is the effect of education combined with the knowledge of Christianity. The knowledge acquired has unsettled the minds of intelligent men, and awakened disaffection towards the beliefs and practices of their forefathers. Hence Christians have regarded the movement with hope, and, while watching its various phases, have rejoiced to see its adherents more or less often approaching Christianity, as the only true solution of their difficulties. We avail ourselves of the following extracts from the last report of the Church Missionary Association of Calcutta, to inform our readers of the present aspects of the movement. Written by a missionary on the spot, the facts stated have the value which personal knowledge gives:—

"The Brahminist movement owed its birth to a variety of influences, of which mission influence was without doubt the most potential. In its progress it has borne manifold aspects, and given utterance to conflicting theories. Once it was Vedantist; then it repudiated all light but that of nature. At one time it proclaimed a God too kind to punish, then a God too just to forgive. Once it laughed at a divine Incarnation, then it upheld incarnations by the thousand. For years its advocates boasted of their oneness, then they parted asunder and denounced each other. Such has been its course — a strange medley of contradiction and confusion! Those who once believed the movement must eventuate in the Gospel have been disappointed. Time has shewn that *per se* it has no real affinity with the Gospel, and that its direct influence is certainly not to prepare men to receive the Gospel. There is too much reason to fear that many of the most advanced members of the Shomaj are further from the truth now than they were years ago. Yet, notwithstanding all this, we cannot but regard this singular movement as destined to minister in an indirect way towards the furtherance of divine truth.

"It may be that its utter failure as a system of religion may lead many to enquire after 'a more excellent way.' Already tokens of listlessness, tending to a collapse, are manifest amongst the once ardent upholders of the scheme. Very rarely is a Brahmo bold enough to argue for his creed.

"Not a few who were once zealous for Brahmoism have surrendered their allegiance. Some appear to be drifting into absolute infidelity, if not atheism. Others, of a more religious turn, are casting about for some other stay for their souls. Alas! the Gospel of Jesus is the last thing they seek for or desire. Some are trying to construct an eclectic religion which shall embrace certain elements of various forms of belief. On this spiritual raft they are disposed to entrust themselves in their voyage towards an unknown eternity.

“Amongst the advanced Brahmos, or the ‘Reforming party,’ as they are called, a novel and very suggestive feature has lately developed itself. It is well-known that the mediation of Christ has ever been a stumbling-block and an offence to the whole party. They have for long years ridiculed the notion that the sinner needed some one to enter into the breach—to stand between him and the Deity, by whose merits and intercessions he might gain a hearing. They always said that intuition scouted the idea. Within the last few months it has come to light, that not a few devout and earnest Brahmos have come to feel the absolute necessity of a mediator. This is not merely an impression or a matter of theory; they have reduced the conviction to practice; they have begun to invoke the aid of an Intercessor with the Father. Their cry has been, ‘O Lord, I am a vile sinner, I am not worthy to approach the Father; do thou plead for me, and help me with thy intercessions.’ Do our readers ask who is the being thus supplicated—thus addressed as ‘O Lord’? The answer is sickening and sad. These words are not addressed to Him who is ‘the only Mediator between God and man, the man Christ Jesus;’ they are spoken to the *Leader of the Brahmo shomaj*—a young man who two years ago propounded the doctrine that every remarkable man is as much a divine incarnation as was Christ. Some of his followers it would seem are disposed to regard him as such an incarnation, and as such invoke him in their prayers.

“This strange infatuation was recently made public by two Brahmist preachers, men of unblemished character, and noted for their zeal and devotion. Their object in revealing the matter was to draw forth from their respected leader a positive prohibition of the practice alluded to. They declared it to be blasphemous in its character, and a scandal to their body. No such prohibition has yet been published, though no attempt has been made to deny the facts alleged.

“All these things are well worthy of note. They should furnish food, not only for reflection, but for *earnest prayer*. In truth, mighty moral and religious forces are at work in this land. We hardly see how to grasp them and direct them. We have a very imperfect comprehension of them. But there is an all-controlling force within the grasp of every child of God. ‘Prayer moves the hand that moves the universe.’ Let the Church be instant in prayer, and He who once brought order and beauty out of chaos, will, in his own good time, cause these discordant elements to evolve such bright and blessed results, that the sons of God again shall sing for joy.”

We think it right to call attention to some things which tend to modify the preceding observations and the conclusions drawn from the facts as therein stated. It is but just to the eminent gentleman referred to, that his *own* account of the matter should be stated.

