



MARCH, 1871.

Has the Cross ceased to be an Offence in India ?

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

LATELY, when preaching in the subdivision to the east of Jessore, I met a few intelligent natives in front of the Post-office at Narail, and, finding them desirous of talking with me, I stood with them nearly an hour. One was an old-school Hindoo, by practice, although he said he had no faith in the system; another, the doctor of the subdivision, who spoke English well, was more inclined to Brahmoism. Two were Mahommedans, and, like all others of the same faith, they rejoiced when the absurdities of idolatry were spoken of, but were displeased when we touched upon those of Mahommedanism. One or two seemed to be seeking after truth, and willing to pick up scraps of it, when and where they could, but unwilling to accept the truth as it is in Jesus. Nearly all admitted that the Christian religion, as far as they knew it, supplied all that a sinner needed in the presence of the Great Judge, and that it was trustworthy. When pressed to say why they did not receive it, the old-school Hindoo replied, with apparent ingenuousness, that if he did so, his work would go from him; for although he is the attorney of a large indigo-factor, whom he praised as a conscientious man, yet, he said, everyone in the courts would turn against him, and he would be perfectly isolated there; he would be distrusted by all the other servants in the employ of his master, who would certainly do all in their power to ruin him; and, finally, he would be compelled to leave the place. On my attempting a suitable reply, the doctor Baboo said: "Yes, it is easy to see that if this religion be from God, we should

embrace it, and that He would probably make a way of escape from the worst of the evils apprehended ; in any case, He is able to support us in the trials we should have to endure. But" (he continued, urging an argument that goes a very long way with a Hindoo, and which we, heirs of English liberty and enlightenment, can ill appreciate), "I have a daughter, whom I wish to marry to one of my neighbours' sons ; I am therefore compelled to fall in with his views, to do as he does, and unite with him even in what I think is wrong or useless. We cannot do what we please,"—&c.

Little did I think that the drift of these arguments was to receive such a full and speedy illustration. In the afternoon of the same day, I repaired to the Narail biweekly market, with a large number of books, which I meant to try to induce the people to purchase. The place is a hotbed of iniquity, as might be expected, from the character of the zemindars. These are men of great landed property and notorious injustice—the same who have so strenuously opposed our work in Backergunge. They are, withal, bigoted Hindoos, and, just now, they are preparing (a rare phenomenon in Bengal nowadays!) a new *Ruth*, or Juggernaut-car. As I passed through the marketplace, I saw a large shed where several native workmen were carving various portions of this car, and it was evident that many months must elapse ere it could be finished—so fine and elaborate and so gigantic is the work. Passing this shed, I came upon the basement of the new car, with its many ponderous wooden wheels, each eight or nine inches thick ; and, as it seemed a tempting platform, I asked and obtained permission of the zemindar's people to occupy it to preach from. Perhaps no part of Juggernaut's car has ever been put to such a use ; but then, this one was not yet consecrated, and so it was no desecration of it to preach thereon the glorious Gospel !

My congregation immediately became very large—the platform itself was filled with men of the respectable class—and some hundreds of people stood in front. They listened with attention while I spoke to them from the words, "My soul waiteth upon God alone." Latterly, a man of noisy temperament began to object to my preaching to them at all, because they all knew that there was but one God, and that His laws were the same to every nation. He had given them—the Hindoos—the Vedas ; the Mussulmans had received the Koran ; and we had the Bible. They believe in Krishna, we in Khrishto, and the Mussulmans in Mahomed ; but all worshipped God, and His law was the same to all. If we

kept *that*, that was all that He required of us. I admitted the latter part of what he said, but objected that we could not keep that law; all nations had failed to keep it, and so for all salvation was needful, and God alone could provide it, and had done so through Christ. In Him we had redemption through His blood—the forgiveness of sins according to the riches of His grace. He had been made of God to us righteousness, and His Spirit was promised to them that ask Him, for their sanctification.

My opponent became furious, and another man in the crowd began also to speak. They contradicted each other and themselves; and as I had said nearly all that I meant to say, and there was no likelihood of securing the further attention of the people then, I left the disputants, after a time, to settle it between themselves, and began to move off to another place. But now the English school had been dismissed, and the pupils began to clamour for books. The books, I told them, were for sale; they could have a copy of the Psalms for four pice (three halfpence), a Gospel for half that sum, and other books in proportion. They urged that they had always had them for nothing, and they must have them now. Their object was to bind their school-books in the boards of ours. They were grown-up lads—of 16 or 17—but they would not listen to reason. They began to press upon my boatman, who carried the books, threatening to snatch them from him, seeing which I took them into my own hands. Then they hooted, and were joined by a few lewd fellows in the crowd. The greater part of the people tried to dissuade them from their contemptuous conduct, but in vain. I endeavoured to pass on through the market, but could not. At last I went to the schoolhouse, where the teachers still were; but I soon found that they appeared to have instigated the riotous conduct of their students.* After the tumult had stayed a little, I again moved forward, but now the noise became unbearable. One young man tried to snatch a book from me, and as I tried to prevent him, all the others took his part. I was now in front of a shop, where several respectable-looking native gentlemen were seated. They were shocked at the conduct of the mob, and asked me to sit down beside them; whilst the men who had argued so vigorously while I was preaching fetched a chair for me. Just then a young man tried to stay the impetuosity of the students, and in a moment they made such an

* I was afterwards told, by an English gentleman connected with the estate, that this was probably the case. The second master and several of the pupils, hearing that an investigation into the affair was to take place, escaped, and hid themselves in Jessore.

onset upon him, that I thought he would have been killed. *He had only aken part with a Christian!* I quickly moved off from the shop, and the rioters left their victim and followed me. Two native police-officers, belonging to the zemindars, came up and began to lay hands on me. I said they must keep back the rioters, and see me to my boat; and as they said they would do so, I returned the books to my boatman. But no sooner had they got me out of the market than they left me. Not so the English students. One hit me from behind (a Bengali cannot do such a thing courageously), and as I looked round to see who it was, others made a rush at my books, which in a few seconds were all snatched away. As I tried to save them, I was pelted with lumps of earth, lifted from the road.

