



GOOD NEWS

The
MISSIONARY HERALD

OCTOBER 1, 1872.

Our Funds.

IT is not often that we trouble our friends with any distinct notice of the state of our funds. In the Annual Report it was stated that, although there had been considerable increase during the year in the contributions from the churches, the expenditure still exceeded the annual income, and that it was necessary to secure an increase of at least £1,000 a-year to cover the engagements of the Society. It is to this point that we desire to call the attention of our friends. The debt, after deducting the munificent gift of the Bible Translation Society of £1,000 towards the Dualla version, will probably be nearly extinguished by the legacy receipts of the year; but if we are to show a clear balance-sheet, and exhibit the year's proceedings free from additional debt, there must be a strenuous effort made to lift up the income to the requisite amount.

It must not be forgotten that in the very nature of things there must be—nay, there ought to be—a constant increase in the expenditure. If the Divine blessing is vouchsafed to the labours of our Missionary brethren, there is an immediate demand for a larger agency, and a larger agency implies additional expense. Every day new doors of usefulness are opened before us, and the call to enter on new enterprises becomes constantly more urgent. How are these various requirements to be met, if the Society can do no more than maintain the position into which it has been brought by the Providence of God? Under present circumstances, it is hard to sustain the numerous agencies in operation, so that, unless there is a very considerable enlargement of our resources, we must give up the

hope we cannot but cherish, to be able to spread more widely and more rapidly the knowledge of salvation, and to listen to the appeals, so urgently addressed to us, to declare to the millions as yet ignorant of the Gospel the good tidings of peace.

Within the next few weeks, very numerous Missionary meetings will be held in all parts of the land; may we be pardoned if we urge on our friends the consideration of this question, and the display of a liberality that shall be sufficient to supply our need? If anything is wanting to add force to this appeal, it may be found in the touching words of the Rev. R. J. Ellis, of Jessore, taken from a letter addressed to Dr. Stock, of Devonport, and placed in our hands while penning the above remarks:—

“ We have not much to report here. It is work, work, work; and I can also add, prayer, prayer, prayer; and yet no fruits are reaped—if I except the comfort from the attempt to do our duty. One almost begins to doubt whether this hardened Bengal is included in the ‘inheritance’ covenanted to the Son of God! Can it be that he has not yet ‘asked’ for it?

“ Faithfully to recount our mercies, however—we seem to experience at times a slight zephyr of grace. In our Christian worship one feels that God is with us—as if waiting for some condition to be fulfilled before granting us a larger blessing. There are also candidates for baptism—but not directly from among the heathen. The word is listened to with attention, if not with eagerness, and some show a disposition to become better acquainted with it by buying it for themselves. Everywhere we are solicited to open new schools, and no objection is offered to the perusal in

them of our Bible and cognate books. All this is not little—it is a proof at least of the waning of bigotry and superstition. But we long for more ‘Give me children, or I die!’ Is the work in Bengal never to advanced beyond the pioneering stage? Oh that we might have the sound of an abundance of rain! When it comes, the churches both at home and abroad will be unprepared for it! You at home need to be awoken to your duty. It is a shame that the three adjacent districts, Jessore, Dacca, and Backergunge—each with a population of a million and a half or more—should be occupied by the Baptist Missionary Society with only one European missionary! Supposing God gives us the blessing we ask! Oh! then we shall have men—yes, who must be three or four years in the country before they can worthily direct the people flocking to us to hear of Christ! Is there nothing more to be done for India by the Baptist churches of Britain?”

More need not be said. The labourers required cannot be sent unless the churches exhibit a liberality somewhat commensurate with the need.

The Missionary hospitably received.

BY THE REV. ISAAC ALLEN, M.A., OF SEWRY.

