



FEBRUARY, 1871

How Missions make Progress in India.

BY SIR BARTLE FRERE, G.C.S.I., K.C.B.*

STILL more potent, if less universally diffused, is the disintegrating agency of our religion, which I mention last because, though most effective of all, it is the agency with which the British Government has least active concern.

The period soon passes by when the villagers of a newly-annexed district believed, as they too often used to do at first, that the "Sahibs" are atheists, without religion; and when the village-matrons hushed their children with threats of making them over to the "Sahib," to be buried alive in the foundations of the court-house or the bridge he was constructing.

Probably, with very few exceptions, the evening conclave of village elders in most hamlets has long since settled, after frequent discussions, not only that the English gentlemen have a religion, but that they think a good deal about it.

All who have visited the head-quarter garrison-station of the province, know that some kind of a place of worship is considered as necessary as a mess-house, a canteen, or a theatre, to a complete set of barracks. They see the European soldiers marched off, with bands playing, every Sunday to one and sometimes to two or three of these churches, whither the gentlemen and ladies drive in their carriages to listen to "Padres" of various kinds. All public work is stopped, and a general holiday is kept.

All this the village elders know from their own observation, or from

* Extracted from "The Church and the Age." Sir B. Frere was thirty-five years in India, and Governor of the Bombay Presidency.

the eyewitness of respectable people, and "have no need to listen to the marvellous tales which are told by some of the low-caste fellows who may have served in the garrison as hewers of wood and drawers of water, as horsekeepers, and in other menial offices under the English."

Religion of some kind is evidently an important business with these white-skinned people. But its exact nature is usually for a long time a puzzle to the villagers.

They do not often learn much in explanation of this mystery from the first Englishmen who visit their village. These busy officials have seldom time for talk except on official subjects. Nevertheless, the villagers observe that many of them cease from official work on Sunday. A few may make it a day of amusement, but there is, generally, something clearly religious about the observance. If a villager makes bold to ask a question or two on the subject from the great man, he sometimes hears a good deal more. But usually the great man is reserved, and advises the querist "to inquire from the first Padre he meets."

Perhaps a "Padre" may visit the village while the great man is there, and then the observant villagers remark that the freest livers among the "Sahibs" pay him marked respect, even though he may be a "Dhurum Padre"—a priest, that is, for the love of God, *i.e.* a missionary, and not a government official.

Such a Padre is pretty sure to extend his walk towards the village, to converse with the elders at their evening conclave, and say a few words to the women who come to draw at the village-well. He gives tracts and books to all who will accept them and promise to read them, and often goes his way with a heavy heart, and a note in his journal, expressive of his still-deferred hopes that some good may follow his efforts in his Lord's service, though so little result is apparent.

But though not apparent to him, his visit is often a most important era in the history of the village, when he least thinks he has made any impression. Like every other visitor of note, he is talked over at the evening meeting of the village elders, and the talk is generally some index to the popular opinion.

A fanatic or two, the bigoted old Brahmin Shastri, and a rather disaffected Mohammedan Moolla, are of opinion that "under a well-ordered Government such preaching would be stopped. If it were not for fear of British Courts and British bayonets, it *would* soon be stopped. It is all part-and-parcel of the same insidious design for taking all rent-free lands from temples and mosques, and turning the people into Christians."

Generally, the seniors and well-to-do people in the assembly are very decidedly of opinion, that "every man should stick to the religion in which he was born. Every nation has a religion of its own, and all are true, each for its own nation. Just as there are different sorts of eyes for birds, beasts, fishes, and reptiles, yet all see at the same time, by the same light." "This," they generally believe, "must be the opinion of the Government itself. Else why does Government disclaim all official connection with the missionary? Why does it not order him to teach everyone in the name of the State? At any rate, this sort of preaching is never likely to come to anything. Their ancient gods have lasted too long to be set aside by any newfangled foreign worship."

Probably, as regards both the views of Government and the futility of the Padre's preaching, the feelings of the speakers are less positive than their expressions; and the more sagacious have a sort of instinctive misgiving, that though the Padre is not a "Department," his talk is likely to work more change in the village than all the departments in India put together. But they have no very obvious grounds for their fears, and therefore say little about them.

There are, however, two or three who do not cease to think of the subject when the assembly breaks up.

In every village community will be found some men of naturally devout minds, ill-content with what their ancestral system offers them. Their hearts have been stirred by misfortune or suffering—their consciences awakened, they hardly know how. They have vainly sought rest for their souls by self-inflicted penances, and long pilgrimages, and sacrifices of what they love or value. In this state they hear something from this new religion—some words of St. Paul or St. John, or some saying of our Lord's, which seems to promise them what they have long sought—and they resolve, if possible, to learn more about it.

Then there are members of the "outside" population—the helots and serfs—who, important as they are to the village community, are not admitted to the Council of Elders, but talk among themselves, in a little council of their own, under the tree by their huts outside the village.

