



Appeal from Jamaica.

JAMAICA has often appealed to our pity; she now appeals to our sympathy. For many years her history was one of woe and wretchedness, only mitigated by the gentle message of the Cross. The last of her bitter trials, the Disturbances of 1865, seems to have issued in her deliverance from many of the burdens that the evil time of slavery had left, and her people are now looking to the future in a spirit more hopeful than at any former period.

The following paragraphs from the Appeal, addressed to the Committee by the Jamaica Baptist Missionary Society, will best convey the circumstances under which our further aid is claimed; and in reply to which, the Committee, at the large meeting of ministers and friends held at Cambridge on the 20th of September last, has resolved to respond:—

“Difficulties again surround us, and we come to you for aid and counsel. At former periods the pestilence and drought have been our plunders, but at this time our difficulties arise from our successes. After a long season of depression our Heavenly Father has again blessed us. A spirit of hearing and inquiry has been poured out upon the people, so that several of our places of worship are crowded with attentive hearers, and many of our Sabbath - schools are overflowing with children and young people. Nor is the Word to which they listen preached in vain, as will be

seen when we inform you that during the past year 1,260 members and inquirers have been added to our number as nett increase. In addition to this eleven Churches have lately connected themselves with our Union, several of which have been for a long time and still are under native pastors — good men, and useful in the spheres in which they labour.

“With the confidence felt in His Excellency Sir John Peter Grant, the Governor, all interests seem to be improving, and the great mass of the people are contented, happy, and comparatively prosperous.

GREATER RESPONSIBILITIES.

“In the midst of this state of things new and heavy responsibilities have been thrown upon us by the disestablishment and disendowment of the Episcopal Church, an event brought about largely by the long-continued and persistent efforts of members of our own denomination. This freedom of religion from the trammels of the State, has removed obstacles which were previously in the way whenever we attempted to evangelise certain outlying portions of the colony, some of which, as might have been expected, are in a state of great religious destitution. To these districts we have

now the freest possible access, and are most earnestly solicited to occupy them, not only by the people themselves, but in some instances by those who were indifferent to or in active opposition against us. In the eastern part of the island, the seat of the late lamentable outbreak, the labours of our missionaries, Teall and Service, have been most successful. In the short space of six years, nine new stations have been formed in the parishes of Portland and St. Thomas-in-the-East—six of them at or in the neighbourhood of Morant Bay, since the riot and massacre.

GOD'S BLESSING.

“At these stations, not less than 1,700 persons are gathered together Sabbath after Sabbath to listen to the Word of God, whilst nearly 600 have been gathered into Church-fellowship; and five or six more stations could be commenced at once with the most promising hopes of success, had we men to send to break up the ground.

“In St. Elizabeth, and at the extreme western point of the island, old stations nearly abandoned have been reoccupied by our native brethren, Smith and Brown, under the most pleasing auspices, and God everywhere seems to be multiplying our opportunities for usefulness. We are, how-

ever, embarrassed and disheartened from the want both of money and of men. With a membership of nearly 23,000; inquirers, 2,500; and congregations amounting to not less than 50,000—in a country where the people are widely scattered, and where the roads and means of travelling are such as English people cannot understand—there are only seventeen European, and twenty native pastors. Of the Europeans, one is more than three-score and ten, four others are nearly that age, whilst all the others, with three exceptions, have been labouring in the island nearly or quite thirty years.

SOURCES OF SUPPLY.

“The only source to which we can look for a supply of pastors here is the Calabar College. To that institution we are already largely indebted; indeed, it is difficult to know what we should have done but for the supply of useful men with which it has favoured the Mission, nor are we without hope

that in the future its help will be greater and more efficient than in the past; still we feel it will be in vain to expect from it the help we need at the present time.

“We have urged our people to do their utmost, and while we believe that many of them might do more, our

conviction is that, considering our churches are composed almost entirely of labouring people, their givings for religious purposes will compare favourably with those of members of Churches in the mother-country. A reference to the missionary report for the year 1869, and to that of our Union, will show that there has been a considerable increase in our funds during the past year, and with increased prosperity we may confidently expect more. But at present the work which God has put into our hands is more than our

strength and our means, so that, unless aid is afforded from some external source, it must, to our deep regret, and to the dishonour of God, remain undone. Under these circumstances, dear brethren, we appeal to you for help and counsel, feeling confident that your sympathies will be aroused on behalf of a mission to which you have sent some of your best men, and in connection with which you have, through God, gained some of your greatest triumphs."

The following sentences contain the proposals made to the Committee :—

"What we ask for—and if our requests are complied with our wants will only be partially supplied—are :

"1. That a few earnest, self-denying men at once be engaged and sent out by the Society.

2. That the Society obtain for us, in

the way it thinks best, One thousand pounds per annum for a few years, to be devoted to strictly missionary work, according to the suggestion of a correspondent, J. A., in *The Freeman* of the 29th of March."

THE RESOLUTION.