I HAVE frequently, as you know, received isolated acts of kindness from individuals here and there in my wanderings, but never anything approaching the ovation given me by the good people of Koondola. The village consists almost entirely of three rich Zemindary families, the young men belonging to which have nearly all received more or less of English education. Some, too, have come in contact with the English in trade, &c. Their eyes have thus been opened to see the folly of idolatry, and to become freed, in part, from the tyranny of caste customs—in fact, as is often the case, they *know* far more than they *dare* practise. The people of the surrounding villages call them Christians now, saying, they only wait the death of the present heads of the families boldly to avow their belief. But the stupidest villager acknowledges that their belief, whatever it be, is a benefit to the community. They set up an English school for the boys of the village and its neighbourhood; a dispensary followed, and then a post-office, and all these—in spite of foreboding hints from the obstructives—have now been kept flourishing for some three years. Would that English education everywhere produced the same results! Of course I spent a very pleasant time there, replying to the inquiries of the young men about the outside world, of which they had read much, but seen little—solving their doubts and queries about the Bible and Christianity—urging its claims upon them collectively and personally, or putting the common arguments against Hinduism and Deism into better shape for their use. In the mornings we formed two parties, and visited two villages daily; in the evening, either some of the baboos came to the tent, or I went to one of their houses. One evening they promised to give me an opportunity of enforcing the claims of Christianity upon a regular audience. I went according to agreement, and found chairs and benches, a platform, table and chair, all in meeting style, in one of their ‘boitakhannas.’ You may imagine, I stared to see all this in a Hindoo house, and suspecting some trap, hesitated to mount the platform; but they would take no denial; so with an earnest prayer for help, I stood up, and began to set forth and compare the respective statements of Hinduism and Christianity on man, his nature, condition, and destiny.

A DISCUSSION.

“I had not talked ten minutes, when my suspicions were confirmed. A sharp-looking pundit from Nuddea, who lived in a neighbouring village, had been sent for to show himself and me off, which he did for a time, to the great delight of the orthodox portion of the audience. “The universe is ‘maya,’ delusion, emanating from God (the Vedant doctrine), therefore there is no real existence but that of God—hence, all we are, and do, is the work of God.” The lecture sank into a discussion, the discussion into a brawl, where half-a-dozen voices on both sides tried to outdo each other. Satan, the father of ‘maya,’ must have rejoiced in his success. From ‘maya’ we turned to Krishna, and on this his strokes and quotations failed him, for finding how

slippery he was, I tried a little of the Socratic method with him, and he, not seeing my object, admitted that guilt was proportioned to the knowledge possessed by the criminal; and next, that if anyone, for the sake of a few clean clothes, rob him of the clothes he was carrying to his employer—it would be robbery and murder. How the people roared; when, having got thus far, one of the young men, unable to wait longer, cried out in Bengali, ‘That’s Krishnu.’ The illustration or argument was pushed home; if Krishnu were an avatar he was all-knowing, and as he did this wicked act on an unoffending man, he was all-guilty: hence could not be God—the All-holy. The pundit was pinned, and after some attempts to get out of the corner, found out that it was very late, and left; then I used the opportunity to point them to Jesus Christ, the true Avatar, against whom no shadow of blame could be brought; while, on the other hand, no Hindoo god or avatar had ever done anything to help or save us from our sins, Christ had given His life to help and save us. Thus ended the meeting, from which I hoped so much and got so little. Next day I went to a neighbouring village to call on a young man (a B.A.), who had tried to make himself conspicuous on the previous evening; but, knowing his object, I took no notice of his attacks, which seemed to annoy him much. As I suspected, he confessed that he was obliged to conceal his real sentiments and act the hypocrite, often to his great disgust, lest his relatives—ignorant farming-folk and bigoted Hindoos—should refuse him further aid in his education. He was then reading law at Berhampore. To illustrate his position, he told the preacher who was with me, that the glass they had brought me milk in, would never be taken again for use in the house: it was defiled and unclean!

VILLAGE LIFE.

“Sympathising with his difficulties, I directed him earnestly to the only Source of strength and wisdom. He had studied in the Cathedral Mission College, and knew something of Christianity, though not so much, I think, as some of the Koondola young men. May the Lord help him to come to the light, and walk therein! It might be thought that their kindness would have cooled after the meeting above narrated, but instead, it increased. Firewood was hard to be got there; one of them charged himself with sending it as needed. Milk came twice a day; fish every other day—one large one sent just as I was leaving, which I took home and ate. Not content with that, they must give me and all my people a repast one day, and they actually sent to Sewry for fresh bread, and supplied me with enough for four or five days (very fortunately, for all mine was turning a mouldy green—not pleasant to see or taste), and with fowls and ducks for two days! Rain threatening, I struck the tent, and went into a garden-house belonging to one of them, and there my troubles began. What with ants—big and little, black, red, and white—by day and night, and rats at night, I was at last fairly put to flight. Ghee, sugar, and bread, were filled with ants; I hung up the latter to the roof out of the way; the rats came down and ate a loaf and a half. I killed one or two, but they became so numerous, and were so large, that I dreaded getting out of bed for fear of their attacking my bare legs, and dreaded to sleep for fear of their attacking me in bed. ‘Discretion being the better part of valour,’ and

