



AUGUST, 1871.

The Importance of a Trained Native Ministry for the Mission Churches.

BY THE REV. GEORGE PEARCE.

(Continued from page 472.)

IN connection with the preceding statements, it is to be borne in mind also, that native agency is much less costly than European, being in country districts, not more than one-tenth of the latter, and generally not so much, and hence it admits of much extension wherever missions are in prosperous operation. Its comparative cheapness, also, is a ground of hope that as the native Christian Church increases, the necessity for a foreign paid agency will gradually decrease, and finally disappear altogether; in other words that the native Christian Church will be able to take up the good work and carry it on without the aid of foreign funds: and this much-to-be-desired state of things may arrive sooner than is expected, if the directors of Missions do not hinder it, by yielding to the sordid spirit of the land, in giving unduly large salaries, as is the present disposition of many to do. It may be taken as an axiom in mission work, that the more salaries are raised, the longer will independent native action be delayed.

But whatever the natural abilities of natives may be, it is to be observed, that ordinary native converts hitherto coming direct from the heathen world, seldom have brought with them, on entering the Christian Church, more than a mere elementary knowledge of Christian truth. They believe that idol-worship is false and foolish, that there is only one God, and that the Lord Jesus is the true and only Saviour, but beyond the mere outlines of His history, they know little. We say ordinary converts, for with those who come out of

our Missionary Colleges, the case is of course somewhat different. Their scriptural knowledge is larger. Still for all, especially of the former class, much has to be done in the way of instruction, to fit a young man to become an able minister of the gospel of Christ. Nor is the character and degree of knowledge obtained by such of our native brethren as are born of Christian parents, generally of a growth to afford promise of a life of usefulness. Native Christian parents have not yet shown much consciousness of moral responsibility in respect to their children. Little is ever done by them in imparting spiritual instruction at home; and if they send them to school, it is more to obtain for them secular knowledge than religious; or if to a Christian boarding school, it is often only to be rid of the expense of their support. In extenuation of this state of things, it should be borne in mind, that the infant native Church here has enjoyed for its improvement, hardly a hundredth part of the social and domestic religious advantages enjoyed by Christian people in Britain or America. And in respect of those who belong to the peasant class, few of them have the ability to teach their children, if they would; while schools are very scarce where the children of our Christian peasantry can attend with solid advantage. If at school they learn to read, and do a little cyphering, that is the most generally which they can obtain of school knowledge.

The lack of the means of moral instruction for our youth, (apart from that which is obtainable at the Lord's-day services at Mission stations), we know also to have been a source of much anxiety and grief to Missionary brethren; for, if they have time to devote to such work, which many have not, it is difficult for them to obtain proper pupils to instruct. From the age of fourteen, it is needful for most families to send their sons abroad to earn their daily bread; hence a missionary brother cannot draw them around him or keep them for any time, unless he be willing to sustain them by some allowance either to them or their parents, which under ordinary circumstances, few are able or would be willing to do.

It must not, however, be supposed that we intend by these remarks, sweepingly to depreciate the character of our native brethren labouring in the gospel; again we affirm that there have been, and are still workmen among them of whom we have no need to be ashamed—men who were little indebted to school or collegiate instruction—men of more than ordinary natural abilities—men who some would speak of as self-made men, but whom we would rather describe as those whose hearts God had touched, who, under the influence of the love of the Saviour, gave them-

selves to His service, and in that service have been engaged, their powers called forth, directed and sustained, for grace was upon them ; and as to the rest of our native brethren in Bengal, although not so distinguished as those just referred to, we have by no means a low opinion of them. Many of whom we know have been employed by the Mission, twenty and even thirty years : and faithful men—missionaries who know them intimately, have judged them worthy of such lengthened employment, and continue still to employ them : and whatever the faults of native preachers as a class may be, the remedy we judge is not to turn them adrift, and bid them go and preach without wages, for the workman, as an apostle tells us, is worthy of his hire ; but the rather to take steps to be assured of a man's character on taking him on as a Christian preacher, and then if possible, give him the training which his special work may require.

While then we are thankful and rejoice, that in the absence, especially in the early history of our Mission of special means of instruction, there have been many native brethren among us who have distinguished themselves as preachers of the gospel, we need not say, that this can be no valid argument for the continuance of such a state of things as now described. Our native Christian community in Bengal at present, is numbered by thousands, and is fast on the increase ; and we have to do at present with a second and even a third generation, who more or less partake of the desire for mental improvement which has been awakened among their countrymen generally, by the efforts of Missionaries, and of the Government. It is therefore indispensable, that we provide them and the advancing heathen world, with suitable moral teachers, and with well instructed evangelists and pastors, in numbers adequate to the requirements of our Christian congregations and Mission work generally.

Decease of Mr. William Thomas, of Calcutta.

IN our Annual Report brief mention is made of the decease of Mr. William Thomas, one of the oldest remaining members of the band of Christian workers who were sent forth by the Serampore brethren. The following short notice of his useful life is taken from the Annual Report of the Calcutta Auxiliary :—

“ Mr. William Thomas was brought to the knowledge of the truth through the instrumentality of the Serampore Missionaries, and was sent by them, about fifty years ago, to Jessore, where he laboured for a number of

years as a preacher to the heathen, and an instructor of the Native Christians.

“About the year 1825, he returned to Calcutta, and ere long again became a member of the church in Lal Bazaar, with which he had been connected before he proceeded to Jessore.