The prolonged deliberation of the Cambridge meeting on this appeal issued in the following resolution :—"That the Appeal laid before the Committee by the missionary brethren in Jamaica be printed and circulated among the Churches, with an earnest recommendation liberally to aid the Jamaica Churches by a Special Fund for four years, in order to secure the objects contemplated by the Jamaica Missionary Society." The Committee, therefore, propose that the sum of ONE THOUSAND POUNDS PER ANNUM, for four years, be raised in this country for the more complete evangelisation of those parts of Jamaica which yet need the Gospel. Jamaica has not lost her interest among us, and now that the time has come, in the Providence of God, fully to reap the fruits of past toil, we cannot doubt that means will be abundantly forthcoming to seize the precious opportunity. During the last month, circulars have been widely distributed among the ministers and leading friends in the Churches, and the Committee will be glad of an early and liberal reply. No time should be lost in obtaining and sending out suitable men ; but this must depend on the response this appeal may receive.

The Native Preacher at Work.*

IN December, 1867, having left the Theological Institution, I was appointed as a preacher to Dacca, under the Rev. C. F. Supper. In December, and the first two months of 1868, I worked in the town and villages near Dacca. In March, with Ramchuran Nauth, by boat, I went to the remarkable fair held at Nagolbond at that time. Some other preachers also reached there, and we, having joined with them, preached the Word of God to large assemblies. After a few days those brethren went to other places, but we returned to Dacca, and engaged regularly in our duty. In April, the Rev. Mr. Supper was obliged to go to England, having been attacked with a dangerous disease. In his absence I worked under the Rev. R. Bion.

PREACHING.

In May I, with Ramgopal, preached the Gospel in Sunargai, and several other places, and went to the Rajnogor Fair. On the day of our arrival it rained so hard that we were unable to stand on the road and preach. In the fair there was a school, and, on account of rain, about two or three hundred people gathered together for shelter in the school. We also entered the school, and began to converse, and all the people surrounded us to listen to our conversation. Then we began to preach to them, and they heard us with much attention. On the following day we preached in the fair; when we were preaching some Brahmins came, and disputed with us on their Shastras, gods, and castes. We explained to them the falsehood of their Shastras, gods, and castes. Through this they got angry, and went away; on their going away, they told us to leave the holy place. After that we preached two days more, and many people paid much attention to our preaching. After this we preached in many markets and bazaars at Bickrampore, and returned to Dacca after three weeks.

ANOTHER JOURNEY.

On the last day of May, Ramgopal and myself started for Doorgapore, near Mymensing. On our way we preached in Soergan, Deothan, and Mahongonj. The people of the latter two places seldom heard the Gospel of our Lord; consequently they heard our preaching with much attention, and purchased many tracts and gospels. On our passage we had a storm, through which our luggage got wet and damaged, and the boat injured. However, we arrived at Doorgapore, and, taking an interpreter with us, we went up to the Garo Hills, to see those people who live there, and to know what religion they follow. We found that they are entirely savages—male and female almost naked—and both sexes wear about ten or twelve brass earrings, sometimes

* This paper is written by Ramkanto, native preacher of Dacca: we have only corrected the spelling.

more; their ears hang down to their shoulders, and many of them are torn. These savages cut a bamboo and dig it in the earth, and offer sacrifices to it—pigs and fowls. Their works are as bad as possible; there is one thing good among them—they do not tell an untruth. We came down from the hills before evening, and preached in the bazaar.

THE RAJAH HEARS THE GOSPEL.

There is a Rajah, and his noblemen and officers invited us to hear our address; therefore, on the following day, we went at the appointed time. We arrived there, and saw many people gathered in a big school; they gave me permission to lecture, and I lectured to them, something like this:—"There is one true God above us all; He is holy, just, and righteous, almighty, omnipresent, and merciful. There was no God before Him, equal to Him there is none; He is infinite and powerful. He created the human beings in a holy state, but they failed on account of their sin; sickness, troubles, and death came upon them. God hates the wicked, and punishes them that break His law. At one time He destroyed the worldly sinners by flood, for all the people love sin more than God. They are fond of idolatry, and many other wickednesses, consequently they have lost salvation; but the merciful God so loved sinners, that He sent down His only Son, Jesus Christ, to be their Redeemer." I preached to them all about this, and all the hearers listened to me quietly.

DISCUSSIONS.

Last of all, the schoolmaster and pundit commenced an argument with me. The first argument was that the deluge mentioned in the Bible is false. I proved to them that there was a deluge, from their own Shastras, and from the histories. The second argument was, that Jesus Christ was not the Son of God, but a righteous man. I showed them the works of His miracles, and explained to them that those works which Christ has done, man could not do. The third argument was, that the Bible is not the revelation of God. We informed them that what is written in the Bible man cannot write. The prophecies of the Bible have been fulfilled. After this the meeting broke up, and the people followed us in our boat to purchase tracts and gospels. In my opinion, if a station is established there, then probably many would be baptized. Two days more we preached there in the markets; many of the savages also came and stood to listen, but they could not understand our preaching. We left that place, and preached in many markets of Shooshung, Sherepore, and Junglebary. We used to preach every day, and thousands of people heard about the Saviour of the World. We returned after a month.