my stores being nearly run out by my long stay, I beat a hasty, though regretful, retreat to Sewry. I returned much pleased with my visit, and confirmed in the views I have lately formed as the result of my observations, that Government and missionary schools are eminently useful auxiliaries to us in our great work of preaching, and that we should, as far as possible, bring all our influence to bear on the English educated natives, for they are, on the whole, favourable to us; and could we get them to be on our side, the masses *must* follow—such is their influence over them.”

Eastern Bengal.

THE Rev. R. Bion has kindly favoured us with his half-yearly report of the work effected by himself and his native preachers. It covers large districts of country, inhabited, probably, by some six to eight millions of people. With admirable perseverance our brethren scatter over this wide region the seed of Divine truth—sowing by all waters, not doubting that in *due* season they shall reap if they faint not. It is with regret we mention that Mr. Bion has not escaped an attack of the prevailing epidemic—the dengue fever.

“In January I preached in the bazaars and markets along the Luckya river, and all along up to Mymensing. Ram Kanta accompanied me, and in Mymensing we were joined by Gunga Charan, Dina Bandhu, and Mahumed Nathu. Besides preaching in the town, we visited the surrounding markets, and had always from 80 to 200 hearers. Many English-speaking youths visited me in the boat, conversing with me about the truth, some of them being very conceited. One of them, among other things, asserted that the resurrection of Christ was not real, but only spiritual; that Christ was a good man, but not the Son of God and the Saviour of the world.

“In the bazaar a Hindu brought forward that it was cruel in God to put Christ to such sufferings; that if He were God He could not have died; but, because He did die, He could not be God.

“Ram Jiban, with Luther (a medical student), were in Silhet, preaching there and in the many markets and villages down the Megna.

“Joy Narayan and Ram Charan made a tour to Furreedpore and the places on the Pudmo river, and returned *via* the Hilsamarri Khal.

“Chand remained in Dacca, preaching in the bazaar whenever his health permitted him to do so.

“From February till June I remained in Dacca, preaching the Gospel in various localities daily to large attentive crowds, a friend in town often accompanying me, as well as such preachers as were at the time in Dacca.

Joy Narayan, with O'Brien and Banga Chandra, from Comillah, made a tour to Mymensing and from there took up Gunga Charan, and proceeded to Jumalpole to look out for a site of land. During their stay of two weeks they preached daily to the people, and had most encouraging work. Joy

Narayan fell ill with the gout, and had to come away sooner than intended. He has been ill with the gout ever since, and could do no work till now.

“ Ram Charan went to Comillah, and from thence to Calcutta with some girls for Mrs. Kerry’s school.

“ In March, Chand was out for a month in Bickrampur, preaching with Lall Chand in Munshiganj in the various bazaars and markets.

“ Towards the end of March, O’Brien, Gunga Charan, and Banga Chandra returned from Jumalporo to Mymensing, where O’Brien is for the present settled. Banga Chandra and

Joy Narayan returned to Dacca. Bāilga Chandra proceeded to Comillah in place of his brother, Raj Kumar, whom I had to dismiss for ill-treating his wife, but paid his salary up to the end of June.

“ In April nearly all the proachers were in town, helping me in the work here.

“ In May, Ram Kanta and Nobo Kumar Gupta (a temporary preacher) published the Gospel along the Megna and Surma rivers, and in Silhet; the latter remaining there having found work as a schoolmaster with the missionary there.

A HOPEFUL CASE.

“ In June, Chand accompanied me to Comillah. On this tour we preached to many people, as also in Comillah itself; but on the whole the Dacca and Mymensing people appear more accessible to the Gospel than the people of the Comillah or Tipperah district. One encouraging incident we met near Garipur, on the Gumpti river. Having put to our boats in a creek, Chand was conversing with his manjee at night about Christ and Mahomed. A ryat, living there, close by, heard them (he is a Mahomedan), came into Chand’s boat, and was delighted to hear and to see him. He remained till near midnight, showing in his talk such an amount of knowledge of our Saviour that he was quite astonished. This man told Chand

that he had often listened to us at Garipur, and was fully convinced that Mahomed was no prophet, but that Jesus Christ was the true Saviour. He asked whether it would be necessary for him to remain from his home if he were to become a Christian; to which the reply was given that he could remain where he was, and that we would now and then come and see him. He seemed pleased at this, and requested us not to fail to call on him when we again should come this way. He would fully consider the matter, and let us know. This shows that, even among Mahomedans, the preached Word is, without our knowledge, in many places meditated upon, and here and there one and another brought to Christ.