I was speaking to the native police-inspector about what should be done to prevent such an occurrence in future, when Mothoor, our native preacher, came up and reported that he had been treated in the same way, and had been extricated from the mob, with much difficulty, by two constables and two baboos. It is not long since I was somewhat similarly treated in the town of Jessore, and by young men of the same class, under the cover of the night. The common people hear us gladly; but if the middle and higher classes be so opposed to Christianity, as that any one of them embracing it is put under a social ban, it is easy to conceive how they will conduct themselves towards anyone in their power who dares to become a Christian. When a young man, whom I baptized some years ago, in another district, announced himself a Christian, the whole street in which his shop was situated was filled, from end to end, with a noisy rabble, clamouring for his expulsion from his home and his native town. The account I have given above shows that a similar demonstration of rage would be made in some places still. And this is *the* great barrier to the increase of the Church in Bengal. Has the offence of the Cross ceased?

Bombay.

MANY of our friends were last year gratified by forming the acquaintance of a young Bengali Christian, by name Charles Thomas Peters. He is the son of the native pastor of the Church at Dinagepore, and came to this country to complete his medical education. After successfully passing the various examinations, he received a Government appointment in Bombay, where he now resides. In the

following communication to Dr. Underhill, he gives some interesting facts relative to the progress of the Gospel in that important city:—

“It is with a feeling of sincere thankfulness, and deep gratitude to God, who has spared me safely to return to my native country, that I write these few lines to inform you of my arrival in Bombay, after a very pleasant passage of twenty-one days from Marseilles. I shall never forget those acts of kindness which I have received from you and other friends from India, and also from Christian friends whom I met for the first time in England; for I was thus enabled to spend a very pleasant and happy time

in England, and, although separated from my dear relatives and country, I could feel at home at all times.

“I have a Christian friend here in one of the presidency surgeons, who takes me not only to show me what is interesting in the medical profession, but also to some of the prayer-meetings held in the neighbourhood, in which he takes a part by turn, and thus I have been able to know some of the Baptist brethren in this part of the town.

THE BAPTIST CHURCH IN BOMBAY.

“When I first came here, I tried to find out where Mr. Edwards was, and the Baptist chapel, if any; but for a long time I received no information whatever. One Sabbath evening, however, as I was returning from an address given by Dr. Wilson, at the Free Native Church, I was struck at seeing some lights burning in the ground-floor of an *ice-house* in Byculla. At first I took them for an attraction to people to *cooling drinks*; but the people who were already assembled appeared to be unusually quiet, and neatly, though poorly, dressed; and, on inquiry, I found that Mr. Edwards met his congregation there every Sunday evening. So I walked in, and found a few old carpets spread in front, to hide the earth from view, which, however, was exposed behind;

a few forms and chairs were arranged in rows. The balance and scales stood suspended in one corner, which, on weekdays, were used to weigh out ice to customers; the counter was fitted up as the desk, and a few oil-lamps lighted the small room, which, by the time the first hymn and prayer were over, became quite filled with people (Europeans, East Indians, and two or three native Christians). There were about thirty or forty altogether. I expressed my desire to commune with them last month. On speaking to Mr. Edwards about it last week, he wanted to ask the consent of the Church, which he did last evening, when the Church-meeting was held in the house of Colson, or Colston, and it was unanimously given.

THE NEW CHAPEL.

“A subscription is now being raised for the building of a chapel, for which the congregation expect the grant of a piece of land from Government. I think the subscription amounts to about 6,000 rupees. Mr. Edwards published a letter in the *Times of India*,

not long ago, requesting donations, and I hope he will receive a favourable reply from all who are interested in having a Baptist Church in Bombay. Week-day meetings are held in the houses of some of the members, some of whom are railway people.

THE BRAHMISTS.

“There is some progress among the Hindu community here, who are not so strong as the Brahmists in Bengal, to give up caste and idolatry. They have among themselves a *Par-thana Somaj*, or prayer-meeting, where services are conducted in Marathi. I am sorry I do not understand that language, to enable me to see how they are managed. I had the pleasure, however, of hearing a lecture given by a graduate of the Bombay University, and an ex-student of the Free Church Institution. The subject was the ‘Remarriage of Hindu Widows.’

He spoke of civilization and reform—that a reform was necessary in their social customs, one of which was the one in question; that he and other pundits did not see anything in the Shastras authorising such an evil custom, but rather that they manifestly spoke of remedying such evils; and then he urged his audience by saying that, if they were really Kokanada Brahmins, they would no longer remain idle, and spend their time in mere talking—but be practical men, and give their widows the only earthly comfort that they can attain to.

EDUCATION OF WOMEN.