ANOTHER JOURNEY.

In July and August, I, with Mr. Bion and Ramjibon, started up for Mymensing. On our passage we preached in many markets and bazaars. We were four days in Mymensing, and preached in the town and markets of Shornboogonj and Baigonbary. After this we went up to Junglebary,

and preached at Keshorganj and many other places. We returned to Dacca after a month. In the month of September Ramchuran and myself proceeded up to Doorgapore. On our passage we preached in many large markets of Junglebarry and Shooshung. One day we went to the deputy magistrate of Kishorganj. A long conversation with him followed, about Christianity and Brahmoism; he purchased an English Bible and "Faith and Victory" from us. We arrived at Doorgapore, and remained there a few days, to preach in markets and daily bazaars. One day we were preaching in the bazaar, when the younger brother of the Rajah came to us on horseback; he stopped quietly for a little time, but when he heard that we were preaching contrary to the Hindoo religion, he drove his horse among the people, and drove away all who stood to listen to us. Then we stopped and came back to the boat. Another day the Rajah invited us, and we went to his court; on our way we saw that he put up some idols for his officers and subjects. We informed him that idol-worship is a great sin before God. When we begged leave of him, he said, "If you establish a station and school here, then most willingly I will give you land, and perhaps I will assist you somewhat." After this we preached in many places of Shooshung, Sherepore, Jamalpore, and Kagmary.

The Gospel in Rome.

RECENT events have necessarily drawn much attention to the spread of the pure Gospel of Christ in Italy, and especially in the city of Rome. On more than one occasion the Society has been urged to enter on this inviting field, and to support the labours of two brethren who had become pioneers in this work. From various causes this course has not commended itself to the Committee; but recently, on the question being again raised, it was resolved that the Committee would become the channel for conveying such contributions as may be entrusted to them, for at least one of the brethren engaged. The following is the resolution:—"That the Treasurer be empowered to receive contributions for the spread of the Gospel in Italy, in connection with the movements of Mr. Wall; and that, under the direction of the Committee, information respecting the work be inserted, from time to time, in the pages of the *MISSIONARY HERALD*."

Mr. Wall has been labouring for the past seven years in Bologna, Modena, and the adjacent districts, where three Churches have been formed, and several preaching stations opened. Within the last two years, between seventy and eighty converts have been baptised, on the profession of their faith. But now Rome is open! The laws of constitutional Italy have replaced the Papal canons and regulations, and

soon the seat of government will be transferred from Florence to this ancient seat of empire. Freedom of religious profession is secured under the very shadow of the walls of the Inquisition, and the pure worship of the Gospel, freed from traditions and superstitious ceremonies, may be carried on within the hitherto jealously-guarded precincts of the city.

Mr. Wall has entered Rome. The following extracts from the letters with which he has favoured us, will tell our readers how he has fared:—

“*Rome is open to the Gospel*, though public preaching is not yet permitted, and in all probability will not be until after the entrance of the King, and the assembling of the new Parliament.

“The Pope shuts himself up in the Vatican, and does not issue on any

occasion. St. Peter’s seems left desolate. Yesterday I sat under the dome for nearly an hour, and conversed with some individuals, who listened with interest to the Word of Life.”

VISIT TO THE GHETTO.

“I have visited the Ghetto, where the poor Jews reside. It was probably in this same locality that Paul laboured among their ancestors, when by the Appian way he came to Rome. I went to the synagogue, where I found two Israelites, with whom I conversed, on the heavenly seed of Abraham, but they could not see that God had anything better than a carnal people. Coming down from the synagogue, one sees that the Ghetto is the dirtiest part of Rome, which is, perhaps, the filthiest sty in Europe. The Jewish inhabitants number five or six thousand. Soon after the destruction of Jerusalem, there were perhaps a hundred thousand of them; but the calamities which have swept over them have subjected them to periodical decimation. Passing one of their shops—an old-clothes store—at the door of

which the man and wife were sitting, the woman, seeing me looking round, said, ‘Would the gentleman like to find something?’ ‘Yes,’ I replied; ‘I would like to find some one to whom I might speak of One I love.’ ‘Who is that?’ said the woman, with eagerness, while the man solemnly raised his head. ‘His name is Jesus.’ The name of Jesus struck them like a sound from the other world; the woman seemed to soften, but the face of her husband flashed with rage, as he said to me, ‘Have you confessed yourself?’ which signifies, ‘Are you ready to die?’—you may expect the stiletto.’ ‘Oh no, I am not a Papist, to require priestly absolution. I am a Christian, a child of Abraham.’ The old man calmed a little, but my conversation there, and in other parts of the Ghetto, seemed to find their hearts veiled and hardened.

THE FIRST MEETING.