THE MISSIONARY SICK.

“ On my way home I was laid up with the dengue fever, having no doctor, no kind and loving wife near me, and suffering intense pain all over the body, so that even turning on one side in the bed made you almost

shriek out. The rash was on me for four days, the whole body being like fire, so hot and red; but the Lord had mercy upon me, and brought me at last home again. We had fearful gales of wind, and crossing the Megna the

waves tossed the boat to such a degree that I had to crawl to the door and hold on with both hands. Chand, who was in a boat behind us, expected every moment that my boat would capsize; but of that I had little fear, having the sail up.

"You cannot conceive in what trouble this dengue fever puts people, and how very infectious it is. During my absence, my wife and sister and every one of my children were laid up, and,

except one, all the servants, which brought them into great perplexities. You are quite helpless; and, even after the fever has left you, the rheumatic pains in arms, legs, back and fingers, continue for weeks, and the doctor says will continue till the cold season sets in with more or less degree. It has travelled all over India and Burmah, and there is every likelihood that you may have it in England also in a modified degree."

Incidents in Missionary Labour.

IN the following very graphic sketches, our missionary brother, the Rev. Thos. Morgan, of Howrah, describes some of the incidents which befall a missionary in the carrying on his great work. We are glad that after so many years of labour, and so much sickness, Mr. Morgan is able thus vigorously to pursue his task, and daily to preach to the heathen the unsearchable riches of Christ. He writes under date of July 30th:—

"During this cold weather I have been able to renew my favourite work, out-door preaching, more extensively and continuously than I have done for some time; and the reason of that is better health and more strength. To be able to extend my labour is to me a matter of intense pleasure.

"I have visited every hole and corner in Howrah: the railway-station, the steam-ferry—the principle in visiting

the latter was to send tracts and Gospels far and wide. There was great demand, and the highly-educated natives were the most eager. The object was to take the tracts home to the women. One morning I gave away a tract, 'The Voice of the Bible respecting Idolatry.' A young man came up to me and said, 'This book says the same as I do.' 'What are you, then?' 'I am a Brahminist.'

THE VILLAGES.

"Outside of Howrah I determined to work about ten miles by eight, at the farthest point. Within that area there are a good many villages, or rather a succession of houses under different names. A village about here is very

different from a village in England. A Bengalee village is made up of isolated houses, every man living as far as he can from his neighbour, unless they are relatives.

"Follow me a few miles from How-

rah on one of the main roads. Streams of people coming and going, and some from a great distance. I stop; talk with them; give away books. Presently I come to a broad pathway, this leads to a village. The one pathway branches off in all directions to the houses. Thus to visit each house I must walk many miles. Every caste has its own locality.

"The mode of operation is this—Should the men be at home, I invite them out, preach to them, and give books. If only women are at home,

I invite the boys, and give them tracts. Sometimes the women, standing at a distance, had the courage to speak. 'What books—religious books or school books?' Let us have them.' 'Can you read?' 'Yes.' 'Let us hear you.' This gave me an opportunity to speak on religious matters. If there were no one visible about a house, I put a tract in the doorway. This kind of work takes a great deal of time, and is most wearisome. Five or six hours of it make the back and feet to ache.

THE OLD BRAHMIN.

"In these rambles I come in contact with different classes. There is the old Brahmin, in all the odour of sanctity, unchanged by schools and colleges—hates them and the Brahminists into the bargain, glad of an opportunity to ventilate the old orthodox doctrines. All that we see is God. There is no reality—all is 'maya,' illusion. Man cannot do good or evil—he is like a boat, guided by the helmsman. The unpardonable

sins are killing a Brahmin and a cow, and eating the latter is worse than cannibalism. All countries have their peculiar gods and forms of religion. To change my religion would be eternal ruin. No, he could not take a tract from my hands. Put it on the ground; but should he have some Ganges' water in his pot, he will put it on his hand, then take the tract. Ganges' water is a wonderful disinfectant!