Then, whenever they stir out of their own village, some evidence meets them of the equalising, levelling tendencies of the British Government—of its entire disregard for the distinctions of caste which so largely modify the action of every native administration. "At the great public works everyone gets paid according to his work; no one asks what is the workman's caste, or where he comes from. Then what incarnations of

justice, equity, and equality are the roads and railroads! How straight they go!—caring no more for the headman's or rajah's field than for the helot's rubbish-heap; everybody goes together by train, the prince and the peasant—all get accommodated according to what they pay, without distinction of caste or rank, and all arrive at the same time! It is the same with their courts of justice; if you have only money enough, you may sue anybody you please, and get a decree too sometimes, and have it executed against the wealthiest banker in the county-town (though that is a dangerous experiment, by no means to be recommended, for, after all, Lukshmi, the goddess of wealth, has it all her way in this world, and bankers are her special favourites). Then, this 'Lightning-post,' what a wonderful invention it is! It beats even the railway as a manifestation of benevolence, justice, and equality; for everyone's message goes in turn, and all for the same price per dozen words."

Now, this equalising and levelling policy, which at first was a great puzzle to the villagers, seems explained by what this Dhurm Padre says. "He tells of one God over all—of one Saviour for all—and insists that this God made of one blood all mankind—that there is no distinction before Him of Brahmin or 'outsider;' that all will be equal in death, and all be judged by one rule after death."

"If the Sahibs really believe this, no wonder all their doings and inventions have such a levelling tendency." The oldest of the community of outsiders have never heard anything of the kind before, and some of them resolve "to inquire more about what the Padre says, and, if possible, make their children attend some school where they may learn to read these books, which the Padre gives so freely, and which tell such wonderful things, not only of London, and railways, and the electric telegraph, but of new heavens, and a new earth, in which dwelleth righteousness."

Perhaps the profoundest impression, though he says least about it, is made on the young Brahmin—the village schoolmaster, it may be, or vaccinator, or postmaster. He has listened almost in silence to the discussion among the village elders. He was born in the village, and had been taught a little Sanskrit by his father in boyhood; he has received a good education in his own language, and learnt enough of English to wish to learn more, at a government school in the provincial capital. The course of study was carefully secular; and when, as was constantly the case, the scholar's inquiries wandered into fields of discussion more or less connected with religion, the subject was avoided in a manner rather

calculated to pique the inquirer's curiosity. But there was so much to be learnt about the world, and its history and affairs, that the scholar deferred further inquiry, and at length returned to his village as a government *employe* in some department, on a salary superior to all the hereditary allowances of the village magnates put together, and paid punctually in cash monthly. He is a rich, and would be an influential man, but he has got quite out-of-joint with his old playfellows and their parents; he has in his heart the most profound contempt for all that his father, the bigoted old Shastri, and his friends, go on talking about their gods, and the silly and licentious tales of what their gods did, which seem to him fit only to amuse vicious children; he is pained at their open worship of their hideous stone and metal idols, whose legendary acts and attributes appear to his awakened moral sense even more debased than their outward forms.

But this he is forced to keep to himself. He would not willingly vex his father or his kind old mother, and woe be to him if they or their friends suspected half the thoughts that rise in his heart! So he works at his official duties; has a talk now and then with a former class-fellow, who visits the village as a surveyor, tax-assessor, or in some other public "Department," and who, he finds, is as unsettled as himself, and muses often on the inexplicable tangle of human affairs.

He has never been in the way of knowing much directly about the religion of these Sahibs, and is rather glad when he hears that the "Dhurm Padre" has come to the village. He goes to listen, and, maybe, is at first inclined to treat with contempt some apparent want of school-learning. "The 'Padre' is evidently not as profound a Shastri as his own father, nor as great at the differential calculus as the Cambridge professor from whom he heard lectures at the Government College;" but as he listens, one social or moral problem after another, which he had been used to ponder over, and found so difficult to solve, receives new light, and a history of the world, its past and its future, is revealed to him—so simple, so consistent, and so fully explaining many of his doubts and difficulties, that, if he could but believe it, he feels that a great weight would be removed from his mind, and he would be a happier man.

In the simple truths which the "Dhurm Padre" urges so earnestly, with no object but the personal salvation of his hearers, the young Brahmin thinks he sees the secret of that wonderful power which has enabled the people of a remote islet in the Northern Seas to subjugate

the hundred millions of Hindostan, with all its ancient arts, civilisation, and elements of wealth and power.

The few short sentences regarding the unity and brotherhood of mankind—the responsibility of all, emperor as well as peasant, to one God, of infinite power, justice, and mercy—seem to him to form the talisman of that mysterious success which is daily working such miracles before his eyes. If his own race, so rich in the accumulated intellectual power of many nations and many centuries, could only believe and learn this wonderful secret, what a future might yet be in store for India and her children!

And so, as he watches the good Padre mount his pony to leave the village, in doubt whether his day's preaching has produced the slightest permanent effect, the young Brahmin feels that he at least has caught a glimpse of truths, which may not only change his own future, but the future of India. It is but one step on a toilsome and thorny path, but he has resolved to take it, and to inquire further; to get a Bible, and read the books which the Padre says contain all the whole secret of his own faith, and to learn more from some friend who has attended a mission-school. And if the Truth has not lost its virtue during the many centuries since it was first proclaimed among the mountains of Judea, who shall set limits to its energy when preached in their own tongues and by their own countrymen among the myriads of India?

In the Himalayas.

BY THE REV. J. PARSONS, OF DELHI.