In a very able article, which appeared in the April number of the *British Quarterly Review*, statements are made similar to those in the above quotations from the Report of the Calcutta Auxiliary to the Bible Society. In the *current* number there is a note occasioned by a letter from Miss Collett, a personal friend of Mr. Kesub Chunder Sen, correcting some allegations respecting him, made at the close of the article, and especially, that he permits the more degraded of his followers to worship him. This is denied, and in proof of it, Miss Collett quotes from a letter written by him to Miss Carpenter of Bristol, who knew him well in India, and entertains the highest opinion of his character.

Referring to the paragraph in the *Indian Mirror*, where the allegation first appeared, he says, “I have not deemed it proper to contradict or reply to it, as it involves a most ridiculous charge, which is beneath notice, and which time will prove unfounded. God sees my heart, and I am conscious I do not stand convicted before Him in this matter. How can I, sinner as I am, and myself in need of salvation, undertake to be a redeemer to others?” While we regret that Mr.

Sen did not promptly and publicly contradict a statement so injurious to himself, his denial of it to Miss Carpenter is entitled to credit.

A friend in Calcutta has sent us a lecture entitled, *The Brahma Somaj Vindicated*, in reply to one delivered in the hall of the General Assembly's Institution in that city, by the Rev. Lal Behari Dey. It is pervaded by a fine and tender spirit, and though not equal to the one on *Jesus Christ, Europe and Asia*, in eloquence and power, it is well worthy of consideration. We refer to it however, for the purpose of calling attention to an affecting appeal which he makes towards the close, and which should be listened to with respect. "Christian Brethren! I humbly beseech you to look upon us in a brotherly spirit. We are all children of the common Father, love and goodwill should therefore prevail among us always. Whatever our religious opinions may be, we are certainly entitled to your sympathy and affection. If we are wrong, point out our errors; if we have turned astray, show us the true path; if we have violated the law of God, help us with good counsel; but do not, I beseech you, in the name of brotherly love, hate us—do not revile our Church, which is dearer to us than life."

One who speaks in such a manner is entitled to the utmost forbearance and consideration. We are sure that patience, kindness, and a due regard for the difficulties which encompass these men on every side, and a tender, earnest, affectionate effort to lead them to Christ, will have far greater effect than stern denunciations of their short comings and errors. We confess to a deep feeling of interest and sympathy for them. Men so cultivated, intelligent, and well-read in European literature, with their high morality, to say the least, must exert a powerful influence on the minds of their fellow-countrymen. To bring them to Christ as penitent believers in Him, and His work, is worth any effort, and should success crown such effort, they will be among the most powerful preachers of the Gospel in India.

BAPTIST MISSIONS.

As in a former page allusion has been made to the following important meeting, we place the account of it here for the information of our friends:—

At a meeting convened by Messrs. James Harvey, A. Angus Croll, James Benham, John Sands, and William Olney, at the house of the Rev. Dr. Brock, on the evening of Friday, the 11th June, 1869, to consider "The Resolutions recently adopted by the Committee of the Baptist Missionary Society, and the principle of action in the future conduct of the Mission, as indicated in the speech of Dr. Landels at the last Annual meeting:"

There were present—Sir Robert Lush, A. Angus Croll, J. P. Bacon, J. E. Tressider, W. Knight, E. Rawlings, James Benham, R. Waters, A. B. Goodall, W. R. Rickett, H. H. Heath, J. Herbert Tritton, S. R. Pattison, W. Olney, W. Stiff, A. P. Hepburn, J. Harvey, J. Coxeter, J. Rains, Dr. Underhill, the Revs. Dr. Brock, Dr. Landels, F. Tucker, W. G. Lewis, Dr. Angus, and W. Brock, junior.

Mr. James Benham was unanimously called to the Chair.

After prayer by the Rev. Dr. Brock,

Mr. Harvey introduced the subject proposed for consideration, after which a prolonged discussion took place.

I.

On the motion of the Rev. Dr. Angus; seconded by Mr. Robert Waters; supported by the Rev. F. Tucker, it was resolved unanimously—

"That in the judgment of this Meeting it is in the highest degree desirable that young men sent out as Missionaries should go forth unmarried, and should remain so for two years at least, until their suitability for the climate and the work has been fairly proved."

II.

On the motion of Mr. James Harvey; seconded by Mr. Rains; it was resolved *nem. con.*—

"That this Meeting having considered the resolutions which the Committee of the Baptist Missionary Society have adopted for their future guidance in carrying on the work of evangelising heathen nations, hereby expresses its sympathy and concurrence with the principles therein laid down; and further declares its conviction that in order to the wide propagation of the Gospel in districts and regions yet unvisited by the messengers of Christ, it is desirable that an agency should be instituted, less costly than the present, not having a permanent residence, and that shall associate as much as possible with the people whose salvation it seeks to accomplish."