“A few years later, when a number of poor villagers in the vicinity of Nursikdarchoke—about sixteen miles south of Calcutta—embraced Christianity and were brought under the spiritual influence of the Church in Lal Bazaar, which, in those days, constituted the Calcutta branch of the Serampore Mission. Mr. Thomas was appointed to the work of an Assistant Missionary, and directed to labour in those villages, which are situated in a very swampy and at certain seasons extremely unhealthy locality. From that time he continued, for nearly a quarter of a century, to reside alternately at Nursikdarchoke, for fifteen days, including three Sabbaths, and at Calcutta for thirteen days, including one Sabbath. When at Nursikdarchoke, he usually conducted two services on the Lord's Day, one at that village, and the other at some village

in the neighbourhood where there was a Christian congregation; so that in the course of six or seven weeks he preached to all the various congregations in rotation. His labours on week days were equally methodical. Every week he preached at two or three hauts (markets), and visited five or six villages where native Christians resided. His patient perseverance in a round of duties so labourious and so monotonous was worthy of high approbation; and there can be no doubt that it proved very useful during the early stage of the history of these village churches. But about fifteen years ago, when the infirmities of advancing age began to tell upon him, and when it was on other grounds also deemed desirable to adopt a different course in the South, Mr. Thomas, finally returned to Calcutta. During the last seven years of his life, he suffered almost constantly from failing health, and ultimately also was afflicted with blindness, until at length, in December, 1870, his long course of humble but useful labour being terminated, he entered into his rest.”

A Memorial of the late Rev. R. F. Laughton. *

BY HIS TEACHER SIN SHEU BAN.

THE REV. R. F. LAUGHTON, from the Kingdom of Great Britain, in Europe, came to the port of Chefoo in the second year of the Emperor Tong Chi, acquired the language, and familiarised himself with the customs of the people, with the resolute intent to do the work of the Lord. The Rev. H. Z. Kloeckers, of Holland, had arrived before him, but soon after his arrival Mr. Kloeckers returned home, and Mr. Laughton took charge of the Church Mr. Kloeckers had constituted. At that time the Church consisted of

* Translated from the Chinese Religious Newspaper of August 6th, 1870.

only a very few members. After Mr. Laughton took charge of it, the Church was daily strengthened for a number of years, till its numbers exceeded forty, only one or two whom have had to be excluded. The rest, all by means of Mr. Laughton's strengthening (instruction), and by pleading the Master's name, still hope to obtain salvation. When he first came, he and his wife were only twenty odd years old, of strong constitution, and great natural spirits, and all who saw him rejoiced in his handsome appearance.

Chefoo is the eastern border of the ancient Kingdom of Chi, and its deceitful and covetous practices have been transmitted down to the present time. To this place Mr. Laughton came many myriads of li, and bound himself down, making even its petty concerns and trifling objects the subjects of study and care, yet maintaining equanimity of mind. By degrees he became familiar with the region, the customs, and the dispositions of the people, making himself at home in social intercourse, so as to experience no difficulty therein. These gave him no trouble. But in the management of the Church lay all his difficulty, for the Gospel having but just come in, and the members having only just received the doctrine, they were like infants needing to be nursed, who, if not properly nourished, would cry and weep, crawl about, and tumble over. Mr. Laughton seeing them thus, was moved on their behalf, and constantly spoke to them in a few gently persuasive words, which at once called them all joyfully back; and immediately produced in their breasts a spirit in harmony with the Gospel. If he had any matter in hand, he was not fast glued to his own views, but would always after prayer carefully deliberate, turning over the subject (with the brethren) first in this way, and then in that, till there was no one whose mind was not fully satisfied. In dealing with matters there was in him sometimes the appearance of undue slowness, but a more close inspection always showed that he used slowness to most excellent purpose; for there were numerous instances in which had he not acted with such deliberateness, there would surely have been a "goring of rams and breaking down of hedges."

His personal and domestic affairs were well ordered, and conducted without waste of money; but when he met a distressed brother, he delighted to help him without grudging. For this reason he was constantly calm and undisturbed in mind, never without leisure, never unprepared for what might occur, nor ever without even luxurious ease (in mind). Notwithstanding this, he has been for several years growing physically weaker, suffering first from bad eyes, and then from disease of the stomach. His physician warned him that if he did not return home his disease could never be cured, and often exhorted him to go. But he, compassionating this people, and yearning to present them to the Master, feared if he should leave them they might grow slothful, feared they might stumble and fall, and, therefore, he would not consent to go. In the 5th moon of the 9th year of Tong Chi (June 21st, 1870), just at the summer solstice, his disease ended in death. When the brethren heard it, they were saddened beyond expression. That the record of his life may not be forgotten, this general account is here made. Hereafter these things shall be engraved upon a tablet of stone, to be a perpetual remembrancer.

All Christians are a chosen people, chosen by God, and will surely have spiritual gifts, to increase their virtue. But these gifts are not all alike, and

consequently the virtues of all are not alike; see, for instance, the cases of the Apostles—Peter and John, and others. God, in perfecting their virtues, did not need to make them just alike. Mr. Laughton, in amiability and gentleness, and want of pride and rash precipitancy, was quite of the type of John.

The Gospel in Brittany.

NOTWITHSTANDING the interruptions and confusion consequent on the war in France, the Word of God has not been hindered in its progress in Brittany. Our Missionaries have been preserved in safety, and the lives of the converts who had been summoned to join the army have been spared. Mr. JENKINS communicates the following facts:—

“We feel thankful that peace has been made between France and Prussia, and trust it will be durable. The war did dreadful havoc in France, and the parts most affected by it have been reduced to great extremities. Most

praiseworthy has it been on the part of England to come forward in the hour of distress by generous large contributions to relieve the wounded, the famished, and homeless.