“There is some movement also towards educating their wives and daughters, but they are not very lively about it. I spoke to a very intelligent Hindu gentleman, who said they saw all the advantages and necessity of educating their daughters, but they were not able to shake off old customs without being spoken evil of. ‘Unfortunately,’ he said, ‘most of the influential Hindu gentlemen have large families of daughters; and when intermarriage is prohibited, and they must be married before attaining puberty, there is no way left to them.’ Miss Carpenter took me to one of the meetings, held in the house of Dr. Atmaram. There were about twenty or twenty-five gentlemen present; and five or six young Hindu ladies also, unlike

their Bengali sisters, came and sat in the room for some time. Some of these gentlemen appeared to be really earnest to have a school—a model school—under the patronage of Miss Carpenter. They wanted to get a house as soon as possible, and some persons as teachers. Strange to say, they would rather have male Hindu teachers than native Christian ladies, to take care of their daughters; and the result will be that they must withdraw their children before they are twelve. I do not hear of any zenana mission on this side of India, or, at least, in Bombay. It is doing much good in Bengal, and I daresay it would yield as much good here, or even much more, seeing that the ladies are not so closely tied to the zenana.”

Zenana Work.

PERHAPS in no direction is the progress of events in India so marked as in the access which has been obtained to certain portions of the female population. For centuries secluded in their homes, by the jealousy or superstition of their husbands, the mothers of the

people have been shut out from instruction and knowledge. At length the barrier is to some extent breaking down, and the ladies of our missionary families are finding a way into their dwellings. Various useful household arts are taught; and, at the same time, books are introduced, which open to these secluded ones the sources of knowledge and the kingdom of God.

We are indebted for the following information to Mrs. Angus, one of the Secretaries of the Ladies' Association for the Support of Zenana Work and Bible Women in India:—

Mrs. C. B. Lewis, of Calcutta, writes, November 8th, 1870, as follows:—

<p>“Mrs. Saunders and Miss Simpson are faithful hardworking assistants, and speak the language beautifully—far better than I can; but, for all that, the women in the zenanas love to see a thoroughly English face, and it is a real trial to me that I cannot go to see them sometimes.</p> <p>“My husband and friends have been pressing me to write another letter for printing, but my own inability to work in the zenanas makes me unwilling to do so. I do not desire the credit of what is not due to my own personal exertions. I will enclose a list of our stations with the pupils under instruction this month. The holidays are only just over, and the people are hardly settled down to their ordinary mode of life. I quite hope that next month I shall have to report progress. Our work is conducted now in Calcutta, Baraset (fourteen miles distant), Dum-Dum (seven miles distant), Shitee (also seven miles distant), and Kidderpore (some three miles from town).</p> <p>Mrs. Etherington writes from Benares, November 23rd, 1870:—</p> <p>“I am rather busy with school-work, as I have to arrange the large school, which I have lately taken into my hands from the Rajah of Vizianagram, and it entails a good deal of work. It is such a good thing to have</p>	<p>In Baraset we have— 12 houses and . . . 34 pupils. In Dum-Dum— A school with . . . 15 children. 11 houses and . . . 23 pupils. In Shitee— . . . 8 „ A Baboo's house, near, with . . . 2 „ In Kidderpore— 4 houses with . . . 6 „ In Calcutta— 23 houses and . . . 59 „ Total . . . 147 Widows' school . . . 10 <hr/> 157 <hr/></p>
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“Before the troubles brought about by Gunesh Shundari's case, I had 235; but 50 of that number were children in three zenana schools, which I had to close, so I think appearances are very encouraging. I have at present eight native assistants, and I hope soon to have work for two more, now ready to leave the widows' school.”

such a school as this in our hands, without any conditions regarding religious teaching, and with all funds provided. I have already introduced books of a decided religious tendency, and very soon will take the Bible

itself in. It contains more than 200 girls. Our work continues very satisfactorily, as far as the number of houses and pupils is concerned, and also as regards the progress some of them are making in the knowledge of truth; but it must of necessity be slow work. One or two of our pupils, in particular, are a source of much joy and thankfulness, and we hope that God is leading them from the darkness of heathenism into the light of His truth as it is in Jesus.

"A few days ago, I had a visit from a woman who goes to our school.

Miss Joseph, the agent at Benares, gives many interesting details, which would take too much room to insert.

From Delhi, no particular communication has been received lately; but Miss Fryer, from Bristol, has been engaged as an agent, and has just sailed with Mrs. Smith, who will kindly introduce her into her new work in that place. The outfit and passage-money have, of course, required a large sum, and this, with other extra grants, have done much to exhaust the large balance of last year; so that it is earnestly hoped that friends throughout the country will rather increase than relax their efforts, or otherwise the work cannot be continued or extended.

Subscriptions will be gladly received by Lady Lush, 60, Avenue Road, *Treasurer*; and by Mrs. Angus, College, Regent's Park, and Mrs. Frank Smith, 16, Highbury Grange, *Honorary Secretaries*.

An Evangelical Church in Rome.

IT is cause for gratitude to God that, in so short a time after the opening of the City of Rome, we should have to report the formation of a Church, founded on the pure and simple truths of the Gospel. The following letter from Mr. Wall is full of interest. It is dated Rome, January 30th, 1871:—

"The difficulties of the work here are becoming more apparent. The priests are taking alarm, and raising their voice, both by means of the press and the pulpit, against us, as wolves and dragons come to devour their flock. This, together with the secret persecution which they are carefully organising against all who attend our

She is a Bengali, who reads Hindi and speaks it. Some time ago she asked Miss Joseph to show her our 'religious book,' which she did, and read some part to her. Soon after, she came to me, and said she wanted to buy one, for which she paid a rupee (two shillings). To-day she came to buy a Hindi one for a friend, who had seen or heard her read hers in Bengali, and wants to read for herself. I thankfully let her have one for the same price, though the cost of the book is more. Our prayers will go with it—may it be blessed to many!"

meetings, has chilled the zeal of some, and constrained others to adopt the policy of Nicodemus. The Jesuits have been emboldened to this by the recent inundation, by the increasing misery in Rome, and by the indecision of the Government, which seems fettered in its action by pressure coming on it from other countries.