AS arranged with the Committee, our missionary brother, the Rev. Josiah Parsons, has spent the hot season of last year in the mountains which encircle the northern portion of Hindustan. He has forwarded to us the following interesting incidents of his labours among the inhabitants of that remote region:—

“A Baboo, who was convinced of the truth of Christianity when I was at Mussoorie three years ago, has now fully given himself up to Christ, speaks in raptures of the joy which he feels in becoming a Christian, leads a most consistent life, seems to have a heart

brimful of love and zeal, and rejoices and assists me not a little by his able, earnest, voluntary testimony for Christ. He has already drawn three more Baboos to the meetings. A most cheering case.”

INQUIRERS.

"A native clerk in the Commissioner's office, who was educated by me fifteen years ago, of whom I felt hopeful when he left school, but whom I had never seen since, came to me the other day for Christian books and advice; stated that he had long been convinced of the truth of Christianity, but had been deterred from embracing it by the fear of man; acknowledged that he was miserable, and never could be happy without the favour of Christ; and expressed his determination to openly confess Christ now, at all hazards. I supplied him with the New Testament and a few suitable tracts, and gave him serious advice and encouragement. I saw him again the evening before last, and hope he is sincere, earnest, and steadfast. He has just called again, to say he has decided for Christ.

"Three native bankers, two Bunnahs, three artisans, and one Purohit, have been eagerly reading controversial works exposing the errors of Hinduism and establishing the truth of Christianity, and also the New Testa-

ment. All of these now openly declare their belief in the truth of Christianity; and one of them is attacking the Brahmans with all the vigour and sarcasm of a Pascal, but none have yet applied for baptism.

"Three leading Mahomedans have avowed their belief in the Divinity of Christ, and are constantly holding discussions with others on the subject. About a dozen more are reading the Gospels. Many more seem quite unsettled in their belief, whilst a few are stirring up all the opposition they can against me, and are full of rage and blasphemy. The leading Mussulman Moulvie and the chief Hindoo priest both denounce me in unmeasured terms, as having destroyed their disciples' confidence in them and their religion.

"I have not been able to supply a quarter of the demand for gospels and tracts, and applications flow into me daily from all quarters for 'the books of heavenly wisdom,' now that my stock is quite exhausted.

TO THE POOR THE GOSPEL IS PREACHED.

"The poorer classes in the bazaars, and the native servants, as a rule, with some few exceptions, listen with marked attention to the preaching of the Gospel, and above fifty have told me that they believe Christ to be the only Saviour. A score or more profess to be inquirers, but the movement is recent."

"But the most cheering and hopeful part of my work is among the Paharries (or mountaineers) of the surrounding hills (between the Ganges and the Jumna), who flock into Mussoorie

yearly in large numbers. These simple, illiterate, unprejudiced, but ignorant and superstitious mountaineers, often fill me with joy by their earnest attention and interesting questions, whilst the Gospel message is being delivered and explained to them. And often have they drawn tears from my eyes when imploring me to visit their distant villages, and teach all their people 'this new, and wonderful, and happy way to be saved;' for well I knew that other duties would render a compliance with their request impos-

sible. On two occasions, when numbers of these men seemed more than usually impressed by the truth, I appealed to all such as firmly believed my message to be the truth of God, and who desired to obey the truth, to stand up, and, in the presence of God and all around, boldly to declare the same. Imagine, if you can, my feelings when *upwards of three hundred* (in both places, I mean) instantly responded to the call. These and some others

now call me their 'gooroo' (spiritual teacher), and speak of themselves as my 'chelas' (disciples). How far this will extend, or how long this decision will be adhered to, I cannot say; possibly, it may all pass away 'like the early dew.' But, even if it does, I believe it will, like the dew, produce its effects, and, like it, be repeated, in some form or other, until the tender plants be nourished, and harvest be brought forth."

The Gospel in Rome.

(Continued from page 9.)

WRITING again on the 4th of November, Mr Wall says:—

"This is the third Lord's-day that I have been permitted to speak in this city. This morning we had our first service; twenty were present. This evening my room was *closely* filled by about *thirty* attentive hearers. Our meetings have constantly increased, and there is every prospect of blessing. I look back over the past fortnight with deep thankfulness, which I am sure our brethren in London would share with me, if they could witness what is going on.

"This week I have had the pleasure of receiving two brethren from Bologna—the evangelist and bibleman. The American-Baptist brethren have also sent a minister to aid in the work in Italy, who in a very short

time will open various stations in other cities. In union with him we have a second room, which I opened last week. It is in the Via Campidoglio, near the court where I believe Paul was judged (Phil. i. 13), about thirty yards from the prison in which tradition states he was imprisoned, and not more than a hundred steps from the ruins of the imperial palace, where the saints resided who sent their salutations to Philippi, as our brethren here will soon send their salutations to you in England. One only came to the meeting the first evening; at the second we were seven or eight. I have reason to hope the Lord touched that person's heart while we were speaking of the conversion of Paul's gaoler.

ROMAN IGNORANCE.