RETURN FROM THE ARMY.

“I am now able to state an interesting fact, which is, that four Breton members of our church, among whom was our Colporteur Omnes—the four sons of a widow member, with some half-a-dozen young men besides, in whom we felt particular interest—all were obliged to enter the army at the close of August and in September. Nine of them were in Paris during the siege, and had to fight at the sorties which took place. Two of them were artillerymen, who had even to follow the cannon into the open field—yet not one of them was killed, nor even

received a single wound, except one of them on the top of his little finger. Neither were they sick, though the winter was unusually severe. They saw many falling dead by their sides, and many more wounded, and others carried away by small-pox, &c.; but these friends were providentially spared to return in health to their families, and to their different occupations. Last evening we held a meeting at the widow's house, to offer thanks to the Lord for the mercy of preserving her sons and other friends.

A CASE OF TRUE CONVERSION.

“In the month of January last I witnessed, among the Breton people, a fine specimen of true conversion to the Lord, faith in Christ, and submission to the Divine will, under heavy afflicting circumstances. One Christian friend, a native of this part of Brittany,

had been obliged to return here, to the house of his aged parents, from a distant part of France, on account of the ravaging war. He and his young wife were lodged with the old people. In a few days after his arrival a brother of his died in the humble dwelling

from small-pox. In a fortnight or so he himself fell ill of the same disease. Their abode was a few miles out of the town; but at his request his aged father came to tell me he was ill, not likely to recover, and ask me to go and see him. I lost no time in going. I found him low on the bed of sickness, but with his mind clear, and expressing his faith in Christ the Saviour. He said the priest had been to ask him to confess; but he would have nothing to do with it. He said he did not expect he would be long here, and expressed his desire to be buried

fully in our way, which we told him would be complied with. His wife was also getting ill. I read and prayed with them. In taking leave of him he said, 'Well, should I not see you again here, I hope we shall meet above.' He fell asleep in Christ the following Friday night, and was interred in our burying-ground here. Though he had left entirely the Church of Rome, his relatives and neighbours attended his funeral with our Christian friends, and heard attentively the tidings of grace and the admonition of God's Word."

Growth in Norway.

IN the last *Herald* mention was made of the immediate want of chapels in Tromsøe and Bergen. The brethren are likely to lose the rooms in which they at present assemble, and as the winter will soon be here, when it is impossible to build, no time should be lost in commencing suitable structures for their use. Our kind friend, the Rev. J. Edwards, has undertaken to make collections for this purpose, and we hope to be able to assist the brethren with at least £100. The buildings will be of wood, and may probably cost £150 each. The church at Tromsøe is the most northerly Baptist church in the world, and close upon the region of perpetual snow.

Brother Olaf Larsson, in a letter dated Tromsøe, April 24th, writes:—

"In the month of October, 1869, I came to this place, and began to preach the Gospel here in the meeting-house of the Free Church. Many were converted, and received peace in believing through my preaching, and many of the children of God were quickened. On the 5th of February, 1870, I baptized fifteen, and soon after this fourteen, and during the summer again ten. About Christmas of last year we rented a room seating 150 persons, and since that time the work has greatly

progressed. The Lord has blessed the labours of Brother Hanssen, so that we now number eighty members.

"From the 1st of January this year I began to travel about here in the country, as my work in the town was not so much needed. I first travelled to the parish of Karlsoe, where I remained two weeks. Seven were awakened, and some of them received peace in believing. One of them went to Tromsøe, and was baptized. From Karlsoe I travelled to Vasfjorden. In

that place there was some movement among the people, though they were prejudiced against us, and I, therefore, met with great opposition. From there I went around Bals Fjord, which is thirty-six miles long, and from there to Malangeer, Molselron, Vasfjorden, and Vejsa. On this missionary tour I spent two months, after which I returned to Tromsøe. As the fruit of my labours on this missionary tour, several were awakened, and some who, in the great revival, had been converted, were quickened, which was the case especially at Bals Fjord. Some of them are convinced of the truth with regard to baptism, and will, I believe, be baptized during the summer. At

Vejsa great darkness was prevailing; but even there the Lord owned His word, so that some were awakened. Among these three were very young.

“After this I went to Karlsoe the second time. At that place three souls received peace in believing. During this time, from January 7th to April 27th, I have preached ninety-three sermons, and made many family visits, which I have not noted down. I hope you will think of me as I am travelling here in this far-off land among mountains and valleys, a stranger among strangers, and they mostly unbelievers. Salute the dear brethren in England from me most heartily.”

Keshub Chunder Sen and the Brahmos.

THE following account of a visit to this Indian reformer is written by our native missionary, Gogon Chunder Dutt. Our readers will be pleased to read the opinion of an intelligent native Christian on this new sect, the very existence of which bears testimony to the advance Christianity has made in Bengal.