ADVANCED HEARERS.

"The next I meet is the writer-caste, the most go-a-head people in India. He knows something of Christianity and the Bible, has not much to say against them—his duty is to cling to the religion of his forefathers. He cannot change and dishonour them. His greatest want is money.

"Here is a group of well-educated young men. But still orthodox, at least when at home; they give me a cordial welcome. They begin to talk in true Johnsonian style. They have read Bacon, Milton, and a great deal more. Christianity is not true. Why

did God permit sin to enter this world? Why was the Christian religion developed at so late a period in the history of the world? How can God punish savages and cannibals who are ignorant of all true religion? If Christ is God, why did He permit the Jews to kill Him? 'Atonement is recognized in the Hindoo Shasters?' 'Yes.' 'But is it just to punish the innocent for the guilty? Is it proper to treat animals with cruelty?' 'No.' 'Then why do Christians kill cows?' 'Give me some books!'

THE BRAHMINIST.

"I move on to another place, and am saluted with: 'What books have you there?' I know by his swaggering that he is a Brahmin. Yes, he is a follower of Kesub, and worships the true god Kesub; does not believe either in the Vedas or the Bible. From what source did Kesub get all his knowledge? Was it not from the Bible? There is no need of atonement. Confession of sin is the only atonement God demands. How do you account for the universality of

sacrifice among ancient nations? The rite has received the consent of all nations, and must have been of Divine origin, because there is nothing about a sacrifice to lead men to the conclusion that it would be acceptable to God. Kesub has just made the discovery that sacrifices result from ignorance. Will you make that the subject of inquiry? Yes, he would. Here is a capital tract, 'The True Atonement.'

THE COMMON PEOPLE.

"The common people hear gladly. They have much less faith in the Brahmin than they had thirty years ago; yet the Brahmin is a sort of necessity; forasmuch as with the family, certain ceremonies must be gone through which only a Brahmin can perform. Now and then a shrewd remark is made. Talking about pilgrimages—'God is everywhere; why go hundreds of miles.' A man made

the remark—'God is everywhere; but suppose that He has commanded us to worship Him in certain places, then, if we did not go, He would be displeased?' I know some men who express their belief in Christianity; but the difficulty of public confession is on account of the family public opinion. A Hindoo does not act on his own convictions, but according to their own phrase, 'I do as *ten men* do.'

THE MUSSULMANS.

"I saw a good deal of the Mussulmans, and some that attended our schools thirty years ago. In their exterior deportment they are very much changed. Formerly the very mention of the name of Mohamed made them furious, now I find them more docile, inquisitive, willing to hear, and to get the invaluable tract written by the late Mr. J. Thomas, in Howrah, and also the Gospels. The plan I adopt with them is this: 'Let us drop the Koran, &c., and go to the root of the matter. Did Mohamed give reasonable evidence that he was a true prophet, sent from God, and,

more, did he himself assert that he had the power to perform any miracles, as Moses and Christ did? I beg to submit this question for your serious consideration, because, if this question is not answered satisfactorily, the Koran and all the Mohamedan system fall to the ground.'

"They are very ignorant. A respectable man asked me: 'Had not Adam two sons, and was not one of them a Mussulman?' I had to reply that there was a long interval between the sons of Adam and the appearance of Mohamed."

The Medical Mission in Chefoo, China.

IT will be interesting to our readers to learn that Dr. Brown has now fully entered on the work for which he went out to China. As the first medical missionary supported by the Society, his proceedings cannot but have our warmest sympathy, and will be attended by the hope and prayer that his skill may prove very beneficial to the multitudes who, in China, cannot enjoy the services of a skilled physician. He has determined to occupy part of the mission premises as a hospital, and has arranged with the Consul to set apart two or three beds for invalid seamen, for whose maintenance a sufficient sum is guaranteed. Of his other occupations he thus speaks :—