"No language can fitly describe the absolute ignorance of the Scriptures which exists in Rome. The Pope's hatred of the Gospel is diabolic. One of my hearers was imprisoned six

months, because he was seen reading the New Testament; another was sent to the galleys for six years, because he refused to go to confession. When I saw such was the condition of my

hearers, I procured some copies of the New Testament, and began my meetings by inviting them to read a verse by turn. Of course I had to find the chapter, but if I referred to the next verse—not knowing what a verse is—they went looking into some other part of the book for it. Instead of reading down the column, one read from one column to the other, while a third puzzled me greatly to know in

whatever way he managed to make out certain words which none of us could understand. At last I perceived that he was actually joining the letters of reference found in the verses to the words which followed them. Poor souls! life has been to them dreary and desolate; the precious tender words of Jesus have been kept away from them, and they have been forced into the dark abyss of scepticism.

SCRIPTURE DISTRIBUTION.

“The sale of Scriptures in Rome is very limited, but the portions distributed are received with the greatest readiness. Two or three thousand are already in the hands of the Romans. Very pleasing results have come to light, and desire to obtain them is increasing on every hand. To-morrow night we open a third meeting at the Ponti St. Angelo, almost under the shadow of the mighty wings of the statue, and near to the Vatican.

“*Tuesday, November 6.*—Yesterday we opened our third meeting. In the morning I went with our American brother and the two biblemen to distribute in that quarter. From shop

to shop, and house to house, we went, gathering little groups, and announcing Jesus. The people received us with the greatest joy, and followed us down the streets in crowds. After we had distributed nearly two thousand copies, we returned to our lodgings. Though I offered to soldiers and citizens, and priests, we even met with but one who insulted us. In the evening about thirty came to our first meeting in that quarter. When I began to pray, the poor people began to repeat my words, as they do at vespers in their own churches. They listened with the greatest attention to the addresses after.”

The Soldier Confessing Christ.

All sorts of men are reached by the Gospel of Christ. Many a wanderer from the parental roof has met Christ in his exile, and many a soldier in India has found the Saviour, whom in England he despised. Not a few have followed the example of Sir Henry Havelock, and nobly testified of the grace of God. Our missionary brother, the Rev. D. P. Broadway, of Patna, gives us the following interesting illustrations:—

“On the evening of the 10th Sept., I was again permitted to baptize two members into the European Church at Dinapore—Captain Pucklo, the Exe-

cutive Engineer of this division of the province; and Sergeant Hackett, of the Army Commissariat Department. I enclose the address Captain

Puckle delivered at the baptistery ; it is short, but I think you will consider it good.

“I am glad to say the work is going on energetically, both among natives and Europeans; some candidates of the latter are under probation. I have just got over a nasty attack of fever, and do not feel strong enough to write at any length on the subject. More by-and-by. I have had to enter the baptistery twice, with fever working in me, and it has not harmed me in the least, so I have fully realised the text, ‘As thy days so shall thy strength be.’ Work never seems disposed to leave me time to be ill, and yet I have been ill, and very ill too;

but I am beginning to feel so much better than I did for some time before the attack came, that it is evident the Lord sent it to prepare me for another year’s work. I am His servant, and ever willing that He should deal with me according to His good pleasure.

“I forgot to mention, in my last letter, that only a few weeks before, the Lord was pleased to call away my son’s wife, in the full spring of life. She was the daughter of our dear missionary brother Williams, who is now residing somewhere in Wales.

“ ‘ Life is uncertain, death is sure ;
Sin is the wound, and Christ the
cure. ’ ”

The Work of Grace.

BY THE REV. H. R. FIGOTT, OF COLOMBO.

THE following are illustrations of the work of grace proceeding in the island of Ceylon. Considerable additions have of late years been made to the Churches; they now contain about 600 members:—

“At Veyangodde the work has progressed satisfactorily. During one of my visits to that place (the Heneratgodde portion), early in 1869, I asked Mr. Goonesakere why he did not hold a service in the Government School-house. His reply was that the teacher who owned the building, being a strict Buddhist and a bad man, would not, if asked, permit this. I at once asked him to give us the use of the place; and as natives seldom refuse any request made by the European missionaries, he at once gave us permission to hold the service, and promised to attend himself. This he did, and the Word of God, ‘quick and powerful,’ reached his heart. Some three months later he abandoned his evil practices and his Buddhism, and applied for baptism. I visited him, and was perfectly satisfied as to the reality of his conversion; but as he was the first in that part of the country who had become a convert, I asked him to wait for a month or so to test his life, or still further. To this he agreed. Meanwhile, relations and friends tried their best to turn him aside, but all in vain. In due time he was baptized, and continues a faithful witness for Christ in that heathen village.

“Another case was the glorious death of one of the old members of Kotigahawatte, ‘Isaac Appoohanny’—the same man who, two years ago, handed us £15, which he had bequeathed to the Society, but which, for better security, he paid during his lifetime. This old man has passed away, rejoicing in the Lord.”

Missionary Notes]

CALCUTTA.—The Rev. J. Wenger reports progress in the editions of the Bengali Scriptures now passing through the press. The notes on the Gospels are completed to the end of John iii., and the printing has reached to the commencement of the same chapter. The printing of the Old Testament has reached the sixth chapter of Judges.

SERAMPORE.—From the Rev. T. Martin we learn that five native Christian youths were baptized at the end of October, and that a few weeks before he had baptized two young women at Khoostia. They are the children of Christian parents who have thus early given their hearts to Christ. The College Session closed at the end of November, and fourteen students have presented themselves for the Entrance Examination of the Calcutta University. Seven others have gone up for the First Arts Examination.