“About ten years ago—that is, two years after I embraced Christianity—I, accompanied by a Christian friend, had the pleasure of seeing Baboo Keshub Chunder Sen, at the Addi Brahmo Somaj of Calcutta. Our object of paying him visit was to discuss with him about religion. We had the impression that he would speak great many things against Christianity in order to defend Brahmoism; but we were surprised to hear from him words in favour of our holy religion. He eulogised our Saviour and the Apostles, in such glowing and eloquent language, that we could not but conclude that he is not far from the Kingdom of

God. After three or four years I heard him speak against the teachings of the Bible in one of his public lectures. Then, again, after a short time, in his well-known lecture, ‘Christ, Europe, and Asia,’ he gave impression to the public that he believes in the Divinity of Christ; but, alas! in his following lecture he disappointed his hearers who wished to see him a Christian. Now, in his speeches and lectures in England he is again commending the Bible and Christianity, though not as it is in Jesus. In my opinion Baboo Keshub Chunder Sen is the Nicodemus of old. Christianity to him is a religion of

intellect. He has not, I am afraid, climbed up Calvary, and gone around the cross, to be enlightened and consoled. I have often observed that the sincere Brahmos, after the religious experience of a few years, have either turned out Christians, though not baptized, or become dreadful enemies of our religion by becoming atheists. Truth is, that the sincere Brahmos are thoughtful men, and feel themselves sinners, and for the pardon of their sins they repent; but when experience teaches them that repentance is not sufficient for the remission of their sins, they cannot but, for the

rest of their souls, believe in Christianity, and mould it according to their own convenience; or they do away with all religious feelings, and turn themselves disciples of European atheists, or infidels of the blackest type. My conviction is that, after a few years, the progressive Brahmos will either turn dreadful enemies of our holy faith, or they will embrace Christianity, and the words of the late Sir Herbert Edwards come to be fulfilled: 'Brahmoism has sprung up from Christianity, and will be again absorbed in Christianity.' "

Perils by Land.

BY THE REV. R. SMITH, OF CAMEROONS RIVER.

DEAR DOCTOR, I wish I could convey to you a true idea of our circumstances, we have had one of the worst tornadoes that have been known in Cameroons for many years; about eight o'clock this morning, nearly the whole horizon from east to south became an inky blackness, and we had no sooner commenced preparing for the coming storm, than it burst down upon us in great fury: some of the sticks which held the mats down on the roof were broken, when the mats blew over and the driving rain came into the house in streams, wetting food, clothing, and furniture, until we have scarcely a dry place to lie down to sleep to-night. Two large branches of an immense tree close by the cottage, were torn off and carried just over the house, nearly the whole of the house, enclosing the brick kiln, is carried away; the new mat roof over the new building was partly blown

down; at the time every roof shook and vibrated so much that we thought all would be removed and carried away. It will take us some days to repair the damage done, beside the expense, both personal and Mission. This is a very exposed spot, and we often get the brunt of the severe storms. I am thankful that it happened in daylight, it would have been more fearful at night. Myself and several children sleep close under where the large branches of the tree fell. I hope to get people to cut the remaining branches down in the morning. The scene was no less exciting and dangerous in the towns: women with their little ones were running from their frail houses to seek more secure shelter; several houses are blown down flat upon the ground, also some of the very tall palm and cocoanut trees. Many of the men were outside their weak dwellings [propping them up with

poles. A very great number of the plantain trees are blown down, which will cause distress by making food more scarce. This is sad, as we have all felt the scarcity of food (country) for some time past. It is a mercy

that we have all been preserved from accident; a rather heavy piece of wood just touched me in its fall from the house. We are mercifully kept in the midst of danger.

Incidents.

BY THE REV. J. LAWRENCE, OF MONGHYR.

THE joys and anxieties of the missionary life are well illustrated by the following incidents, from a letter of the Rev. J. Lawrence. It may cause us pain that the Brahmoe should exhibit such hostility to the profession of the Gospel. Many of them are, no doubt, enlightened men, intellectually speaking, but they need above all the illuminating and regenerating grace of the Spirit of God:—

“On the 6th of this month (May) our native brother Sudin baptized an aged Hindoo woman, who, for many years had heard the Gospel, but not until lately rightly understood it or felt its power. She has come into the vineyard at the eleventh hour, but she appears to be really in earnest. She has a son and daughter who support her, but I fear they are Christians only in name. Two others gave in their names for baptism, but circumstances, for the present, have hindered them from acting according to their wishes.

“We had with us for some months

a respectable Hindoo youth, who professed a strong desire to become a Christian. He seemed hopeful, but his father sent him a message to say he was very ill and much wished to see him. The young man went with his father's messengers, but assured us it was his intention to return to us as soon as possible. He has not yet returned, and I much fear he will never be allowed to return. His friends having succeeded in getting him into their power, will use all sorts of means to detain him. I fear we shall never hear of him any more.

PERSECUTION.

“A Bengali youth was almost ripe for baptism, and had he remained at Monghyr only a little longer, he would certainly have been baptized. But the friend (a Brahmoe Somaj man) with whom he lodged, having discovered that the young man was inclined to declare himself a Christian, threatened

to turn him out of his house if he took such a step, and wrote to his mother advising her to send for him. The young man used to meet with the Brahmoe Somaj people at their worship, but left off going. When called upon to give a reason for leaving the Brahmoe Somaj people, he replied that “Brah-

moism might do very well for those who thought themselves righteous, but as for himself, he felt that he was a great sinner, and needed a Saviour. Brahmoism reveals no Saviour for the guilty, but Christianity does, and therefore he preferred Christianity." This answer stirred up the anger of the Brahmos, who threatened him with various penalties. Very soon a telegram arrived from his mother to

say she was very ill and he must go to her at once or he would not see her alive. The poor young man went, and I do not expect he will be allowed to return to Monghyr. But, whatever may happen to him, I hope this young man will not deny the Lord Jesus Christ. It is evident that the spirit of persecution is as rife as ever, and Brahmos can persecute as well as orthodox Hindus."

Missionary Notes.