III.

On the motion of Mr. Harvey; seconded by the Rev. Dr. Landels; it was resolved unanimously—

"That this Meeting, deeply impressed with the conviction that such a class of agency implies, and can only spring from, a high degree of zeal and devotedness in our Churches, hereby recommends that the friends of the Mission should unite in earnest prayer to Almighty God that by an enlarged outpouring of the Holy Spirit He may enable the Churches to realize and rightly to fulfil the sacred mission He has intrusted to them of publishing the Gospel among the heathen nations."

IV.

On the motion of Mr. Harvey; seconded by Mr. Rains; it was resolved unanimously—

"That should the Committee of the Baptist Missionary Society carry out the principles laid down in the foregoing resolutions, the friends present are prepared individually, and by influencing the Churches with which they are connected, to do their best to augment the funds of the Society to the extent required for this enterprise."

V.

On the motion of the Rev. Dr. Landels; seconded by Mr. W. Olney; it was resolved unanimously—

"That the Chairman, with Rev. Dr. Brock and Mr. Harvey, be requested to convey the foregoing resolutions to the Committee of the Baptist Missionary Society, and that afterwards they be published in the columns of the *Freeman* and *Christian World* newspapers."

VI.

It was further resolved unanimously—

"That the question of another Meeting similar to the present one, to which friends from the country should also be invited, be referred to the judgment of the gentlemen by whom this Meeting has been convened."

The thanks of the Meeting were then given to the Chairman, to Dr. Brock, and to the conveners of the Meeting; and after prayer by Dr. Brock, the Meeting separated.

JAMES BENHAM,
Chairman.

HOME PROCEEDINGS.

We have no lengthened record of meetings to present this month. Dr. Underhill, with Rev. Geo. Gould, has advocated the Society's claims at Helston, Penzance, Redruth, Truro, St. Austell, and Falmouth. Mr. Hobbs, lately returned from India, has attended a meeting at Great Leighs in Essex.

We are happy to inform our readers that the Committee, encouraged by the support received from the Churches during the past year, and the liberality of many friends—of which the statements in the preceding pages will give some idea—have felt it their duty to accept offers of Mission service for India, China, and Africa. In the latter case, however, subject to arrangements not yet determined upon, and still under consideration.

Considering the state of the Delhi Mission as set forth in Mr. Smith's letter, the Committee, though not without grave consideration, and some hesitancy, accepted Mr. Parson's offer to go thither and resume labour with Mr. Smith. The great difficulty in the way was the inability of Mr. Parsons to labour continuously during the year in the plains. He will be obliged to spend the worst parts of the hot season in the hills. Here he will do good service among the residents and the visitors. But the condition of the Delhi Mission, the state of Mr. and Mrs. Smith's health, alike demanded the sending forth of additional help. Mr. Parsons knows the work, and so cordially enters into Mr. Smith's views, and when there, suggested many of those plans of operation which have proved so beneficial, that the Committee felt some risk should be run, and some such arrangement made. Mr. Parsons very generously, on the decision being made known to him, relieved the Committee from all responsibility to bring him or his family home again, in case of failure of health. Mr. Parsons will most likely go out in October by steamer from Liverpool to Bombay, and thence to Delhi by rail.

The Committee have also accepted the offer of service tendered to them by Mr. Campagnac, a gentleman born in India, and educated at Serampore, who came over here for further education in the College at Bristol. He has pursued his studies successfully, and of late has attended the Bristol Infirmary to acquire a knowledge of medicine and surgery. This acquisition will greatly increase his power for good in the Mission field.

Our friends will remember the grief and disappointment occasioned by the unexpected return to this country of the Rev. G. H. Rouse, who had been for some time associated with Mr. Wenger in his important labours. Mr. Rouse's heart is still in India, and he maintains a regular correspondence with his former colleague, and affords him valuable assistance in his labours. But Mr. Wenger's health is far from good, and he often refers, with great concern, to the increasing failure of sight. The Committee have been anxiously looking for some one qualified for this specific work, and who, after the requisite residence in some country district, where he could acquire a familiar acquaintance with the Vernacular, might join our excellent brother, and render him the assistance he so much needs.

With this object in view the secretaries had their attention directed to Mr. Jordan, of Regent's Park College; and the testimonials to his character and abilities were so decided, that the Committee cordially accepted his offer of service.