"I have been somewhat hindered in outdoor evangelistic work by the almost incessant rains of the past weeks, which, with the mire of Rome, and the mud left by the late flood, has almost reduced the streets to the condition of a swamp. Indoor work, however, has been encouraging. My room has been so filled that fears were entertained for the safety of the floor. The tenant, who has a store of lamps

on the ground-floor under us, has warned us, and I have restricted the number of attendants to the limits of security. This renders it all the more needful for me to have a house, in which I may be able to receive all who may come unto me. I have not the means of taking such a place at present, because, now Rome has become the capital, rents are exorbitant."

A CHURCH FORMED.

"Last Monday, in company with some American brethren—Mr. Cote, Drs. Broadus and Randolph, all Baptist ministers—I conducted some Roman converts to the catacombs, and showed them the ancient baptistry where many of their martyred ancestors were immersed. We stood near the water, and read some Scriptures, and prayed the Lord to re-establish the early Roman Church. On Saturday last and on Lord's-day morning eight of these converts were baptized by Mr. Cote and myself. Several others desire to follow their example. On the same morning I explained to the brethren assembled (from Acts ii. 37—47) what seemed to me to be the Divine order in the development of a truly Christian Church. The points were—

1. Joyous reception of the Word—ver. 41.
2. Baptism—ver. 38, 41.
3. Assembling together—ver. 41.
4. Continuance in apostolic doctrine.
5. Communion—ver. 42; 1 John i.
6. Breaking of the bread—ver. 42.
7. United prayers—ver. 42.
8. Community—ver. 44, 47.

"After this discourse, the brethren present agreed to walk together in the order thus laid down, and to trust to the Lord to lead them into the position of the early Church. The American

brethren assisted on this occasion, and Dr. Broadus' and Dr. Randolph's addresses were received with tears of joy, especially when they referred to the affection with which the Churches in America would sympathise with us in the good fight we have commenced in the name of the Lord. We sent our salutations to America, and through you we desire to send them to sister Churches in England. At the present moment, though there are several rooms open for the preaching of the Gospel, there are but two Churches. The one is the scarlet woman, drunken with the blood of martyrs, decked with gold and precious stones and pearls, having the golden cup of abomination in her hand, and 'Babylon' upon upon her brow. The other is a virgin, but yesterday espoused to Christ. He is the Rock beneath her feet; He is the lamp of light in her hand; He is the robe she wears; His name is on her brow, and her eye is raised to Him in supplication, for grace to tread in the footsteps of apostles and martyrs, in the narrow way of separation from the world and faithful testimony to God.

"May the faithful and great Shepherd tend this little flock, and shield and guide this Church, that she at last may be presented to Him as a chaste virgin!"

Missionary Notes.

CHEFOO, CHINA.—We are happy to announce the safe arrival of Dr. Brown at his destination, on the 18th November, after a passage of ten weeks, much invigorated in body and mind by the sea-voyage. He received a very warm welcome from the native brethren and the missionaries resident in Chefoo, and immediately secured a teacher for the daily study of the language. Mr. Richard reports the departure of our bereaved friend, Mrs. Laughton, with her children, in the "Achilles," *viâ* Suez Canal. She left Chefoo on the 29th November, and may therefore be shortly expected in England.

CAMEROONS RIVER, HICKORY TOWN.—Mr. Smith, recalling the events of his ten years of missionary life, rejoices in the evident progress that has been made in the Mission. At Hickory Town he describes the people as being reckless, wild, and impertinent; but the old people express their belief that in time the Gospel will produce improvement, like that obtained at the other stations. He especially speaks of the want of parental affection exhibited by some parents in the case of a girl who was brought near to death.

JACMEL, HAYTI.—Mrs. Webley reports that she received, on her landing, a very hearty welcome from the people. The services in the mission-chapel are kept up by M. Voltaire, and are well attended. The labours of the colporteurs are very much esteemed, and great numbers, both in town and country, receive the Gospel from their lips. The Church is earnestly desirous of the speedy arrival of another missionary.

INAGUA, BAHAMAS.—The decay of the salt-trade very much affects this island, and the poverty consequent upon the want of employment has induced a large amount of crime. Mr. Littlewood further reports that the income of the mission has suffered, and that candidates for baptism have been deferred for want of sufficient clothing. He fears that it is only the beginning of troubles.

ST. ANN'S BAY, JAMAICA.—The Rev. B. Millard reports that the system of Government grants for education is rapidly extending. Last year they amounted to £5,857, of which sum the Baptist schools received £892; the Church schools, £2,115; the Wesleyan schools, £989; the Moravian schools, £703. The grants were made to 329 schools. The number of scholars on the books was 25,961; the number in average attendance, 14,609. The school-fees amounted to £3,785—that is, 5s. 2d. each scholar, for the year. Not all the schools of the island receive these grants. At present there are fifty Baptist schools that do not participate in them.

SAVANNA-LA-MAR.—The native pastor, Mr. Burke, reports several baptisms at his stations:—At Sutcliffe Mount, twenty persons, mostly young; at Savanna-la-Mar, eleven; and at Fuller's Field, thirteen. The congregations are good, and their liberality is increasing. At times the chapels are thronged.

ROME.—Besides Baptist labourers, Mr. Wall reports the presence in Rome of evangelists from the Waldensian Church of Northern Italy, from the Free Church of Scotland, and from the Wesleyans. His meetings continue to be

well attended, eighty persons on one occasion being present. Gavazzi has also commenced preaching in Rome. Some American brethren, for a time resident in Rome, afford Mr. Wall very efficient aid.

Home Proceedings.