“Last night (November 22nd) I had the first meeting in my own hired room. Not being permitted to print and post invitations in the streets, I

had to invite individuals. I went to a good number. Some made excuse; some said they would come, but did not; a few said they would, and kept

their word. In the evening I prepared my room, and received the few (five in number) who made their appearance. I invited them to pray with me, that the Lord might open their eyes to see His truth. When they rose from their knees, they looked at each other with utter astonishment. Poor people! they, I believe, had never before heard prayer in their own language. When I said I would read out of the very letters of the Apostles,

each one came to look at the book, to handle it, and to read a little himself. After reading Paul's journey to Rome, about which they had never heard, I was about to speak to them, but they desired me to read on, which I did, and then spoke; but they had so many questions to ask, that our evening passed in conversation, at the close of which each expressed a desire to come again, and to procure the book for himself.

THE ANCIENT BAPTISTRIES OF ROME.

“You will be glad to know that the baptistries of the early Roman Church are still in existence. Passing last week by the splendid marble baptistry of Constantine, I entered, and asked the priest within the use to which it was formerly dedicated. Having shown me the level the water rose to when the font was prepared for baptism, and the valve in the marble floor whence it issued—‘When the rite was finished;’ he added, ‘this was anciently used for the immersion

of proselytes.’ ‘May I ask why the Church has fallen from the primitive mode?’—‘The Church,’ he said, ‘has thought well to change it.’ ‘Why does she sprinkle infants?’—‘Because the Scripture commands it.’ ‘Can you point to the passage?’ He then quoted (in Latin) from Gen. i. 28—‘Increase, and multiply, and fill the earth.’ Yes, the wholesale admission of babes into Church communion has filled the earth, but *not with Christians.*

A BAPTISTRY IN THE CATACOMBS.

“This morning (November 24th) I went, with two who came to the meeting last Lord's-day evening, to see the baptistry in the Catacombs. About a mile from the walls of the city, we ascended a hill, from which the view of Rome and its vicinity is magnificent. In the side of this hill is a little cave, filled with beautiful ferns, which, while it indicates, partially obscures the entrance to this most ancient refuge of the persecuted saints of old. The guide opens the gate, and gives a taper to each, and so we leave the lonely scene without, and enter through narrow passages by heaps of bones and skulls, which look dismal in the feeble flickering of our lights,

to the early baptistry. Before descending a flight of steps, the guide directs our eyes to a picture painted above the entrance. It is the head of Jesus, with the cross behind it. This first met the eye of the candidate who came to be mystically buried here with Christ; and the impression made by this picture, on account of the love and tenderness it expresses, must have been great. At the bottom of the stairs, in a small room, is a picture of Our Lord's baptism. John is on one side; an angel, on the other, holds his robe; while Jesus, in the midst, stands to the waist in water, waiting to be immersed. At the foot of this picture, to my great surprise, I

not only saw the ancient baptistry, but found it still *filled with water*, so clear that we could see to the bottom, though about four feet deep, and so sweet that we drank it with pleasure. Rome has scarcely known of the existence of this; it is scarcely ever visited, even by priests; the guide

told me it was almost entirely unknown. He knows where there is another, and some time I hope to visit it with him.

“I have just received 30,000 portions of the New Testament, which I hope to have sent out shortly into all classes of society.”

A Visit to the Mountains of Jamaica

BY THE REV. ELLIS FRAY.

THE following letter from Mr. Fray will give our readers some conception of the missionary work yet to be accomplished in Jamaica.

It is gratifying to hear that our brethren are vigorously endeavouring to overtake the spiritual destitution which prevails, and that the native ministers are doing their full share of this important work:—

“I started early on the morning of the 16th, and reached the Alps about 10 o'clock, where I had a hearty welcome from Mr. and Mrs. O'Meally. After breakfast we started for Ulster Spring, about three miles beyond the Alps, and held a missionary meeting in the new school-house, which Mr. O'Meally is erecting at that place. A great deal of interest was manifested by the people, as it was the first missionary meeting ever held at that place, and the first time the building was used. We had a collection of £6 6s. 7½d. The school-house is in an unfinished state, but the friends are making an effort to finish it by October: it measures 40 ft. by 20 ft. As you are doubtless aware, the people who formerly resided at the Alps have removed farther up into the mountains; and if we do not follow them, we shall lose them, especially as the Wesleyans and Episcopalians have *recently* commenced operations in these mountains. I have therefore advised Mr. O'Meally to enlarge the school-house so as to accommodate at least 500 persons, and to begin at once to conduct regular Sabbath services there. As his residence is still at the Alps, he could give a Sabbath evening service to the few that reside there. Do you know any one who has £20 or £30 to give to a good cause?—please advise him to give it to Mr. O'Meally to assist in this new building.

“The next day we started for Ebenezer, five miles beyond Ulster Spring, and had a tolerably good meeting; collection £2 1s. 3d. The chapel at this place is very small, and needs enlargement.