SOUTH VILLAGES.—The Churches are generally willing, notwithstanding their poverty, to undertake the duties involved in a position of independence, and Mr. Kerry is, on the whole, hopeful of success. He reports that one native brother is prepared, at his own cost, to build a chapel in the village of Russool Mohammed Choke.

MONGHYR.—We have much pleasure in announcing the safe arrival of Miss Legg, at Bombay, on the 20th November, and her marriage with the Rev. J. A. Campagnac the day following. They reached their home in Monghyr on the evening of the 28th. Mr. Campagnac mentions the happy death of a young female member of the Church. During her protracted illness it was most edifying to visit her. She loved the Master much, and loved to think and speak of Him.

CHEFOO, CHINA.—Mr. Richard reports that apprehension of a further outbreak on the part of the Chinese is no longer felt, and the American missionaries are returning to Tungchow. Inquirers, it is gratifying to find, are not afraid to seek the missionaries; and lately he baptized a Chinaman, who said that he feared nothing more than denying his Saviour. Dr. Brown arrived safely at Shanghai, in good health, on the 12th November, having encountered rough weather in the Chinese seas. He expected to leave for Chefoo on the 15th.

BOMBAY.—Our native brother, Sudoba Powar, was ordained as a missionary, on the 20th November, by Mr. Edwards and Mr. Campagnac. The contributions for the new chapel amount to £350. Four English friends have been added to the Church, and three natives are awaiting baptism. Mr. Sudoba represents the city of Bombay to be a most important sphere of missionary labour, and urges its claims on the Society as worthy of regard.

BRITTANY, TREMEL.—Notwithstanding the war, it is pleasant to find that Divine service can be maintained. Good meetings were held on Christmas-day; the Lord's Supper was observed in the morning, and in the afternoon the young people recited passages of Scripture.

KANDY, CEYLON.—Mr. Carter is proceeding with the revision of his version of the Old Testament as rapidly as circumstances will allow. He mentions four candidates for baptism at Kaduganawa, in connection with the labours of A. de Silva. The health of Mr. and Mrs. Carter has not been good since their return, and Mr. Carter urgently represents the need for another missionary, to be wholly devoted to evangelistic work.

ANGERS.—Mr. Martin acknowledges, with gratitude, the receipt of £13 15s., forwarded by the Secretary, being subscriptions received through *The Freeman*. He says that the Church enjoys a liberty of evangelic action not known under the Empire, and that he is authorised to visit freely the sick and wounded soldiers in the hospitals. He trusts that God will bring to a speedy end the sanguinary trial through which France is passing, and prepare her thereby to receive the Gospel.

CAMEROONS, AFRICA.—Mr. Saker reports that the work at John A'Kwa's Town continues to look well. At King A'Kwa's Town, a foolish war engages the attention of the people; but Mr. Saker expected shortly to baptize a few converts. The town school was in an unsatisfactory state, but that in the mission-house is making good progress.

SPANISH TOWN, JAMAICA.—Mr. Phillippo, writing on the anniversary of the day when—forty-nine years ago—he landed in Jamaica, expresses his gratitude to God for the long term of Christian labour granted him. Age now somewhat interferes with his activity, but he is still able to attend to the wants of his stations. He has lately paid a visit to Hartlands; the deep mud and the state of the weather rendered the journey a very arduous one.

JERICHO.—The Rev. J. Clarke, speaking of public affairs in Jamaica, says that the changes in the form of government work well. The new Courts of Law, the putting of Episcopalians in their proper place, the sharp looking-after of officials, the prevention of waste and roguery in government offices, the speedy punishment of crime, and the encouragement given to education, are changes worthy of profound gratitude.

TURK'S ISLANDS.—Mr. Pegg continues to give very painful accounts of the poverty of the people, from the decay of trade. He has visited San Domingo, where he met with much to encourage him in his evangelic labours.

Home Proceedings.

MISSIONARY SERVICES have been held during the past month, as follows:—

PLACES.	DEPUTATIONS.
Bacup and district	Rev. J. J. Fuller.
Battersea Park	Rev. J. J. Fuller & Rev. C. Bailhache.
Bloomsbury Chapel	Rev. J. J. Fuller.
Boxmoor and Hemel Hempstead	Rev. Hormazdji Pestonji.
Colchester	The Association Secretary.
Edenbridge	Rev. W. A. Hobbs.

PLACES.	DEPUTATIONS.
Hammersmith	Rev. James Smith, Dr. Green, and Association Secretary.
Maidstone	Rev. Henry Simon.
Mare Street, Hackney	Rev. J. J. Fuller.
New Cross	The Association Secretary.
Walworth Road	Rev. James Smith.
Westbourne Grove	Dr. Underhill, and Revds. R. H. Roberts, W. G. Lewis, and U. Davis.

Several of the above services were special. Thus, in Bacup and district, meetings have been held, for the second time within the year, owing to the great interest that was excited by our brother Fuller at the period of his first visit. Our brother's presence in England is also the reason why the young people and Sunday-scholars at Bloomsbury Chapel have had a meeting. They help to support certain children under his care, and they were anxious to see and hear the missionary in connection with whom they are working. The meetings at Hammersmith and Mare-street were experiments, like that at John-street (which we reported some time ago), with a view to diffuse more information, and to induce more systematic action in our London Churches. At Walworth-road our friends availed themselves of a Lord's-day evening for a missionary address from our brother Smith; and at Westbourne-grove the service was a valedictory one, to take leave of our dear brother and his beloved wife, now on their way back to Delhi.