Usually, the month of February is not busy with numerous meetings. This year, however, February has had a somewhat larger share, than usual. This list is as follows:—

PLACES.	DEPUTATIONS.
Bermondsey.	Rev. J. J. Fuller.
Bloomsbury, King-street Hall.	Rev. J. J. Fuller.
Boverton, (Berks).	Rev. W. A. Hobbs.
Crendon, Haddenham, Princes Risboro', and Thame. }	Rev. W. A. Hobbs.
Cheltenham and Gloucester. . . {	The Association Secretary & R. Glover.
Cross-street.	Rev. J. J. Fuller.
Hastings and Ashford	Rev. W. A. Hobbs.
High Wycombe and Kingshill . .	The Secretary.
Lee	{ The Secretary and the Rev. J. H. Anderson.
Lewisham	{ Rev. J. H. Anderson, and Association Secretary.
Richmond	Ibid, and Rev. W. A. Hobbs.
Walworth Road	Association Secretary.

As was the case last month, some of the above meetings were marked by peculiar features. Thus, at Bermondsey and King Street, Bloomsbury, our brother Fuller addressed congregations not in the habit of contributing to our funds. The interest excited was considerable, and it is hoped that it will abide and bear fruit. At Richmond the meeting was in connection with the formation of an auxiliary, in the recently-formed Baptist Church, under the care of the Rev. Robert Colman. At Walworth-road Chapel, a sermon was preached in compliance with the request of the Committee of the Young Men's Auxiliary to the mission, who are anxious in this way to address their own class directly.

At all the above meetings the feeling was good, and the impression deepens that, taking the country through, the sympathy of our Churches on behalf of our work is tending to increase. One little incident, reminding one of the fervour of former days, occurred at Gloucester; at the close of an earnest sermon by our brother Bloomfield, a friend placed his *silver watch* in the plate. This was valued and sold at its proper price; but it was evident that the strong feeling which had excited the gift was largely shared by a congregation that had been unusually interested. The meeting held at Regent's-park Chapel was a juvenile missionary soiree, and consisted in the entertainment of a large number of young friends in a variety of ways, by speeches, music, a museum of interesting objects, and so forth. For a brief account of this evening, we take the liberty of referring our readers to the *JUVENILE MISSIONARY HERALD* for this month.

ANNUAL SERVICES.

As the arrangements for the annual services are far advanced towards completion, it may be convenient and interesting to our friends to be informed, that they will commence with the usual introductory prayer-meeting at the Mission House, on the 20th April, and close with the public meeting at Exeter Hall on the 27th. The Rev. F. Trestrail has kindly consented to preside at the service for prayer. The Rev. Donald Fraser, M.A., and the Rev. Dr. Angus have cordially consented to preach the annual sermons. The chair at Exeter Hall will be filled by W. Fowler, Esq., M.P., for Cambridge, and the speakers at present engaged are the Revs. Dr. Brock, Dr. Haycroft, and the Rev. T. Lea of Jamaica. A missionary breakfast will be held on the morning of the 26th, when Macleod Wylie, Esq., will preside, and the attention of those present will be especially called to Zenana-work in India. Several missionaries are expected to speak on this topic. We venture to suggest to our friends that they make the forthcoming anniversaries a special subject of prayer, particularly at the missionary prayer-meetings of the month.

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.

FINANCES.

The accounts close on the 31st instant, but as that date falls at the end of the week, we intend, for the accommodation of friends at a distance, to keep them open until the 3rd April, by which time all contributions intended to appear in the Report must be in the Secretary's hands.

REMITTANCES.

We again caution our friends against sending their collections, &c., in postage-stamps. It is not safe to do so. We have found that several remittances made this year in stamps have not reached the Mission House. Post-office orders should be made payable at the General Post Office, St. Martin's-le-Grand.

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.				DONATIONS.							
	Rev.	S.	£ s. d.	Bible Translation Society, £ s. d.				Stevenson, Mrs., for Mr	£	s.	d.
Blackmore				for T.	300	0	0	Pearce, Alipore	5	0	0
Eardisland			1 1 0	Fry, Mr. B. S., Special				Do., for Mr. Trafford,			
Ferries, Mr. Peter, Old				per Y. M. M. A.	0	18	0	Serampore	5	0	0
Flinder, Aberd. N.B.	1	0	0	Rouse, Rev. G. H., M.A.,				Tritton, Mr. Jos., for			
Franklin, Mr. J. W.	1	1	0	LL.B., for Soolzah				Norway	10	0	0
Harrison, Mr. W.	1	1	0	Shah	2	0	0	Y. M. M. A., at Messrs.			
Smith Mr. F., Tottenham	1	1	0	Stevenson, Mrs., for Mr				J. & R. Morley's,			
Stevenson, Mrs., Black-				East, Jamaica	5	0	0	Wood Street, per Mr.			
heath	25	0	0					T. A. Blest	5	0	0