“The same afternoon we started for the Hector's River district, about five miles further up into the mountains. We were benighted, but, fortunately for us, a number of young men came to meet us with torches, and guided us to

our resting-place for the night. Next day we held a meeting, and the people gave us a warm reception. This is a very destitute district, *and a missionary ought to be sent there at once*. There is a population of at least 1,000 persons, and all the religious instruction they receive is once a month, from Mr. O'Meally, on a Sabbath-day, and once a month on a week day, from an Episcopal minister in the parish of St. Elizabeth. About six miles from this place, towards the Manchester Mountains, is a place called "Craig Hill," with a population of about 500 persons. A missionary residing at Hector's River could also extend his labours to the Craig Hill district, and a mission-station at this place would be a connecting link between our Trelawny and St. Elizabeth stations—it being thirteen miles from the Alps in Trelawny, and ten from Wallingford in St. Elizabeth. I forgot to say that one-third of the population at Hector's River are English immigrants, and their descendants, who came to Jamaica many years ago.

"We continue to have tokens of God's presence in the Churches under my care. On Sabbath, the 31st of July, I had the pleasure of baptising twenty-six at Waldensia, and on the following Sabbath twenty-two here. I only hold the pastorate of the Church at Waldensia *pro tem.*; as soon as they have erected their new chapel they must get a settled pastor. I must not omit to tell you that we have sent Mr. Morris, lately a student in our college, as a home missionary to the parish of St. Mary.

"May the Holy Spirit so direct you all on the 20th of September as to lead you to send help to our beloved mission in this island!"

African Cruelty.

BY THE REV. ROBERT SMITH.

NOTHING can better illustrate the savagery and barbarism among which our brethren labour in Africa, than the following narrative. Scenes of cruelty are less common now than formerly in the neighbourhood of the missionary stations. Nothing but the regenerating power of the Holy Spirit can change the bloodthirsty natives into children of peace and love:—

"Every now and again, some of these heathen people show their thirst for blood, by committing some horrible deed of wickedness. A few days since a slave was seized by a number of free-men, and dragged to the beach, close to our mission; they were about tying his legs together, but when they saw me descending the hill, they hurried

him into a canoe, which was taken out into the middle of the river; the poor fellow was thrown into the water, but, being a swimmer, he tried to hold the canoe, but was beaten across the head with paddles and sticks. When I saw that they wanted to murder the man, I had my boat got ready, and was just rushing off, when Mr. Thomson came

along in his boat. We pulled hard, but the cruel demons of men had broken the skull, and marked the water with the man's blood; the poor fellow sunk just as Mr. Thomson was about to stretch out his hand to rescue. When the men in the canoe saw him sink, and

that we were too late, they gave a savage shout of triumph.

"They landed amongst a large crowd of people on the beach; I followed them, and told them of their sin, and that it would be remembered against them."

In another letter Mr. Smith continues the narrative:—

"The slaves, who are powerful in numbers, were very angry, and banded themselves together the following morning, and made an attack on the town, driving the freeborn and their masters before them. Those who had committed the deed took shelter on mission-ground. The 'country-fashion,' or superstition house, was burnt down; nearly all the plantain-trees were destroyed, and two men wounded. Much consternation and danger prevailed. We were afraid other depredations would occur. Several headmen from A'kwa town, myself, and two or three members, went amongst them, and got them, after much difficulty, to retire to their own quarters. Much inconvenience was felt by prohibiting the wives of the freemen going to their farms and

obtaining food. Many were their threatenings, and it is a mercy no lives were lost; we were amongst them continually, heard their complaints, and sought to satisfy them. In a few days King A'kwa returned home, had a meeting, and settled the serious palaver. Had the freemen been equally willing to hear us as were the slaves, they would have saved much suffering, and the life of the young man would have been saved also.

"Frequently these palavers occupy much of our time, but it is not time lost; for it increases our influence for good amongst them, and often saves greater evils, and the depression and stoppage of trade, both among themselves and between them and the European merchants."

It is cause of gratitude to God that in carrying out these works of mercy, none of our brethren have ever been injured. "Blessed are the peacemakers, for they shall be called the children of God!"

Missionary Notes.

CHEFOO, CHINA.—After an interval of quiet, Mr. Richard reports the renewal of threatening rumours, and in consequence the departure of the American missionaries from Tung-chow. In Chefoo, missionary work proceeds as usual. Mr. Richard has been twice into the country during the six months of his stay, and on the 26th August was able to conduct family worship in Chinese. He also assists the native pastor, Ching-sen-sien, whom he speaks of as a noble worker, and a willing one. In the dearth of missionaries the station at Ki-san-soh has for the present been given up.

CEYLON.—The Rev. H. R. Pigott reports a visit to the station at Medampe, where the work is making satisfactory progress. Some candidates for baptism were accepted, one of whom remembers having heard Mr. Daniell preach. The congregations were good at both the Singhalese and English services.