These brethren will sail in the *Shannon*, on the 10th inst., in company with Mr. and Mrs. Kerry, Mr. and Mrs. Supper, who are returning, after a lengthened sojourn in this country, to their work in India.

Mr. Richard, of the college at Haverfordwest, who has for some time been led to give himself to Mission work in China, and who said, when before the Candidates' sub-Committee, that he should go somehow, even if not accepted by the Committee, presented most satisfactory testimonials from his tutors, and ministers, and others who knew him as a friend and preacher, has been accepted for service in that country. He will go out as soon as suitable arrangements can be made for his departure.

Mr. Baschelin, a member of the Church at Hamburg, and now a student in Bury College, has, for years, desired to go out to China as a missionary. His first idea was to enter on some commercial pursuit there, acquire the language, and do what Mission work lay in his power. His German friends dissuaded him from this, and advised his coming to England to study awhile. He simply asks the Committee to help him in meeting the expenses of his passage and outfit. The German Churches will contribute towards his support, and friends in this country who know him, have promised to assist. But he goes out in a spirit of humble dependence on God, and the love and liberality of His people. He asks for no salary. He relieves the Society of all responsibility as to his return from any cause, or the support of his widow in case of his decease. He will be thankful to the Committee if they will forward any funds committed to their hands for him, and he will transmit occasionally, some account of his labours. His offer of service is, therefore, in strict accordance with the resolutions published last year in regard to our China Mission. But it is remarkable that Mr. Baschelin's determination had been formed *before* these resolutions were seen by him. The Committee accepted his offer of service, as the first of many more, prepared to follow in a like spirit. Mr. Baschelin will leave at the end of the year, and, for reasons which need not be specified here, has selected Ningpo as the sphere of his future labours.

We trust these statements will produce a deep impression on the minds of our readers, and excite them to renewed effort, liberality, and prayer. May these brethren, be greatly blessed in their work, and be the messengers of the Churches to the Gentiles. We hope to be able, in a few days, to announce the arrangements for a valedictory service, prior to the departure of those who go out in the *Shannon*.

CONTRIBUTIONS

From April 1st to June 30th, 1869.

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

ANNUAL COLLECTIONS.		DONATIONS.		£ s d.
	£ s d.		£ s d.	
Bloomsbury Chapel	40 7 11	A Constant Subscriber,		Cunningham, the late
Walworth Road ditto ...	14 8 2	Montacute	5 0 0	Miss C., of Cupar Fife,
Exeter Hall.....	86 16 5	Box, by Sarah Taylor,		N. B., by Mr. D. Duncan
	141 12 6	Camberwell.....	0 7 0	Swainscow, the late Mrs.
		Essex, J. and C.....	2 0 0	Eliza, of The Cedars,
		Muntz, Mr. G. F.....	100 0 0	Streatham, by Mr. W.
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		Rippon, Mrs. T.....	5 0 0	Thomas, the late Mr.
		Stiff, Mr. James.....	10 10 0	Alfred, of Caeglas,
		Tritton, Mr. Jos.....	100 0 0	Llandilo, Carmarthen-
		Special donations, per		shire, by Mr. J. L.
		Y. M. M. A. :—		Thomas
		Brooker, Mr. G.....	2 15 0	Thorne, the late Mr. G.,
		Inder, Mr. J.....	0 10 6	of Frome, Somerset, by
		Phillips, Mr. J. J.....	0 10 0	Mr. F. H. Holloway ...
		Under 10s.....	0 8 6	19 14 0
ANNUAL SUBSCRIPTIONS.		LEGACIES.		LONDON AND MIDDLESEX.
Baines, Mr. H. C.....	0 10 6	Andrews, the late Mr.		Acton
Graley, Miss, Croydon ...	1 1 0	W., of Torquay, by		Alfred Place Sun.-school.
Hoby, Rev. J., D.D.....	5 5 0	Mr. John Anderson ...	90 0 0	per Y. M. M. A., for
Lyon, Mrs., Walsall	2 0 0			N. P.,
Neeve, Mr. James, Forest				0 17 1
Hill	1 1 0			
Trowbridge, Lady	1 1 0			
Tyers, Mr W. T., Brixton				
Hill	1 1 0			
Williams, Mrs. Violetta,				
Brighton	2 5 0			