LONDON AND MIDDLESEX.	
	£ s. d.
Abbey Road, St. John's Wood	15 0 0
Acton	1 1 0
Do., for W & O	3 0 0
Arthur Street, Gray's Inn Road, per Y.M.M.A.	1 10 0
Bernoldsey, Mission Hall	1 0 0
Bloomsbury	88 16 11
Do., Sunday-school, for Mr. Fuller, Cameroons	8 0 0
Camberwell, Denmark Place, for W & O	10 13 5
Do., Mansion House, for W & O	1 10 0
Camden Road	25 18 10
Chelsea, for W & O	1 10 0
Highgate, for W & O	1 10 0
John Street	58 12 0
Do., for India & China	3 9 10
Kensington Gardens, S.S. Maze Pond, for W & O	5 0 0
Peckham Park Road, for W & O	1 10 0
Putney Union Ch. Sunday-school (moiety)	1 2 2
Romney St., Sunday-sch. Shepherd's Bush, Avenue Road, for W & O (moiety)	1 0 0
Stockwell Sunday-school	4 5 6
Stoke Newington, Wellington Road, for W & O	1 6 6
Trinity Chapel, John Street, Edgware Road	6 19 6
Upton Chapel, for W & O, Do., for G. N. Kwe, Africa, per Y. M. M. A.	12 0 0
Vernon Chapel, for W & O	3 0 0
Walthamstow, Wood St., for W & O	3 7 0
BEDFORDSHIRE.	
Blunham, for W & O	0 4 0
Do., for N P	0 5 0
Heath, for W & O	0 10 0
Keysoe	1 3 7
Luton, Union Chapel, for W & O	1 10 0
Ridgemont, for W & O	1 0 0
Do., for N P	2 17 6
Sandy, for W & O	0 12 3
Shefford	3 15 4
Do., for W & O	0 19 0
Steventon, for W & O	0 4 0
Stotford	4 15 0
Do., for W & O	0 10 6
BERKSHIRE.	
Blackwater, for W & O	1 10 0
Do., for N P	1 9 1
Wantage	1 1 0
Wokingham, for W & O	7 0 0
Do., for N P	0 11 0
BUCKINGHAMSHIRE.	
Aylesbury	1 0 10
Do., for N P	1 0 0
Fenny Stratford, for W & O	1 0 0
Gold Hill, for W & O	0 15 0
Great Marlow, Ebenezer Chapel, for W & O	0 8 0

Great Missenden	1 0 0
Do., for W & O	0 18 7
Do., for N P	0 17 11
Wendover	0 10 6
Wraysbury, for W & O	0 15 10
CAMBRIDGESHIRE.	
Cottenham, for W & O	0 10 0
NORTH-EAST CAMBRIDGESHIRE.	
Barton Mills and Mildenhall	8 7 0
Bnrwell	8 3 3
Do., for W & O	0 17 0
Do., for N P	1 4 2
Isleham	8 7 9
Soham	10 18 0
West Row	2 0 0
	39 17 3
Less Expenses	0 12 0
	39 5 3
CHEESHIRE.	
Birkenhead, Welsh Chapel, for N P	2 6 0
Chester, Hamilton Place	1 18 0
Do., for W & O	0 15 0
Do., for N P	3 2 0
CORNWALL.	
Redruth	9 12 10
Do., for W & O	0 11 0
CUMBERLAND.	
Cockermouth, for N P	0 10 0
DERBYSHIRE.	
Chesterfield, for W & O	1 10 7
DEVONSHIRE.	
Brixham, for W & O	1 0 0
Budleigh Salterton, for W & O	1 0 0
Chudleigh	32 16 6
Do., for W & O	1 5 0
Do., for N P	4 7 11
Collumpton, for N P	0 10 0
Devonport, Hope Church, for W & O	2 0 0
Exeter, South Street	24 6 8
Do., for W & O	1 0 0
Kingskerswell, for N P	3 1 9
Lifton	2 9 9
Do., for W & O	0 2 2
Do., South Petherwen	0 16 6
Do., Tourton	0 17 7
Do., Greystone	0 10 7
Plymouth, George Street and Mutley	16 4 0
Do., for African Orphans	17 5 10
Do., Buckland Monachorum (moiety)	2 9 3
Do., Hooe, (moiety)	1 3 9
Swimbridge, for W & O	0 8 5
Torquay, for W & O	4 0 0
Do., for N P	9 15 2
DORSET.	
Iwerne Minster, for W & O	0 10 0
Do., for N P	0 17 0

DURIAM.	
	£ s. d.
Hamsterley, for W & O	0 5 2
ESSEX.	
Braintree	17 15 4
Burnham, for W & O	0 16 0
Do., for N P	0 13 6
Loughton	4 9 6
Do., for W & O	3 4 0
Romford, Salem Chapel, for W & O	1 0 0
Waltham Abbey, for W & O	0 11 8
GLOUCESTERSHIRE.	
Chipping Sodbury	2 15 0
Do., for W & O	0 12 0
Gosington, Slonbridge Sunday-school for N P	1 0 0
Kingstanley, for W & O	1 0 0
Lydbrook, for N P	1 15 0
Do., for W & O	0 6 0
Nailsworth, Tabernacle, for N P	2 15 3
Tetbury	1 14 0
Do., for W & O	0 3 0
Do., for N P	0 13 9
Wotton-under-Edge	5 0 0
EAST GLOUCESTERSHIRE.	
Arlington, for N P	0 10 0
Maiseyhampton, for Mr. Pinnock, West Africa	5 0 0
Winchcombe Sunday School	1 2 1
HAMPSHIRE.	
Broughton	10 0 1
Do., for W & O	2 1 0
Lymington, for W & O	1 1 0
Portsmouth Auxiliary, Annual Services	18 10 3
Collection for W & O	4 0 1
Portsea, Kent Street	51 7 1
Southsea, St. Paul's Sq.	28 16 2
Do., Do., Marie la Boune Sunday-sch.	22 10 0
Do., Do., Eastney	0 12 6
Do., Ebenezer Chapel	2 7 0
Landport, Lake Road Ch.	14 13 1
Do. for N P	0 13 6
Do. Herbert Street	3 12 1
Forton, Victoria Street	3 11 5
Emsworth, Zion Chapel	3 12 7
	154 5 9
Less Expenses and Amount acknowledged before	131 18 3
Romsey, on account	22 7 6
Southampton, Carlton Chapel, for W & O	1 0 0
York Town Sunday-sch., near Faruboro	0 13 0
HERTFORDSHIRE.	
Buntingford	0 10 6
Do., for N P	0 10 0
Chipperfield, for W & O	1 2 6
St. Albans, for N P	2 19 11
HUNTINGDONSHIRE.	
Ramsay, Salem Chapel, for W & O	1 10 0