COLOMBO.—In the girls' school, under the charge of Mr. Waldoek, signs of the Divine blessing are apparent. Several of the girls are not without serious impressions, and two, if not more, have been led to join themselves to the Saviour. On the 30th October four persons were baptised at Makewitte, all of them young people. Others are seeking the same privilege. These are the firstfruits of the ministry of C. Pieris, one of the students who was lately settled at Makewitte.

CAMEROONS, WEST AFRICA.—The work interrupted at John A'kwa's-town, by the plunder of Mr. Fuller's house, has been revived by Mr. Saker. At the first meeting a goodly number of the people were present, and after the service a school was held of sixty children. The next Lord's-day both the service and the school were yet more largely attended, to the encouragement of the native pastor, N'Kwe. Mr. Saker hopes that this auspicious recommencement of the work may lead to the settlement of a teacher on the spot. Though Mr. Saker and his family have suffered much from the bad season, at our last advices they were all well.

HICKORY, OR MORTONVILLE.—Mr. Smith reports that, notwithstanding the wickedness of the people, and much that is unpromising, the meeting-house is sometimes nearly full of hearers. There are five promising inquirers, and some of the children give hopes of future usefulness. From Bell's Town, Mr. Thomson writes that much of his time is spent in the investigation of palavers between the towns, the traders, and the natives.

VICTORIA, AMBOISES BAY.—Mr. Pinnock informs us of the death of one of the first converts baptised by Mr. Clarke at the commencement of the mission. She died at Clarence, whither she had been removed by her daughter, trusting in the Saviour she had so many years loved and served.

JAMAICA, MOUNT HERMON.—The Rev. J. Hume reports that the general condition of the island has certainly improved, but he fears that the churches are not equally so. The facilities afforded by the new courts of law seem, in some cases, to encourage litigation. Mr. Clarke is well, and shares with Mr. Hume the duties of the churches at Mount Hermon and Jericho. The seasons are very favourable, and the crops abundant; but the liberality of the people is not so manifest as is desirable.

MONTEGO BAY.—The Rev. J. E. Henderson reports that the state of things throughout the island continues hopeful, though the people receive very low wages, and the seasonal rains have been very injurious. The applications for admission to the institution at Kingston are rapidly increasing in number, and give hope for a future good supply of ministers and schoolmasters. Mr. Henderson has opened a fourth day-school in connection with his congregations, but stands in great need of £10 a-year to pay the rent. About £50 are also required for the completion of the new chapel at Watford-hill. It is with great regret that we report the death of Mrs. Reid, the wife of the Rev. J. Reid.

HAYTI, JACMEL.—Our native brother, J. M. Lolo, reports that his meetings in the country are largely attended, sometimes by three or four hundred persons. He urgently asks the Committee to send a missionary as soon as possible. Madame Cajoue reports that her Scripture readings are much and widely

welcomed among the people of the town. She has also visited the prison, where she has been permitted to read the New Testament, and to pray with the inmates. Metellus Menard has returned to St. Raphael, and reports the work of God as growing. He had baptised fifteen persons since his return.

BRITTANY.—Mr. Jenkins informs us that Omnes, the colporteur, has been obliged to join the army at the camp of Conlie. Boloch has taken up his work about Morlaix, and has sold some Breton Testaments, besides giving away tracts. The war naturally absorbs all attention, almost to the exclusion of every other subject. At St. Brieuç, Mr. Bouhon has had the pleasure of meeting several pious soldiers from various parts of the country.

Home Proceedings.

THE month of December is not generally available for missionary meetings. It is usually filled up with the claims to which our Churches are liable towards the close of the year. December is commonly the month devoted to benevolent institutions at home, and in which special provision is made for the poor. Our own meetings have therefore been few. Though not numerous, however, they have been encouraging, and the reports we have received concerning them have been in a high degree satisfactory:—

PLACES.	DEPUTATIONS.
Haverfordwest and district	Rev. J. Smith (Delhi).
Isleham, Soham and district, Camden-road, Arthur-street, and Somerleyton	} Rev. J. J. Fuller.
Providence Chapel, Hackney	
Sible Hedingham, and East-street, Walworth.	Rev. C. Bailhache.

In all the above places, the resident ministers and other brethren have cheerfully given their valuable aid.

There was a speciality about the above-mentioned meeting at East-street, Walworth, which deserves a passing notice. The meeting was convened under the auspices of the Young Men's Auxiliary, and was intended to be a conference of Sunday-school teachers. The attendance was small, only three schools being represented; but the interest manifested was great. The Rev. W. Alderson presided, and the question discussed was, "Whether home claims should be held a sufficient excuse for relaxed or suspended efforts on behalf of Foreign Missions." Mr. Bailhache opened and closed the discussion, the sense of the meeting on the proposition being in the negative. Wisely conducted, we think this sort of meeting would be very useful. We shall be glad to see the experiment repeated.