DACCA.—Mr. Bion writes that the native Church has chosen Ram Jiban as their pastor. A few candidates for baptism have presented themselves in Mymensing and Comillah, and the English service in Dacca is attended by some twenty to twenty-five Brahmos.

AGRA.—Mr. Gregson reports that his English service is generally crowded, and fourteen persons have been received into the Church. Among the native population he has three or four inquirers, one of them a very interesting case of a pundit, who may be regarded as the first fruits of Harree Ram's labours. He has some scruples respecting caste, which it is expected will be overcome.

MUSSOORIE.—Besides visiting the outlying bazaars around Mussoorie and Landour, Mr. Parsons has paid a visit to Rajpore. He also attempted to reach Gurhwal, but was turned back by the severity of the weather. He narrates many pleasing and encouraging incidents of these labours.

DELHI.—Mr. Smith reports that the congregations on Lord's-day are good, and the meetings for inquirers and native Christians are in full operation. Nine day-schools for the children of converts have been formed. Not less than fourteen native brethren are labouring in various ways, within and without the city, to spread the Gospel. A visit has been paid to Meerut and Mulliana, where the converts still cling with fond memory to our brethren's former labours among them.

KANDY, CEYLON.—The congregation here has much improved. Lately four persons were baptized—a Tamil and his wife, and two Singhalese persons. The Buddhist priests are very active in seeking to uphold their system; but when challenged to a discussion by Mr. Carter, they shrank from it.

COLOMBO.—Mr. Pigott reports the baptism of three persons at Heneratgodde. There are now fourteen members in the Church, eight of whom have joined by a profession of faith.

CHEFOO, CHINA.—Mr. Richard informs us that the native Church has chosen one of the members as an evangelist. They also support him. In company with another native brother, he started in March for a district never visited by a missionary until visited by Mr. Richard last December.

JAMAICA.—The Rev. W. Dendy favours us with a copy of the return he has made to the Secretary of Government, of the accommodation provided by the Baptist chapels of Jamaica. They contain sittings for 58,420 persons. Within a radius of a few miles there is also a large number of small meeting-houses connected with the chapels, used during the week for the worship of God, and in many cases for Sunday-schools. These are not reckoned in the summary given above.

CLARENDON, JAMAICA.—The departure of the Rev. J. Porter has left the stations in this district without a pastor. Mr. Phillippo urgently asks for a minister from England, and the committee will be happy to hear of a brother to go thither upon the Appeal Fund. Ministerial labour is greatly needed in this island.

KINGSTON.—On the 11th May Mr. J. S. Roberts, Normal School tutor of the Calabar Institution, was publicly ordained to the Christian ministry. The chapel in East Queen Street was crowded to overflowing. The service was conducted by the Revs. D. J. East, J. E. Henderson, J. Clark, W. Dendy, J. M. Phillippo, and others. Mr. Roberts gave a most interesting account of his conversion, his views on the Christian ministry, and a confession of his faith in the great doctrines of the Gospel.

Home Proceedings.

July and August are, to a considerable extent, vacation months with our ministers, hence few public meetings are held. The month of July, however, has been somewhat better occupied than usual. The following list will show to what extent:—

PLACES.	DEPUTATIONS.
Battersea	Rev. Goolzar Shah.
Camberwell	„
Camden Road Chapel	„
Downs Chapel, Clapton	„
Halstead	„
John Street Chapel	„
King's Langley	„
Walthamstow	„
Northamptonshire	Rev. J. J. Fuller.
Great Leighs	Ditto and Rev. H. Pestonji.
Stroud and district	Rev. J. J. Fuller.
Swaffham	„
Wotton-under-Edge	„

	£	s.	d.
Edwards, Rev. J., for Norway	25	0	0
J. W. A.	6	5	0
Lea, Rev. T., for Rev. C. F. Randall, Jamaica	1	0	0
Maywood, Miss, Plaistow, Collected by	1	2	0
Robinson, Mr. J., Backwell House, near Bristol (Box)	2	0	0
Students at Regent's Park College	4	0	0
West Grove House, Walthamstow	0	10	7
Y. G. S.	5	0	0
Under 10s.	0	4	0

LEGACIES.

Clift, the Late Mr. S. B., of Melksham, by Messrs. Rodway & Mann	19	19	0
Dauncey, the Late Mr. Philip, of Wotton-under-Edge, by Mr. Jas. Perrin	44	9	6
Dawson, the Late Rev. J., of Gilstead, Bingley, by Mr. J. G. Roper ...	19	19	0
Estate of the Late Mr. Llewellyn, of Cowbridge, payment on account of interest, by Messrs. Pattison and Wigg	25	0	0
Rippon, the Late Mrs. E.H., of New Kent Rd., by Mr. J. C. Fisher ...	200	0	0

LONDON AND MIDDLESEX.