KENT.		£	s.	d.
Bessels Green, for W & O	0	14	1	
Do., for N P	1	2	2	
Deal, for W & O	1	5	0	
Faversham, for W & O	1	0	0	
Foots Clay, for W & O	1	0	0	
Lewisham Road	5	0	0	
Maidstone, Belhel Ch., Sunday-school	2	0	2	
Margate, for W & O	4	0	0	
Meopham, for W & O	0	13	9	
Do., for N P	1	1	9	
Sheerness, for N P	0	4	4	
Snarden, for N P	1	5	0	
Woolwich, Parsons Hill	4	18	6	

LANCASHIRE.		£	s.	d.
Astley Bridge, for W & O	0	11	0	
Bacup, Ebenezer, for W & O	2	0	0	
Do., Zion Chapel	7	0	0	
Do., Irwell Terrace, for W & O	1	5	3	
Do., Douls, for N P	0	13	6	
Birkenhead, Grange Lane	18	10	9	
Do., for W & O	3	9	4	
Do., for N P, Delia	12	10	0	
Do., for Mr. Thomson, Africa, for support of Orphan Girl, Lucy Birkenhead	5	0	0	
Blackpool, Union Ch	4	8	7	
Do., for W & O	0	14	6	
Do., for N P	1	15	9	
Bolton, Claremont Ch	24	5	3	
Do., for W & O	2	2	9	
Colne, for W & O	1	11	0	
Liverpool, Myrtle Street	6	0	0	
Do., Do., for W & O	55	0	0	
Do., Pembroke Ch	51	13	6	
Do., Do., for W & O	16	17	5	
Manchester, on account, by Mr. W. Bickham, Treasurer	103	0	0	
Oswaldtwistle, for W & O	1	0	4	
Preston, Fishergate, for W & O	2	10	0	
Waterbam	2	18	0	
Do., for W & O	1	0	0	

LEICESTERSHIRE.		£	s.	d.	
Arnsby	17	4	9		
Blaby	9	4	4		
Do., for W & O	1	4	6		
Countesthorpe	7	0	6		
Foxton	2	13	6		
Leicester	181	13	7		
Do., Belgrave Road, for W & O	0	10	6		
Pailton	4	16	0		
Sheepshed	9	7	0		
233				15	2
Less Expenses and Amount acknowledged before	189	15	8		
43				18	6

LINCOLNSHIRE.		£	s.	d.
Horncastle, for W & O	0	10	0	

NORFOLK.		£	s.	d.
Baeton, for N P	0	19	0	
Kennighall, for W & O	0	11	0	
Norwich, Surrey Road, for W & O	2	16	0	

		£	s.	d.
Thetford, for W & O	0	5	3	
Do., for N P	1	6	0	
Tittleshall, for W & O	0	2	6	
Worstead, for W & O	1	4	6	
Do. for support of Boy, W. J. Worstead, Cameroons	1	3	0	
Yarmouth, St. George's Dane's, W & O	2	8	0	

NORTHAMPTONSHIRE.		£	s.	d.
Aldwinkle, for W & O	0	10	0	
Bacbrook, for W & O	0	14	0	
Rythorne, for N P	0	12	9	
Culworth, Sulgrave, and Helmdon, for W & O	0	10	0	
Earls Barton, for W & O	0	7	9	
Do., for N P	0	2	11	
Gailsboro', for W & O	0	14	0	
Harpole, for W & O	0	14	8	
King's Sutton, for N P	2	0	0	
Kislingbury, for W & O	0	10	0	
Milton, for W & O	1	4	0	
Weston by Weedon, for W & O	0	15	0	

NOTTINGHAMSHIRE.		£	s.	d.	
Nottingham, Public Meetings	12	3	6		
Do., George Street	32	9	5		
Do., Derby Road	72	13	11		
Do., Do., for W & O	7	1	0		
Do., Circus Street	9	4	3		
Newark	1	7	10		
New Basford	3	14	1		
138				14	0
Less expenses and amount acknowledged before	56	9	0		
82				5	0
Southwell	1	0	0		
Do., for W & O	0	9	0		
Do., for N P	0	9	8		
Sutton-on-Trent	1	0	0		

OXFORDSHIRE.		£	s.	d.
Banbury	2	2	4	
Do., for W & O	1	0	0	
Do., for N P	0	15	11	
Bloxham, for N P	0	11	4	

SHROPSHIRE.		£	s.	d.
Shrewsbury, St. John's Hill	1	0	0	
Do., for W & O	1	0	0	

SOMERSETSHIRE.		£	s.	d.
Bath, Hay Hill	0	5	0	
Beckington, for N P	1	1	4	
Bridgewater, for W & O	3	8	7	
Do., for N P	2	7	4	
Burrham	0	3	1	
Do., for N P	0	16	11	
Crewkerne, for N P	1	1	2	
Frome, Badcox Lane, for W & O	1	15	0	
Do., Sheppard's Barton, for W & O	2	10	0	
Do., do., for N P	1	0	0	
Isle Abbots, for W & O	0	3	0	
Do., for N P	0	7	0	
Pill, for W & O	0	10	0	
Shepton Mallet, for N P	0	13	6	
Watches, for N P	1	2	0	
Williton, for N P	1	2	3	