	£	s	d.
Alie Street	4	3	0
Arthur Street, Camberwell Gate.....	19	9	0
Arthur Street, Gray's Inn Road	1	10	0
Bermundsey, Drummond Road.....	4	2	10
Bloomsbury.....	65	11	5
Ditto Sunday-school, for Rev. J. Clark, Brown's Town, Jamaica	5	0	0
Ditto, ditto, for Rev. E. Smith, Cameroons ...	5	0	0
Bow	9	9	0
Bryanston Hall	2	0	0
Brentford, Park Chapel	12	10	0
Brixton Hill.....	20	17	7
Calthorpe Terrace Sunday-school, for Rev. W. H. Gamble's Station, Trinidad, per Y. M. M. A.	15	0	0
Calthorpe Street Girls' School, per Y. M. M. A.	1	3	0
Camberwell, Denmark-place	22	6	0
Ditto, Mansion House.	4	4	0
Ditto, ditto, for W. & O.	1	10	0
Camden Road	45	3	4
Do. for N. P.	3	15	10
Chelsea.....	9	2	0
Commercial-street Sunday-school for N. P. per Y. M. M. A.	1	5	2
Dalston, Luxembourg Hall	2	0	0
Devonshire Square Sunday-school, per Y. M. M. A.	0	8	3
Ebenezer Sunday-school for India, per Y. M. M. A.	0	17	7
Hackney, Mare Street... ..	30	0	6
Do. Grove Street	9	1	10
Hackney Road, Providence Chapel, for N. P. Madhob. Jessore, per Y. M. M. A.	20	0	0
Hammersmith	13	16	3
Hawley Road	12	11	2
Henrietta Street	2	7	8
Highgate	4	12	0
Islington, Cross Street ..	18	14	1
Ditto for W. & O.	6	0	0
Ditto Juvenile Auxiliary ..	4	0	0
Ditto ditto for Mrs. Fray's Sch., Jamaica ..	10	0	0
Ditto ditto for Two Children at Cameroons... ..	10	0	0
Islington, Salter's Hall Chapel	18	17	0
James Street, Old Street Kennington, Charles St.	6	15	2
Kennington, Palace Gardens	24	4	6
Ditto for W. & O.	5	0	0
Kilburn	1	1	0
Kingsgate Street.....	10	10	6
Little Wild Street.....	0	12	6
Maze Pond	17	0	4
Metropolitan Tabernacle ..	100	0	0
Moor Street.....	2	14	0
North London Sun.-sch., for N. P. by Y. M. M. A.	4	7	5
Notting Hill, Cornwall Road	7	11	10
Ditto Norland Chapel ..	5	4	1
Peckham, Rye Lane Sunday-school, per Y. M. M. A.	3	1	0
Poplar, Cotton Street ...	6	3	1

	£	s	d.
Putney, Union Church .	9	1	5
Regent's Park.....	46	7	5
Spencer Place.....	5	4	0
Stepney Green	11	3	0
Stockwell	27	15	7
Ditto for W. & O.	5	0	0
Stoke Newington	7	17	6
Stratford Grove	5	12	6
Tottenham	9	2	0
Trinity Chapel, John St., Edgware Road	21	0	0
Upper Holloway.....	20	4	6
Upton Chapel, for N. P. per Y. M. M. A.	6	0	0
Ditto for N. P. George Ukwé, under Rev. A. Saker, Cameroons, per Y. M. M. A.	12	0	0
Vernon Chapel Sunday-school	9	0	0
Ditto per Y. M. M. A.	15	5	8
Walthamstow, Wood St.	6	5	6
Walthamstow, East Street Sunday-school, for Mr. Heinig's Station, Benares, per Y. M. M. A.	10	0	0
Wandsworth, East Hill... ..	9	3	0
West Drayton	1	4	6
BEDFORDSHIRE.			
Dunstable	1	9	2
Luton, Union Chapel ...	22	0	11
Steventon.....	3	10	0
BUCKINGHAMSHIRE.			
Aston Clinton	0	15	6
Chesham	10	8	3
Olney	12	0	0
CAMBRIDGESHIRE.			
Caxton for N. P.	1	4	5
CORNWALL.			
St. Austell	5	0	6
Truro	1	0	0
DEVONSHIRE.			
Brixham	25	0	0
Ditto for W. & O.	1	0	0
Exmouth	3	0	0
Ifracombe	0	3	9
Plymouth, George Street Ditto Juvenile Society for African Orphans ..	10	10	0
Ditto Sunday-school for Bartal Mission ..	4	10	8
Totnes	4	11	0
Ditto for W. & O.	5	18	0
DORSETSHIRE.			
Weymouth	4	11	6
DURHAM.			
Cotherstone.....	0	10	3
Forest	0	7	0
ESSEX.			
Barking, Queen's Road... ..	2	0	0
Plaistow	5	11	0
Romford	9	9	2
Thorpe-le-Soken	1	15	11
Ditto Cranleigh School ..	0	6	10