Acton	10	0	0
Arthur-street, Camberwell-gate	16	16	0
Do., Horsley-st., Sunday-school	6	7	3
Arthur-st., King's Cross ..	2	2	0
Barteresa Park	5	5	0
Blandford-street	3	0	0
Bloomsbury	48	1	2
Do., for Mr. Bate Allahabad	5	0	0
Do., for Mr. R. Smith Camerons	5	0	0
Bow	15	1	6
Brentford, Park-road	17	0	0
Brixton Hill	17	17	9
Brompton, Onslow Ch. ...	6	15	0
Bryanston Hall	2	0	0
Caithorpe-st., Sunday-school, for Mr. Gamble, Trinidad, per Y. M. M. A.	15	0	0
Camberwell, Denmark-place	24	3	0
Do., Cottage-green ...	4	14	4
Do., Mansion House, ...	3	17	6
Camden-road	63	14	6
Chelsea	4	0	0
Clapham	10	0	0
Clayton, Downs Chapel Deptford, Octavia-street	27	5	5
Drummond-road, Bermondsey	1	5	0
Grove-road, Victoria-pk	5	0	0
Hackney, Mare Street ...	22	2	8

	£	s.	d.
Hackney Road, Providence Chapel	10	10	0
Hammersmith, Avenue Road	3	10	0
Hampstead, for Mr. Ellis's N.P., Jessore ...	6	0	0
Harrow	0	9	6
Henrietta Street	3	18	0
Highgate	2	16	0
Islington, Cross Street	14	0	9
James Street	9	8	8
John Street, Edgware Rd.	16	19	6
Kennington, Charles St.	4	16	0
Kensington Gardens, Sunday School	1	6	8
Kilburn	1	4	9
Kingsgate-street	8	8	0
King-street, Long Acre	3	6	9
Lower Edmonton	2	5	0
Metropolitan Tabernacle	82	12	5
Do. Sunday School			
Juvenile Auxiliary, for Boarding School, Ceylon	40	0	0
Moor-street	2	14	10
Nötting-hill, Cornwall-road	6	0	0
Do. Free Tabernacle	10	0	0
Do. Norland Chapel ...	4	0	0
Do. Do. for W & O.	1	10	0
Penil Tabernacle, Chalk Farm-road	0	17	0
Peckham, Park-road ...	7	2	1
Do. James's Grove ...	3	3	8
Do. Rye-lane, per Y. M. M. A.	4	10	0
Poplar, Cotton-street ...	4	14	2
Putney, Union Chapel	6	17	1
Regent's Park	36	13	8
Regent-street, Lambeth	2	10	8
Romney-street	2	0	0
Shacklewell	3	16	8
Spencer-place	4	9	10
Stepney-green	9	2	8
Stockwell	36	6	0
Do. for W & O.	5	10	6
Stoke Newington, Bouverie-road	8	17	0
Stratford-grove	6	1	5
Tottenham	6	4	0
Upper Holloway	15	1	0
Uxbridge, Sunday-schl.	0	15	0
Victoria Dock	0	15	0
Walthamstow, Wood-st.	7	12	10
Walworth-road	23	0	0
Wandsworth, East-hill	10	2	6
Walworth, East-street, per Y. M. M. A., for Mr. Heinig, Benares	8	0	0
West Drayton	1	13	6
West-green	3	6	6

BEDFORDSHIRE.

Luton, Wellington-st.	0	10	6
Do. for W & O.	1	0	6

BUCKINGHAMSHIRE.

Amersham, Lower Ch.	11	13	0
Newton Longville	1	2	0

CAMBRIDGESHIRE.

Cambridge, St. Andrew-street	109	2	8
Caxton	5	4	1
Cottenham	25	0	1
Histon	4	2	4

	£	s.	d.
Swavesey	0	2	0
Willingham	5	19	2
Total	135	10	4
Less expenses	4	18	7
Balance	150	11	9

DERBYSHIRE.

Chosterfield	4	1	4
New Whittington, for N.P.	0	10	0

DEVONSHIRE.

Barnstaple	6	3	0
Brayford, for W & O ...	0	12	0
Brixmott	3	0	0
Plymouth, for Bartsal Mission	2	14	5

DORSETSHIRE.

Weymouth	6	16	0
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ESSEX.

Barking, Queen's-road, Sunday-school	1	12	0
Burnham	2	10	0
Plaistow	3	0	0
Rayleigh	8	10	0
Romford	9	1	0

GLoucestershire.

Avening	2	3	1
Eastington, Nupend Ch.	3	18	2
Lydney	10	0	0
Minchinhampton	4	13	6
Thornbury	3	11	3
Do., for N. P.	0	1	2

HAMPSHIRE.

Beaulieu	1	1	0
Southern district, Juv. Association, for N. P.			
Ram Kanto, Dacca ...	4	10	0
Do., for Duro Camerons	4	10	0
Do., for Mr. Ola Hannson, Norway	5	0	0

HERTFORDSHIRE.

Hitchin, Salem Chapel	30	0	8
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KENT.

Belvedere	5	0	0
Bessels-green	1	0	0
Bexley Heath	2	10	10
Do. Old Baptist Sunday-school	0	10	9
Bromley	4	0	0
Crayford	8	17	3
Dartford	5	0	0
Forest Hill	13	5	3
Greenwich Lecture Hall, per Y. M. M. A.	4	7	0
Lee	11	18	1
New Cross, Brockley-rd.	16	11	0
Do. Hatcham Chapel	8	0	0
Woolwich, Queen-street	4	6	6