NEW EFFORTS.—At New Cross, the meeting held was in connection with the New Sunday-school Auxiliary, quite recently formed. Another auxiliary has been formed in the school attached to George-street, Oldham, and an exceedingly interesting work has been commenced in an English Church near Roubaix, France, the particulars of which appear in this month's *Juvenile Missionary Herald*.

DEPARTURE OF THE REV. JAMES SMITH AND MRS. SMITH.—Our esteemed friends left the West India docks for their destination, *via* the Suez Canal and Bombay, on Monday the 23rd January. They are accompanied by Miss Fryer, who is about to enter on Zenana work in Delhi, under the auspices of the Ladies' Association.

FINANCES.

As the financial year closes March 31st, we shall be glad if our friends will remit, as early as possible, what they have in hand *this month*, and forward the particulars of contributions as soon as possible.

NOMINATION OF COMMITTEE.

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

Contributions

From December 19th, 1870, to January 18th, 1871.

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

ANNUAL SUBSCRIPTIONS.		£ s. d.		£ s. d.	
Barlow, Mr. F.	1 1 0	Spencer-place, Juvenile Society, for School at Benares	10 0 0	DURHAM.	
Barlow, Mr. G.	1 1 0	South Hackney, Grove-street, for W & O	2 2 0	Monkwearmouth, Enon Chapel, for W & O ...	0 10 0
Casson, Mr., Hardingstone	1 0 0	Tottenham, for W & O	3 0 0	Stockton-on-Tees	8 7 2
C. R.	1 1 0	Wandsworth, East Hill, for W & O	3 5 6	Wolsingham, for W & O	0 9 4
Francis, Mr. J.	1 1 0	BEDFORDSHIRE.		Wolsingham Crook, for W & O	0 6 4
Freer, Mr. F. A.	2 0 0	Cotton End (moiety)	3 1 10	Do. for N.P.	0 12 0
Macdonald, Mr. W.	0 10 6	Cranfield, for W & O	0 10 6	ESSEX.	
Muntz, Mr. G. F.	5 0 0	BUCKINGHAMSHIRE.		Halstead	7 10 0
Pitt, Mr. G. Winkfield, Bracknell	2 2 0	Aylesbury, for W & O	0 10 0	Harlow, for W & O	1 10 0
Tuckett, Mrs.	0 10 0	Drayton Parslow	0 10 1	Thaxted, for N.P.	1 13 0
DONATIONS.		Do. for N.P.	1 11 0	GLOUCESTERSHIRE.	
A Friend of Missions.	3 0 0	High Wycombe, for W & O	1 17 4	Cutsdean, for W & O ...	0 4 0
Farran, Major	1 0 0	Swanbourne, for W & O	6 2 0	Wickwar, for W & O	0 7 6
Freer, Mr. F. A., for Mr. Broadway, Patna	5 0 0	CAMBRIDGESHIRE.		Wotton-under-Edge	15 8 0
Moss, Mrs. Burnham, Somerset, per Rev. T. Lea, for J. Lolo Michel, Haiti, for Clothes	2 0 0	Cambridge	49 15 3	Do.	1 0 0
Pattison, Wigg, & Co.	5 0 0	Do. St. Andrew's-street, for W & O	7 4 2	Ashley	1 3 0
Postle, Mrs.	10 0 0	Chittering, for W & O	0 3 9	Beaulieu Rails	3 10 3
Trustees of late Mr. Thomas Pratt	16 0 0	Coltenham, Old Baptist Chapel, for W & O	1 0 0	Blackfield	0 19 0
Wood, Dr. F. J.	50 0 0	Haddenham	5 6 0	Brookenhurst, for W & O	0 8 6
LONDON AND MIDDLESEX.		Do. for W & O	1 0 10	Feet, for W & O	0 10 0
Arthur-street, Camberwell-gate	8 6 0	Histon, for W & O	0 13 6	Lymington	6 4 10
Brentford, Park Chapel, for W & O	1 5 0	Shelford, for W & O	1 12 0	Milford	1 0 7
Camberwell, Cottage-groen, for W & O	1 1 0	CHESHIRE.		Newport, Isle of Wight, for W & O	1 10 0
Dalston, Luxembourg Hall Sunday-school ...	0 19 11	Stockport, for W & O ...	1 5 0	Southern District of Southern Association Juvenile Missionary Auxiliary, for N.P.	4 10 0
Devonport-street, for W & O	0 5 0	Warford and Bramhall, for W & O	0 9 0	Ram Canto, Dacca ...	4 10 0
Drummond-road, for W & O (moiety)	1 5 0	DERBYSHIRE.		Do., for Duro, Africa ...	4 10 0
Hackney-road, Providence Chapel, for W & O	3 13 0	Chesterfield, Sunday-school, per Y. M. M. A.	4 1 6	Do., for Mr. Hannsen, Norway	5 0 0
Hammersmith, West-end Chapel	8 0 6	DEVONSHIRE.		Sway	0 7 0
Harlington, for W & O	1 0 0	Appledore, for W & O ...	0 10 3	HERTFORDSHIRE.	
Harrow, for W & O	1 18 3	Christow, for N.P.	0 7 6	St. Albans, for W & O	4 14 0
Hawley-road, for W & O	6 9 8	King's Kerswell, for W & O	0 5 4	HUNTINGDONSHIRE.	
James-street, for W & O	1 1 0	Newton Abbot, for W & O	0 10 0	Huntingdonshire, on account, by Mr. W. Paine, Treasurer	90 0 0
Kingsgate-street, for W & O	2 2 0	Plymouth, George-street and Mutley	30 0 0	KENT.	
Moor-street, for W & O	1 11 0	Tawstock, for W & O ...	0 6 0	Bexley Heath, for W & O	0 10 0
Pell-street	0 7 6	Thorverton, for W & O	0 10 0	Lee, for W & O	7 3 9
Peniel Tabernacle, Chalk Farm-road, for Mr. Pegg, Turk's Island	2 3 9	Tiverton, for W & O	1 10 0	Lewisham-road, for W & O	4 4 0
Regent's-park	11 0 0	DORSETSHIRE.		New Cross, Brockley-road, for W & O	2 0 0
Do. for W & O	13 17 7	Bourton	2 5 6	Do., Sunday-school, for N.P.	5 5 3
Shepherd's Bush, Oaklands Chapel	6 10 0	Do. for W & O	0 11 0	Sandhurst, for W & O ...	2 16 0
Do. for W & O	1 1 0	Do. for N.P.	1 3 6	Sheerness, for W & O ...	0 8 0
		Poole	8 17 2	Smarden, for W & O ...	1 0 0
		Do. for W & O	1 15 2		
		Weymouth, for W & O ...	1 10 0		