	£	s	d.
GLOUCESTERSHIRE.			
Ruardean Hill for W. & O.	0	6	0
HAMPSHIRE.			
Beaulieu	1	1	0
HEREFORDSHIRE.			
Kington	10	1	4
HERTFORDSHIRE.			
Hitchin.....	20	13	6
St. Albans.....	38	0	8
KENT.			
Ashford	2	5	10
Belvidere.....	4	6	11
Bexley Heath.....	1	4	1
Bromley	4	0	0
Ditto Juvenile for Rev. R. Smith, Africa ...	5	0	0
Crayford	11	3	0
Ditto for Todowagadura School, Ceylon.....	1	17	0
Dartford	8	2	9
Forest Hill.....	16	10	0
Lee	9	14	3
New Cross, Brockley Road	7	6	8
Tenterden	5	10	0
LANCASHIRE.			
Bolton	2	15	0
Liverpool, Pembroke Ch.	50	0	0
Ditto, Juvenile Society for Rev. W. Dendy ...	10	0	0
Ditto, Richmond Ch. for W. & O.	5	0	3
Rochdale	3	16	1
LEICESTERSHIRE.			
Leicester, Belvoir Street.	16	7	2
NORFOLK.			
Attleborough	1	10	0
NORTHAMPTONSHIRE.			
Burton Latimer	6	7	0
Clipstone	5	0	0
Kettering, for W. & O.	2	8	1
Ditto, for N. P.	2	1	11
Long Buckby	19	0	0
Northampton, College Street	150	0	0
Ringstead	8	8	1
Thrapstone	15	2	4
Bythorne.....	1	19	8
17 2 0			
Less expenses.....			
0 8 0			
16 14 0			
NORTHUMBELAND.			
Newcastle-on-Tyne, Bewickie Street	1	1	0
SHROPSHIRE.			
Dawley Bank	5	0	0
Pontesbury	2	0	0