LANCASHIRE.		£ s. d.		£ s. d.		£ s. d.	
Liverpool, Myrtle-street, for S. <i>Turks Island</i> ,				Bristol Auxiliary, on account, by Mr G. H.		Lockwood, for <i>N P</i>	0 16 7
<i>Bahamas</i>	7 10 0			Leonard, Treasurer	848 10 11	Scarboro', Albermarle	1 0 0
Do. <i>Spectal</i>	10 0 0			Do., for support of a girl in <i>Italy Sch.</i>	7 2 8	Chapel, for <i>China</i> ...	39 12 4
Do. for <i>Calabar In-</i> <i>stitution</i>	7 0 0			Do., for <i>N. P. India</i> ...	26 0 3	Do. for <i>W & O</i>	4 14 7
Do. for <i>Sutcliffe Mount</i> <i>School, Jamaica</i> ...	5 0 0			Do., for <i>Mr. Morgan's</i> <i>School, Howrah</i> ...	6 0 0		
Do. for <i>Mr. Q. W. Thom-</i> <i>son, Africa</i>	2 10 0			Do., for <i>W & O</i>	4 14 4	SOUTH WALES.	
Oswaldtwistle, for <i>N P</i> .	1 15 6			Do., Maudlin-street, (Welsh Chapel)	1 5 0	BRECKNOCKSHIRE.	
Totlebank	5 0 0			Burton	2 10 0	Pontestyle	1 0 0
Do. for <i>China</i>	1 0 0			Frome, Sheppards Barton	45 11 3		
East Lancashire Union, by Mr. L. Whitaker, Treasurer	29 15 9			Do., for support of <i>Jane Bunn, under</i> <i>Mrs. Ellis Jessore</i> ...	6 0 0	CARMARTHENSHIRE.	
				Do., for support of <i>John Sheppard,</i> <i>under Mr. Cam-</i> <i>pagnac, Monghiu</i> ...	5 0 0	Llanedi, Sardis.....	0 13 0
LINCOLNSHIRE.				Faulton	2 5 4	Llanon Hermon	0 9 3
Grantham, for <i>N P</i>	0 15 6			Shepton Mallet	1 10 6	Llanstephan	1 7 3
Lincoln, for <i>W & O</i>	1 0 0			Wincanton	17 11 3	Mydrim, Salom	10 12 6
				Do., for <i>N. P.</i>	2 2 10	Ponthyrhya, Bethlehem	1 2 10
NORFOLK.				STAFFORDSHIRE.		GLAMORGANSHIRE.	
East Dereham	1 8 2			Brierly Hill, for <i>N. P.</i> ...	0 11 0	Berthlwydd	3 3 0
Mundesley	5 14 4			Stafford	1 0 0	Bridgend, Hope Chapel	4 10 6
Worstead	9 19 8			Do., for <i>W & O</i>	0 10 0	Pontyprydd	2 3 0
Do. for <i>W. J. Wor-</i> <i>stead, Cameroons</i> ...	6 19 2			Do., for <i>N. P.</i>	2 4 8		
Do. for <i>Mr. Thomson's</i> <i>School, Cameroons</i>	0 10 0			SUFFOLK.		MONMOUTHSHIRE.	
				Aldeburgh	3 9 3	Llantarnam	1 7 5
NORTHAMPTONSHIRE.				Bildeston	1 0 0	Llanthwy	5 10 0
Bugbrook	5 7 7			SURREY.		Whitebrook	1 0 0
Burton Latimer	6 3 0			Peige	1 13 3	SCOTLAND.	
Clipstone	40 0 0			Upper Norwood	18 15 4	Aberdeen, Crown Ter-	
Guldborough	4 1 6			West Croydon	13 10 10	rae, for <i>N. P.</i>	2 9 6
Hackleton	17 7 10			SUSSEX.		Dundee, Panmure-st...	1 10 0
Harpole	7 2 1			Brighton, Queen-square	5 0 0	Dunoon	4 17 9
Kingshorpe	1 14 0			Chichester	1 0 0	Elgin, for <i>W & O</i> ...	0 8 3
Kislingbury	3 1 0			WARWICKSHIRE.		Forres Sunday-school, for <i>Indian Orphans</i> ...	0 14 10
Little Brington	5 3 6			Henley-in-Arden	6 10 0	Glasgow	1 16 0
Lower Heyford	3 1 1			Do. for <i>W & O</i>	0 10 0	Do., for <i>China</i>	1 2 3
Northampton, College-				WILTS.		Rothsay	3 12 0
street	182 8 6			Bratton	8 16 0	IRELAND.	
Do. do. for <i>Mr. Hobbs'</i> <i>Orphanage at Jessore</i>	4 5 9			Chippenham	12 10 6	Waterford	0 10 6
Do. <i>Princes-street</i> ...	19 13 8			Devizes	52 9 5	FOREIGN.	
Pattishall	10 0 0			Kington Langley	6 10 6	New Zealand—Otago,	
Road	6 10 0			Do. for <i>N P</i>	0 9 9	Dunedin, Mrs. Hough-	
Rushden	18 1 8			Semley	12 0 2	ton per <i>Mr. Henry R.</i>	
Spratton	3 9 7			Trowbridge, Back-street, for <i>Mr Fuller, for</i> <i>support of Girl,</i> <i>Cameroons</i>	5 0 0	Morse	6 4 6
Thrapston	15 6 7			Westbury, Penknep	8 6 0	Sydney, per <i>Mr. J.</i>	
West Haddon	3 11 0			Providence Chapel ...	5 12 4	Greenwood	25 10 0
Weston-by-Weeden	12 10 8			Worcestershire.		JAMAICA SPECIAL FUND.	
Woodford	1 4 6			Stourbridge, Hanbury-		A Well Wisher	0 10 0
				hill	5 6 8	Biggleswade—	
Less Expenses	370 3 6			YORKSHIRE.		Foster, Mr. B.	5 0 0
	1 8 6			Barnsley	6 17 0	Hopkins, Mr. J. H....	5 0 0
	368 15 0			Bradford, Hallfield Ch.	5 0 0	Muntz, Mr. G. F. ...	50 0 0
NOTTINGHAMSHIRE.				Do. do. for <i>India</i> ...	20 0 0	Player, Mr. John ...	3 3 0
Sutton-on-Trent	3 2 0					Bradford—By Rev. B. Millard	
OXFORDSHIRE.						Ackworth, Mr. James	2 0 0
Caversham, Amersham						Caterham—	
Hall, for <i>Serampore</i> ...	10 0 0					Hoby, Rev. J., D.D...	5 0 0
SOMERSETSHIRE.							
Beckington	11 5 7						