	£	s.	d.		£	s.	d.		£	s.	d.
LANCASHIRE.				Woodstock	2	2	2		YORKSHIRE.		
Bury, for W & O	2	5	6	Do., for W & O	1	0	0	Bradford, Sion Chapel, for W & O	7	13	10
Doals, for W & O	0	10	0	Do., for NP	1	0	0	Do., Trinity Chapel, for W & O	2	0	0
Liverpool, Athol-street (Welsh), for W & O ...	0	5	9	SHERIFFSHIRE.				Do., Hallfield Chapel, Juvenile Society ...	3	10	0
Do., Richmond Chapel...	6	11	1	Oakengates, for W & O	0	9	0	Brearley, Luddenden Foot, for W & O	0	15	0
Do., do., for W & O	9	15	9	Shrewsbury, Wyle Cop...	5	0	9	Earby, for W & O	0	7	6
Manchester, Round Chapel, for W & O ...	1	1	0	Whitchurch	3	2	3	Farsley, for W & O	2	2	0
Ogden	7	0	0	SOMERSETSHIRE.				Gildersome, for W & O ..	1	5	0
Padiham, for W & O	0	14	0	Bedminster, Phillip-street, for W & O	1	0	0	Halifax, Peller Lane, for W & O	3	0	0
Preston, Pole-street, for W & O (moiety).....	0	7	0	Bristol, Tyndall Chapel, for W & O	6	11	3	Do., do., for W & O	0	15	0
Rochdale, West-street, for W & O	4	10	0	Cheddar and Stations, on account	14	0	0	Leeds, Blenheim Chapel	33	0	4
St. H. lens, for W & O ...	0	7	6	Keynsham, for W & O ...	1	0	0	Do., for W & O	2	13	6
Waterfoot, for W & O ...	0	13	6	Laverton	0	4	6	Lindley Oaks, for W & O	1	0	0
LEICESTERSHIRE.				Montacute, for W & O ...	1	0	0	Melham, for W & O	0	13	8
Foxton, for W & O	0	10	0	Norton, St. Philip.....	3	2	9	Middlesboro', Bridge-st. West, for W & O	0	10	6
Leicester, Charles-street,	48	18	0	STAFFORDSHIRE.				Do., Park Street, for W & O	1	4	0
Do., do., for W & O	2	5	0	Coseley, Providence Chapel, for W & O	1	0	0	Rishworth, for W & O ...	0	5	0
Do., do., for Kadugawairai Chapel, Ceylon	1	10	0	SUFFOLK.				York, for W & O	0	18	0
Do., Thorpe-street.....	3	11	0	Bury St. Edmunds, for W & O	2	10	0	NORTH WALES.			
Syston, for W & O	0	10	0	Oransford, for W & O ...	0	2	6	DENBIGHSHIRE.			
LINCOLNSHIRE.				Eye, for W & O	0	17	0	Llanrhaidr	1	1	
Great Grimsby, Upper Burgess-street, for W & O	1	0	0	Friaton, for W & O	0	12	3	FLINTSHIRE.			
NORFOLK.				Hadleigh, for W & O ...	0	10	0	Rhyl, Sussex-street, for W & O	1	4	0
Norwich, Surrey-road, for W & O	2	16	0	Rattlesden, for W & O ...	1	0	0	Do., for NP	0	11	2
Shelfanger, for W & O ...	0	12	0	SUSSEX.				SOUTH WALES.			
Swaffham, for W & O ...	4	19	0	Brighton, Bond-street ...	12	7	10	BRECKNOCKSHIRE.			
Worstead, for W & O ...	1	4	6	Do., for W & O	1	0	0	Brynmaur, for W & O ...	0	5	0
NORTHAMPTONSHIRE.				Forest Row, for W & O ...	0	7	6	GLAMORGANSHIRE.			
Blisworth, for W & O ...	1	6	0	Newhaven, for W & O ...	0	9	0	Canton, Hope Chapel, for W & O	4	2	6
Clipstone, for W & O ...	1	5	0	Rye	1	2	8	Swansea, Mt. Pleasant, for W & O	2	10	0
Cooknoe	0	16	6	WARWICKSHIRE.				MONMOUTHSHIRE.			
Hackleton, for W & O ...	0	12	0	Alcester	11	15	6	Newport, Commercial-st.	57	2	10
Moulton	1	0	0	Birmingham, on account, by Mr. T. Adams, Treasurer	50	0	0	Do., for W & O	5	0	0
Northampton, College-street, for W & O	7	12	6	Coventry, Cow Lane, for W & O	2	0	0	PEMBROKESHIRE.			
Patchill, for W & O	0	10	0	Do., St. Michael's, for W & O	1	9	2	Fynnon	11	3	4
Ravensthorpe	3	19	3	Stratford-on-Avon, Payton-street, for W & O	1	6	6	Haverfordwest, Bathesda	64	15	10
Roads, for W & O	1	0	0	WILTSHIRE.				Pembroke Dock, Bush st.	17	14	8
West Haddon, Sunday-school, for NP	0	11	0	Bratton	7	1	6	Do., Bethany	10	5	3
Wollaston, Zion Chapel, for W & O	0	10	6	Chippenham, New Baptist Chapel, for W & O	1	3	8	Pennar, Sunday-school	1	7	5
Woodford, for W & O ...	0	10	0	Melksham, for W & O ...	0	12	0	SCOTLAND.			
NORTHUMBERLAND.				Ridge Chilmark, for W & O	0	5	0	Edinburgh, Charlotte Chapel, Rose-street, for W & O	4	8	3
Newcastle, Bewicke-street, for W & O	6	1	5	Salsbury	76	15	6	North Leith, Sunday-sch.	0	4	0
Do., Marlborough-crescent	5	0	0	Do., for W & O	5	0	0	St. Andrews, for W & O ..	1	2	0
Do., do., for W & O	1	2	6	WORCESTERSHIRE.							
NOTTINGHAMSHIRE.				Worcester, for W & O ...	2	0	0				
Collingham, for W & O ...	0	7	6								
OXFORDSHIRE.											
Chipping Norton, for W & O	4	3	0								
Thame	2	0	0								