SYSTEMATIC EFFORTS.—The pastor of one of our country churches writes as follows:—"Our members are mostly poor, and the amount raised annually is due chiefly to systematic effort—namely, by inducing families to take boxes as 'domestic' boxes, and holding public meetings at our various stations. By these means, for the last ten or twelve years we have raised upwards of £30 per annum *above* the sum formerly sent from our Church. If other Churches will kindly adopt similar plans, the annual income of the society might be easily augmented."

NATIVE PREACHERS' FUND.—The Christmas cards have been posted so as to be placed in the hands of our young friends in good time. They have hitherto done nobly for this object. May their love and zeal abound yet more and more, and be crowned with great success!

MISSIONARY SCENES.—These beautiful cards, ten in number, may be had, price one shilling, by application at the Mission House. They would make excellent New Year's gifts and rewards for Sunday-schools; and, if more generally known, would be very useful. We invite the special attention of the superintendents and teachers of our schools to this announcement.

Our Periodicals.

THIS month, our **MISSIONARY HERALD** is sent—according to a resolution of the Committee—not only to the ministers of contributing Churches, but also to all subscribers of £1 and upwards per annum, and to all those subscribers of 10s. a year who have sent us their names. The Committee have taken this step, and have consented to the additional expenditure which it will involve, in the belief that our friends, generally, were in need of more missionary information, and that, if this could be regularly supplied to them, their practical and prayerful interest in our great work could not fail to grow. Very earnestly do we express the hope that such may be the result. Our effort will be to furnish as much and as varied information as possible. The field for our operations is wide, and is gradually extending, and we have no doubt that we shall be able, from month to month, to provide such details as that no part of the field shall be overlooked. Let us beg our friends to read our **HERALD** regularly and attentively, and also to try to disseminate the facts brought to their notice, by lending the magazine to others.

THE QUARTERLY MISSIONARY HERALD will be published and gratuitously circulated as usual. On behalf of this, as well as the above, we would urge our friends to distribute it as widely as they can. We have the firm conviction that numbers of those who do not unite with us in our efforts, would do so if they were acquainted with the facts of the Society's history from time to time.

A WORD too about the **JUVENILE MISSIONARY HERALD**. This is now in the hands of the Association Secretary, who issues his first number this month. In his editorial address to his readers, Mr. Bailhache tells them what his plans and intentions are. "I want," he says "to make the **HERALD** as interesting and as missionary as possible. I also want to make it refer as much as possible to *our own* missionary work in the world. And, moreover, as the young are the people I have more particularly to address, I shall try to select facts which will be interesting to them. I hope frequently to get facts from the missionaries themselves, for this magazine specially; also pictorial illustrations of the countries in which they are labouring, and of the manners, customs, and costumes of the different peoples. That is, my dear young friends, I want to do all I can, so that this little **HERALD** may become a great favourite with you. Will you try and do all *you* can, so that it may become much more widely known and read?"

We commend all these attempts, and the great end they have in view, to the blessing of God, and to the sympathy of the Churches!

Contributions

From November 19th to December 18th, 1870.

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

ANNUAL SUBSCRIPTIONS.		CORNWALL.		NORTHAMPTONSHIRE.	
	£ s. d.		£ s. d.		£ s. d.
Edwards, Rev. James...	3 3 0	Helston	10 12 5	Brayfield	4 9 0
Winter, Mr. T. B.....	2 0 0			Denton.....	4 1 4
				Ecton	2 18 6
					11 8 10
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Bible Translation Society, for T.....	300 0 0	Do., Crook.....	0 14 8		11 0 10
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McClelland, Mr. H., Belfast, for Mr. Jenkins, <i>Morlatz</i>	2 0 0	ESSEX.		Middleton Cheney	6 16 9
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		Forest Hill	5 12 0	SURREY.	
		Sevenoaks	22 17 11	Sutton	4 14 6
				WESTMORELAND.	
		LANCASHIRE.		Vale of Lune Chapel, for <i>India</i>	5 0 0
		Barrow-in-Furness	2 2 2	WILTSHIRE.	
		Colne	23 10 6	Westbury, West End Ch.	9 5 4
		Coniston	0 18 0	YORESHIRE.	
		Oldham	20 14 1	Bramley, on account	10 0 0
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		Do. do., Glodwick	7 14 6	Middlesboro'-on-Tees, Park Street.....	6 15 0
		Preston, Fishergate Ch.	20 6 1	Rishworth	4 10 7
		Do., Pole Street.....	7 7 1	Scarboro' Ebenezer Sunday School	0 15 3
		Rochdale—Holland Street Sunday School	1 0 0	Sheffield, Townhead St., on account, by Mr. Joseph Wilson, Treasurer	30 0 0
		Southport	42 12 2	Stanningley	1 11 7
		Do., for <i>W & O</i>	3 0 0	Wainsgate	3 10 9
		East Lancashire—On account, by Mr. L. Whitaker, jun., Trs.	22 11 11	York	6 2 8
				LONDON AND MIDDLESEX.	
				Battersea.....	7 7 0
				Castle Street (Welsh)	9 12 10
				Harrow-on-the-Hill Sunday School	1 10 0
				Henrietta Street	5 14 4
				Futney Union Ch. Sunday School, for <i>Mrs. Kerry's School, Calcutta</i>	4 0 0
				Upper Holloway Sunday School	20 0 0
				Walworth Road, on account	12 4 3
				BEDFORDSHIRE.	
				Biggleswade	22 9 5
				Sandy	3 2 5
					25 11 10
				Less Expenses	1 7 1
					24 4 9
				BREKSHIRE.	
				Reading, West Street Hall Sunday School... ..	4 12 8
				Wallingford	29 1 6
				Do., for <i>China</i>	1 10 0
				Do., Slade End	0 16 0
				Wantage	0 5 0
				Wokingham	45 15 4
				BUCKINGHAMSHIRE.	
				Dinton	5 2 6
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				Gamlingay	4 9 4
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				East Ackridge	2 18 6
				Grantham	4 17 3
				Great Grimsby, Upper Burgess Street	17 11 6
				Horncastle, on account	10 0 0