		£	s.	d.
Watchet and Williton, for W & O	0	14	5	
Wells, for W & O	1	2	8	

STAFFORDSHIRE.		£	s.	d.
Brettle Lane	8	0	0	
Hanley, Welsh Chapel, for W & O	0	5	0	
Princes End, Zion Chapel, for W & O	1	6	0	
Walsall	2	12	0	

SUFFOLK.		£	s.	d.
Bradfield, St. George, for W & O	0	6	0	
Eya, for N P	0	11	0	
Ipswich, Stoks Green, for W & O	2	0	0	
Sudbury, for W & O	1	10	0	
Suffolk, on account, Mr. S. H. Cowell, Treasurer	30	0	0	
Walton, for W & O	0	10	0	
Do., for N P	1	10	0	
Wiston	1	0	0	
Do., for N P	0	9	6	

SURREY.		£	s.	d.
Domnan's Land	3	1	8	
Esher, Park Road	5	4	0	
Do., for W & O	0	10	0	
Guildford, Commercial Road Sunday School	0	9	6	
Do., for N P	1	18	2	
Norbiton, for W & O	0	7	3	
Outwood	0	10	0	
Do., for N P	0	13	7	
Do., for W & O	0	14	9	
Richmond, Park Shot Chapel for W & O	1	9	0	

SUSSEX.		£	s.	d.
Arundel, for W & O	0	8	8	
Chichester, for N P	0	7	0	

WARWICKSHIRE.		£	s.	d.
Birmingham, Christ Chapel for W & O	3	1	5	
Do. Harborne, for W & O	1	7	0	
Dunchurch, for W & O	0	15	6	
Do., for N P	0	17	8	
Kings Heath	1	1	8	

WILTSHIRE.		£	s.	d.
Calve, for W & O	1	10	0	
Do., for N P	3	7	6	
Chippensham, New Baptist Ch. Sunday-sch., for N P	2	1	6	
Corton, for N P	0	6	9	
Damerham	1	17	2	
Do., for W & O	0	5	0	
Devizes, for W & O	3	10	0	
Imber Tishead, Rushall Down, and Netheravon	6	0	8	
Melksham, for N P	0	9	0	
Porton, for N P	0	5	1	
Rockbourne	1	11	7	
Swindon, for N P	1	18	6	
Trowbridge, Back St., for W & O	3	0	0	
Westbury Leigh, for W & O	0	8	0	
Whitbourne Corsley, for W & O	0	5	0	
Do., for N P	1	12	2	

WORCESTERSHIRE.		GLAMORGANSHIRE.		£ s. d.	
	£ s. d.		£ s. d.		
Shipston-on-Stur.....	4 0 0	Lantwit Major, for NP.....	0 13 0	Bradford—continued.	
Do., for W & O.....	1 0 0	Merthyr, High Street,		Petty, Mr. Joseph.....	1 0 0
Upton-on-Severn.....	1 1 0	for W & O.....	1 0 0	Stead, Mr. Thomas.....	10 0 0
		Do., for NP.....	1 7 3	Taylor, Mr. R.....	0 10 0
				Whitaker, Mr. T.....	1 0 0
				Wilcock, Mr. J. W.....	1 0 0
				Under 10s.....	0 10 6
				Cambridge—	
				Foster, Mr. George.....	
				Edward.....	10 0 0
				Chudleigh—	
				Rouse, Mr. W.....	50 0 0
				Devizes—	
				Biggs, Mr.....	5 0 0
				Devonport—	
				Snowdon, Mrs.....	10 0 0
				Ilfracombe—	
				Farran, Major.....	1 0 0
				Liverpool, by Rev. T. Lea—	
				Balfour & Co. Messrs.....	1 1 0
				Billson, Mr. Alfred.....	1 1 0
				Birrell, Rev. C. M.....	1 0 0
				Caine, Mr. N.....	10 0 0
				Cearns and Brown,	
				Messrs.....	5 0 0
				Crossfield and Son,	
				Messrs.....	5 0 0
				Godfrey, Mrs.....	5 0 0
				Henderson, Mr. W. N.....	1 0 0
				Hope, Mr. T. Arthur.....	5 0 0
				Houghton, Mr. John.....	10 0 0
				Ditto Mr. James.....	10 0 0
				Jackson, Mr. S. B.....	0 10 0
				Johnson, Mr. Richard.....	5 0 0
				Jones, Mr. Robert.....	40 0 0
				King, Mr. Joseph.....	1 0 0
				MacAndrew, Mr. Geo.....	1 1 0
				Matheson, Mr. Thomas.....	2 0 0
				Medley, Mr. William.....	2 0 0
				Mounsey, Mr. Edward.....	5 0 0
				Sing, Mr. Joshua.....	5 0 0
				Watts, Mr. W. H.....	1 0 0
				Leicester—	
				Faul, Mr. T. D.....	10 0 0
				London—	
				James, Mr. W. M.,	
				Hampstead.....	5 0 0
				Stevens, Mrs., Black-	
				health.....	2 0 0
				Royston—	
				Reynolds, Mr. J.,	
				Cheney's Lodge.....	5 0 0
				SPECIAL CONTRIBUTIONS	
				FOR MR. BASCHLIN, NINGPO.	
				Jenner, Mrs., and Friends.....	10 0 0
				FOR ITALIAN MISSION.	
				Stroud, by Mr. Yates—	
				Frimley's, Miss, Pupils.....	1 6 0
				Under 10s.....	0 11 0
				FOR CHURCH AT ANGERS.	
				Rouse, Rev. G. H., LL.B.....	0 10 0
				Under 10s.....	0 5 0

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