£ s. d.		£ s. d.		£ s. d.	
Chard—		Lochgilthead, Friends		Under 10s.	0 6 6
Gould, Mr. J.	1 0 0	per Mr. Donald Fraser	1 10 0	Bury, Lancashire—	
Devizes—By Rev. T. Lea.		Liverpool, Cropper, Mr.		Webb, Rev. J.	1 1 0
Anstie, Mr. P.	5 0 0	John.....	50 0 0	Brayfield—	
Greenock—By Rev. T. Lea.		Plymouth, Burnell, Mr.		Under 10s.	0 5 0
McIlvain, Mr.	0 10 0	Wm.....	10 0 0	Rochdale—	
Edinburgh—		Sheffield, Wilson, Mr.		Kemp, Mr. G. T.	50 0 0
McLaren, Miss Jane R.	20 0 0	Joseph.....	10 0 0	Sheffield—	
Hitchin, donations per				Smith, Mr. S.	1 0 0
Mr. W. Hainworth ...	1 12 6			Stroud	
Leeds, per Rev. B. Millard.		SPECIAL CONTRIBUTIONS			
		FOR MR. WALL'S ITALIAN			
Bilbrough, Mr J. B.	4 4 0	MISSION.			
Hindle, Mr W. D.	1 0 0			Per Executors of Late	
Southall, Mr. Samuel... 0 10 0		A Friend, per Mr. J. E.		Rev. W. Yates 6 0 0	
Town, Mrs.....	4 0 0	Tresidder	20 0 0	Per Miss Yates,	
				Conder, Mr. G.	1 0 0
				Yates, Miss, Basket...	1 10 0
				Under 10s.	0 10 0

ACKNOWLEDGMENTS.

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Ladies of the "Missionary Working Meeting,"
Graham-street Chapel, Birmingham, per Mr. C.
H. White, for a Case of Clothing for *Mr. Teall*,
Morant Bay, Jamaica.
Mrs. R. C. Allen, Poole, for a Box of Articles for
Mr. Hewatt, Jamaica.
"Missionary Dorcas Society," Devonport, per
Mr. F. Radford, for Box of Clothing for *Mr.*
Saker, Africa.
Friends at George-street and Mutley Chapels,
Plymouth, for Case of Clothing for *Ditto.*

Ladies at Dublin-street Chapel, Edinburgh, per
Mrs. Newman, for Box of Clothing, for *Mr.*
Fuller, Africa.
Denmark Place Chapel, Camberwell, per Mr. J. E.
Bowes, for Box of Clothing, for *Mr. Smith, Africa.*
Young Men's Missionary Association, per Mr. J.
E. Tresidder, for Magic Lantern and Slides for
Mr. Jordan, Bariatani.
A.B.—Mrs. Cairns, Mr. E. Davis, Woolwich, and
Mr. Jas. Nutter, Cambridge, for Magazines and
Books.

FOREIGN LETTERS RECEIVED.

AFRICA—

CAMEROONS, Saker, A., March 15; Smith, R.,
March 15, 20, April —, May 4; Thom-
son, Q. W., March 21, 27, 28, April 27,
May 27.

AMERICA—

NEW YORK, McFarland, H., June 19.

ASIA—

CEYLON, COLOMBO, Piggott, H. R., May 27;
Waldock, F. D., May 1 and 2.

INDIA, Alipore, Pearce, G., April 25.
Allahabad, Bate, J. D., April 18; Evans,
T., April 6.
Barrisal, Sale, J., April 29.
Bombay, Edwards, E., May 12.
Calcutta, Campagnac, J. A., May 6;
Lewis, C. B., April 12, 26, May 10,
16; Williams, A., April 5.
Dacca, Bion, R., May 29; Supper, F.,
May 6.
Delhi, Smith, J., May 17.
Jamnara, Body, W. S., May 1.
Monghyr, Lawrence, J., May 17.
Muesorie, Parsons, J., April 18.

EUROPE—

FRANCE, Morlaix, Jenkins, J., April 21,
May 2.
St. Brieuc, Bouhon, V. E.

ITALY, Rome, Wall, J., May 29; Cote, Wm.,
June 24.

NORWAY, Bergen, Hubert, G., May 3, 26.
Tromsø, Hanson, O., June 27.

WEST INDIES—

JAMAICA, Kingston, East, D. J., April 24, May
19, 20.
Clarendon, Duckett, A., May 24, June 5, 8.
Kettering, Fray, E., April 22, June 7.
Montago Bay, Hewitt, E., May 15, 18.
Salters Hill, Dendy, W., April 20.
Spanish Town, Phillippe, J. M., June 6.

BAHAMAS, Inagua, Littlewood, J., May 22.
Nassau, Davey, J., May 13.
Hayti, Jacmel, Cajou, E., April 24.
Trinidad, Gamble, W. H., April 25.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thank-
fully received by Joseph Tritton, Esq., Treasurer; by Edward Bean Underhill, LL.D.,
Secretary, at the Mission House, Castle Street, Holborn, LONDON. Contributions can
also be paid in at Messrs. Barclay, Bevan, Tritton, Twells, and Co.'s 54, Lombard
Street, to the account of the Treasurer.