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CARMARTHENSHIRE.		JERSEY.		Auckland, per Mr. P.	
	£ s. d.	St. Heliers—	£ s. d.	H. Cornford	10 0 0
Carmarthen. Priory St...	16 12 6	Grove-st. Sunday School	3 10 0		
Do., Tabernacle.....	37 16 10				
GLAMORGANSHIRE.		JAMAICA SPECIAL FUND.		SPECIAL CONTRIBUTIONS FOR ITALIAN MISSION.	
Pentrhidyfen, for N P	0 6 3	Carmarthen—		Burchell, Rev. W. F., Lee	0 10 0
MONMOUTHSHIRE.		Tabernacle, per Mr. D.		Isaac, Rev. G., Brighton	3 15 0
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Eday, Orkney Isles	2 10 0	SPECIAL CONTRIBUTIONS FOR BOMBAY CHAPEL.		H. H. H.	0 10 0
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street Sunday School	1 17 6			Wilson, Mr. Joseph,	
Do. do. for N. P.	1 17 6			Clifford, near Sheffield	5 0 0
				Under 10s.	0 4 0

ACKNOWLEDGMENTS.

The Thanks of the Committee are presented to the following friends—

- Mrs. Risdon, Pershore, for Parcel of Clothing, for Mrs. Hewett, Jamaica.
- Mr. Thomas Harvey, Leeds, for a School Bell, for Mr. Duckett, Jamaica.

FOREIGN LETTERS RECEIVED.

AFRICA—	EUROPE—
CAMEROONS, Pinnock, F., Sept. 20	FRANCE—
Saker, A., Oct. 24, 25.	Angers, Marten, A., Nov. 20.
Smith, R., Sept. 20, Oct. 29.	Cotes du Nord, Lecoat, G., Nov. 30.
Thomson, Q. W., Oct. 3.	Morlaix, Jenkins, J., Nov. 16, Dec. 3.
ASIA—	St. Brieux, Bouhon, V.E., Dec. 10.
Ceylon, Colombo, Pigott, H. R., Oct. 17.	ITALY—
Waldock, F. D., Oct. 31.	Rome—Wall, J., Nov. 15, 23, Dec. 4.
CHINA—	Norway—Borgen, Hubert, G., Nov. 24.
Chefoo, Richard, T., Sept. 6.	Sweden—Stockholm, Wiberg, A., Nov. 23.
Ningpo, Baeschlin, C., Oct. 10.	WEST INDIES—
INDIA—	HAYTI—
Allahabad, Evans, T., Oct. 11.	Cajou, M.
Bombay, Bailey, W., Oct. 21.	Michael, S., Nov. 10.
Edwards, E., Oct. 29.	St. Raphael, Menard, M.
Calcutta, Lewis, C. B., Oct. 26, Nov. 9, 16.	JAMAICA—
Leslie, M. A., Nov. 9.	Brown's Town, Clark, J.
Wenger, J., Oct. 26.	Kettering, Fray, E., Nov. 5.
Dacca, Bion, R., Oct. 29.	Montego Bay, Henderson, J. E.
Delhi, Parsons, J., Oct. 28.	Mt. Hermon, Hume, J., Oct. 20.
Intally, Kerry, G., Nov. 16.	Salter's Hill, Dendy, W.
AUSTRALIA—	Spanish Town, Osborn, R., Nov. 8.
Auckland, Cornforth, P. H., Sept. 22.	Phillippo, J. M., Nov. 7, 10.
	Trinidad, Gamble, W. H., Nov. 8.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Joseph Tritton, Esq., Treasurer; by Edward Bean Underhill, LL.D., Secretary at the Mission House, Castle Street, Holborn, London; in EDINBURGH, by the Rev. Jonathan Watson, and John MacAndrew, Esq.; in GLASGOW by John Jackson, Esq.; in CALCUTTA, by the Rev. C. H. 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.