SOMERSETSHIRE.		WORCESTERSHIRE.			
	£ s d.		£ s d.		£ s d.
Beckington	10 19 3	Bewdley	1 15 0	Inverness.....	7 10 0
Bristol	770 18 7			Loeslemouth	1 0 0
Ditto, Collection after		YORKSHIRE.		Montrose	20 15 10
United Communion		Boroughbridge, for W.		Ditto Legacy	10 0 0
Services at Broad-		& O.	0 14 10	Paisley	10 0 0
mead Chapel, for		Mirfield.....	0 5 0		
W. & O.....	10 14 2			IRELAND.	
Ditto, Wadham Street,		NORTH WALES.		Belfast	0 10 0
Weston, for ditto	3 6 0	MONTGOMERYSHIRE.		Waterford	0 10 6
Ditto, City Road Ch.,		Caersws	1 3 2		
for School under Rev.				FOREIGN.	
T. Morgan, Hourah	6 0 0	SOUTH WALES.		Africa, Cape of Good	
Ditto, Buckingham Ch.		BRECKNOCKSHIRE.		Hope, Graham's Town:—	
for N. P. India	10 14 8	Brecon	1 0 0	Hay, Rev. Alexander,	
Ditto, do., Bible Class,		Pontenny for N. P.	0 10 9	by Mr. G. Murphy	1 0 0
for School at Intally	6 7 2			West Indies—	
Ditto, King Street Ch.		CARMARTHENSHIRE.		Baptist Missionary Soc.	
per Mrs. Thomas, for		Cross Inn.....	6 13 0	of Jamaica, by Rev. J.	
N. P. Delhi	18 0 0	Mydrim, Salem	0 5 0	Hay, Rev. Alexander,	
Ditto, King Street Sch.				E. Henderson, Treas-	
for N. P. India.....	16 5 6	GLAMORGANSHIRE.		urer, for African Mis-	
Ditto, Tyndale Chapel		Cardiff, Bethel	5 0 0	sion:—	
for W. & O.	11 0 0	Gelligaer, Horeb	1 13 0	Alps, by Rev. P.	
Frome, Badcox Lane	31 5 7	Merthyr High Street		O' Meally	2 0 0
Ditto, Naish Street.....	0 11 6	Sunday-school	1 6 4	Bethstophil, by Rev. G.	
Ditto, Sheppard's Bar-		Swansea, Mount Pleasant	2 2 0	R. Henderson.....	4 0 0
ton.....	43 1 8	Ditto Bethesda	4 0 0	Brown's Town, by Rev.	
Ditto, for W. Africa....	6 0 0			J. Clark	5 0 0
Ditto, for Jane Bunn,		MONMOUTHSHIRE.		Dry Harbour, by Rev. J.	
in Mrs. Hobbs' Sch.,		Chepstow.....	7 14 0	Bennett	1 0 0
Jessore	6 0 0	Ditto for N. P.	0 12 2	Ebenezer, by Rev. W.	
Ditto, Berkley	0 4 2	Ditto for W. & O.	0 18 0	Claydon	3 0 0
Ditto, Chapmanslade....	0 18 6	Llanthwy	6 13 6	Falmouth, by Rev. J.	
Paulton	7 11 8			Kingdon	6 0 0
Wells	6 18 11	PEMBROKESHIRE.		Gurney's Mount, by Rev.	
Wincanton	15 0 0	Blaenlyn.....	8 16 0	C. E. Randall	4 0 0
		Lampeter.....	2 17 9	Lucea, by Rev. T. Lea	2 0 0
STAFFORDSHIRE.		Maenclochog, Horeb.....	1 2 8	Moneague, by Rev. J.	
Bilston, for W. & O.	1 9 6	Milford.....	0 18 0	Gordon.....	2 2 0
		Newton.....	2 0 8	Montego Bay, First Ch.	
SURREY.		SCOTLAND.		by Rev. J. Reid	1 10 0
Addlestone for W. & O....	1 10 0	Aberdeen.....	15 3 6	Ditto, Second Church,	
Haslemere	1 5 0	Ditto John Street for		by Rev. J. E. Hen-	
Richmond, Lecture Hall.	3 10 0	W. & O.	1 5 0	derson	7 10 0
Upper Norwood	19 11 9	Ditto George Street		Morant Bay, by Rev. W.	
		for W. & O.	2 5 1	Teall	7 0 0
SUSSEX.		Dundee	1 0 0	Mount Carey, by Rev. E.	
Forest Row	0 17 2	Edinburgh for Rev. J. E.		Hewett	5 0 0
		Henderson's Chapel,		Mount Lebanon, by Rev.	
WARWICKSHIRE.		Watford Hill, Jamaica	5 0 0	G. Elliott	3 0 0
Leamington, Warwick St.	0 6 10	Elgin.....	7 7 0	Port Maria, by Rev. C.	
Rugby	6 19 3	Forres	1 10 0	Sibley	7 0 0
Ditto, for W. & O.	0 12 1	Glasgow, Hope Street ..	0 12 6	Refuge, by Rev. E. Fray	0 10 0
		Ditto North Frederick		Rio Bueno, by Rev. D. J.	
WILTSHIRE.		Street Sunday-schl.		East	2 0 0
Bratton.....	6 5 0	for N. P. India	1 10 6	Salter's Hill, by Rev. W.	
Chippenham	16 10 9	Ditto ditto for Schools,		Denny	2 0 0
Devizes.....	42 2 1	India	1 10 6	St. Ann's Bay, by Rev.	
Kington Langley	7 3 6	Grantown	6 17 3	B. Millard	9 0 0
Ditto, for N. P.	0 4 0	Huntly'.....	4 7 3	Savanna-la-Mar, by Rev.	
North Bradley	4 15 3			W. Bourke	3 0 0
Westbury Leigh	10 5 0			Spanish Town, by Rev. J.	
Westbury Providence				M. Philippo, by Rev. J.	4 0 0
Chapel, Penknapp.....	5 14 0			Stacy Ville, by Rev. R.	
				Dalling	1 18 0
				Thomson Town, by Rev.	
				G. Moodie	3 10 0
				Vere, by Rev. A. Duckett	1 10 0

JAMAICA EDUCATION FUND.

Trustees of Taylor's Fund 200 0 0

GORDON CHAPEL'S FUND.

Dawbarn, Mr. W., Liverpool 50 0 0

We are requested to insert the following list of Contributions to the
BIBLE TRANSLATION SOCIETY

From 26th April to 30th June.