FOREIGN.		£ s. d.	FOR MADRAS CHAPEL.		£ s. d.	Rochdale—		£ s. d.
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Wenger's N P, Kader			Page, Rev. T. C.,			Atkins, Mr.....	1 0 0	
Buksh	16	0 0	Reading	1 0 0		Bartlett, Mr.....	0 10 0	
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J. G. sen			London—		Ware, Mr. Edward	5 8 0		
Applyard Miss A.....	1	0 0	"A Friend"	1 1 0	Watson, Mr.....	1 5 6		
Crossley, Mr. D. J.....	2	0 0	Baptist Tract Society,		Under 10s.	0 6 8		
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ACKNOWLEDGMENTS.

The Thanks of the Committee are presented to the following—

Missionary Working Society at Metropolitan Tabernacle, for a Box of Clothing, for Africa.
Miss Wilson, Hastings, for a Parcel of Clothing, for Mr. Saker, Africa.
Mr. Joseph Russell, Blackheath, for a Parcel of Magazines.

FOREIGN LETTERS RECEIVED.

AFRICA—		EUROPE—	
CAMEROONS, Pinnock, F., Nov. 16.		FRANCE—	
Saker, A., Nov. 22, 25.		Angers, Martin, A. S., Dec. 24	
ASIA—		Morlaix, Jenkins, J., Dec. 19, Jan. 5.	
CEYLON, Carter, C., Sept. 14, Dec. 10.		Tremel, Lecoat, G., Jan. 6.	
CHINA—		ITALY—	
Chefoo, Richard, T., Nov. 2.		Rome—Wall, J., Dec. 23.	
Shanghai, Brown, W., Nov. 12, 14.		WEST INDIES—	
INDIA—		JAMAICA—	
Bombay, Powar, S. B., Dec. 21.		Kingston, East, D. J., Dec. 22, 24.	
Calcutta, Lewis, C. B., Dec.		Roberts, J. S., Dec. 20.	
Chittoura, Williams, J., Nov. 14		Rodney Hall, Clarke J., Dec. 5.	
Dacca, McKenna, A., Dec. 1.		St. Ann's Bay, Millard, B., Dec. 6.	
Gya, Greiff, J. E., Nov. 18.		Spanish Town, Claydon, H. E., Dec. 9.	
Monghyr, Campagnac, J. A., Nov. 29.		Phillippo, J. M., Dec. 21.	
Mutra, Williams, J., Dec. 20.		BAHAMAS—	
Serampore, Martin, T., Nov. 30.		Nassau, Davey, J., Dec. 10.	
AUSTRALIA—		Turk's Island, Pegg, I., Dec. 14	
BRISBANE, Petty, G. E., Oct. 31.			
Stephens, T. B., Oct. 31.			

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