Annual Meeting—Collection	8 5 10	London—Benham, John, Esq.	1 1 0
Aylesbury—Subscriptions	1 15 3	„ Hoby, Rev. J. D.D.	1 1 0
Beaulieu Rails—Rev. J. M. Burt	1 1 0	„ Oliver, E. J., Esq.	1 1 0
Chipperfield—Collection	1 17 9	Newcastle—Bewick Street Chapel	10 10 0
Frome—Subscriptions	1 11 6	Pershore—Mrs. Risdon	1 0 0
London—J. A. C.	0 10 0	Towcester—T. Ridgway, Esq.	5 5 0
„ Robinson, R., Esq.	1 0 0	Wales, South—per Rev. G. H. Lewellyn...	6 14 2
„ Shorellet, Mr. W.	0 5 0	Weston Turville—A. P. Scrivener, Esq. ...	0 10 0

FOREIGN LETTERS RECEIVED.

AFRICA—CAMEROONS, Fuller, J. J., April 3, 20, 24, May 8, 11, 27; Pinnock, F. April 25, May 17; Smith, R., April 17, May 6, 23, 26; Thomson, Q. W., April 20, May 6, 18.

AMERICA—NEW YORK, Colgate and Co., May 27.

CANADA—Merrick, Mrs., April 23.

NOVA SCOTIA—Cramp, J. M., June 28.

ASIA—

CEYLON, Colombo, Pigott, H. R., May 3.
Kandy, Waldoek, F. D., May 3.

CHINA, Chee-foo, Laughton, R. F., May 13.

INDIA—

AGRA, Gregson, J., April 21, June 5.

ALLAHABAD, Bate, J. D., April 21.

ALIFORE, Pearce, G., June 19.

CALCUTTA, Lewis, C. B., April 27, May 4, 14, 18, 26, 28, June 4, 24.

DACCA, Bion, R., April 8.

DELHI, Smith, J., May 18.

JESSORE, Ellis, J., April 28.

MONGHYR, Parsons, J., May 6.

KHOOLEA, Dutt, G. C., May 12.

SERAMPOR, Martin, T., May 18; Thomas, J. W., April 27.

SEWRY, Allen, I., April 27; Reed, F. T., April, June 9.

EUROPE—

ALTONA, Oncken, G., July 1, 19.

SWITZERLAND, Lausanne, Vuillet, A., July, 1, 12.

NORWAY, Stavanger, Hubert, G., May 31, June 2.

FRANCE—

MORLAIX, Jenkins, J., May 28, July 1.

PARIS, Robineau, W., Mar. 26; Garard, A., May 29; St. Brieux, Bouillon, V. E., June 11.

WEST INDIES—

BAHAMAS, Denny, J., May 92; Littlewood, W., May 1, 15.

NASSAU, Davey, J., May 1, June 26; Roper, C., and others, June 20.

ST. DOMINGO, Littlewood, W., June 8.

TURK'S ISLAND, Gardiner and others, May 15.

JAMAICA—

FALMOUTH, Kingdon, J., June 23.

FOUR PATHS, Claydon, W.

KINGSTON, East, D. J., May 4, 25, June 8, 25; Hewett, E., June 22; Oughton T., May 15; Roberts, J. S., May 25.

KETTERING, Fray, E., June 23.

MONTEGO BAY, Henderson, J. E., May 22.

MORANT BAY, Teall, W., May 4, June 23.

SPANISH TOWN, Johnson, T. T., June 1; Philippo, J. M., May 7, June 8.

TRINIDAD, Law, J., June 5.

ACKNOWLEDGMENTS.

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

Friends at St. Alban's, per Mrs. S. G. Young, for a box of clothing for Rev. E. Fray, Jamaica.

Friends at Cannon-street Chapel, Birmingham, per Mr. C. H. White, for a case of clothing for Rev. W. Teall, Jamaica.

Friends at Reading, per Mrs. Aldis, for a box of articles for Rev. D. J. East, Jamaica.

Friends at George-street, Plymouth, for a case of clothing, &c. for Rev. A. Saker, Africa.

Friends at Graham-street, Birmingham, per Mrs. Vince, for a case of clothing for Rev. W. Teall, Jamaica.

Friends at Taunton, per Rev. Jos. Wilshire, for a box of bazaar articles for Rev. J. Davey, Nassau.

Mission School, Walthamstow, for a box of clothing for Mrs. Fray, Jamaica.

Sunday-school Union, for a parcel of books for Rev. J. Davey, Nassau.

Ditto for a case of books for Rev. E. Fray, Jamaica.

Ladies of Belvoir-street Chapel, Leicester for two cases of clothing for Rev. J. M. Philippo, Jamaica.

Mr. Thomas Brewin, Cirencester, for books for Jamaica.

Mr. B. Baker, North Brixton, for a parcel of magazines.

Rev. S. Green, Hammersmith, for magazines and reports.

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.