“With reference to the dispensary in the chapel at Yentai, I have to inform you that I am in attendance daily for an hour or two, and would be only too glad to spend two or three hours or half a day if I had any patients to see, but the attendance is far from encouraging. Considering the small percentage of the population that frequent such institutions in towns with a population of from one or two hundred thousand to a million and upwards, it is not to be wondered at that, where there is a proportion of 10,000 to each foreign doctor, our patients should be numbered by ones and twos. For a preaching-station, and, if practicable, a branch dispensary also, we rented some weeks ago a

small house at the town of Ninghai, twenty miles east of Chefoo. The landlord of the house has been subjected to a good deal of annoyance in consequence, having been bullied by his neighbours, beaten and imprisoned by the mandarin, and sent to the superior magistrate of the district, the Taotai, who resides here. Through the prompt efforts of our estimable consul, Mr. Mayers, he was set at liberty. Mr. Mayers kindly sent his card and a letter to the Ninghai magistrate by us, thereby procuring for us a thoroughly polite reception. But we have waited in vain for the official at Ninghai to hand over the house to us as he promised, so we mean to go again and take possession.

A SCHOOL AT SHANGKWANG.

“We have established a small school for children in the village of Shangkwang, and admit those whose parents are too poor to pay for their education. The enterprise has somewhat encouraged us. It is the custom in the other mission schools at Chefoo, and, according to all we hear, the universal custom throughout China, to offer material inducements to scholars in one or other of the following methods.

The first plan is to give the pupils house, food, and clothing, in addition to education; this class in reports is designated ‘boarding schools.’ The second is less generous, providing only one or two meals a-day for the children, they living at their own homes or with friends. As a substitute for the food, some prefer to give a daily allowance of money. These are the day-schools of Chinese missions. We provide a

teacher and school furniture, the children finding their own paper, pencils, and ink. Our scholars are young children, ten in number, eight of whom are from the village, and two are the sons of the native preacher at Tsengkia, who board with the teacher. They are not educated in the hope of future employment by us, but are enticed solely by the hope of a plain education, to which we add religious instruction. The school in itself is a small item, but a step towards removing that dependence on foreigners, which is the bane of missions in China. It afforded us

no small pleasure the other day, when our teacher asked me to take his son, a boy of sixteen or seventeen, as an apprentice for whatever length of time I thought proper, expressing his readiness to support him, without any aid from us, so long as he was indentured to me. The native converts have, as a rule, so erroneous an idea of the purpose for which missionaries are supported in China, that it was quite refreshing to meet with such an exhibition of common sense. I have taken the boy on trial for a month or two."

Missionary Notes.

AGRA.—The Rev. Joseph Gregson reports that the native church has taken the first step towards independence. Five of the senior members have been chosen as a Punchayet, or council, to consider all church-matters, and to attend to the church's affairs. A monthly subscription of one pice in a rupee has been agreed upon towards expenses. The willingness of the people in the matter was cause of great pleasure to the missionary. Mr. Gregson reports that the meeting of the North-west Conference is fixed for the 27th October.

The Rev. Josiah Parsons reports that he has visited many villages in the vicinity of Agra, and has found at Mussoorie, in the Hills, a most encouraging reception among the people. The effects, he thinks, will never be lost.

CALCUTTA.—The Rev. Dr. Wenger writes that his health has been considerably affected by the dengue fever, which has left him very weak. He is, however, busily occupied on the completion of the Sanscrit Old Testament, which he hopes may be accomplished by the end of the year.

INTALLY.—Mr. Kerry informs us that recently a little blind girl has entered the school. She is learning to sing and to recite hymns and portions of Scripture. As the child is very intelligent, Miss Kerry would like to teach her to read, but the want of the suitable books is in the way. Could any of our friends supply Miss Kerry with a few books for teaching the blind to read? It would be a great boon to the child, and enable Miss Kerry to take into the school another child in a similar condition, who is applying for admission. They are children of Christian parents.

SEWRY.—We are informed by the Rev. W. A. Hobbs that he has had the pleasure of baptizing two women, and two others are candidates for the rite. The church, which consists of forty-eight members, continues in peace, some of the members assisting in the public services. Encouraging excursions have been made to the neighbouring villages, in order to preach the Gospel in them.

ALLAHABAD.—The Rev. Thos. Evans reports that the revived interest in Divine things continues to make progress. Fifty inquirers fill the classes, besides those already baptized. He was about to baptize ten more individuals who have given evident proof of conversion. Mr. Evans' health is, however, so seriously affected, that an early return to this country will be necessary.

CEYLON, KANDY.—The Rev. C. Carter informs us that he is pressing on the revision of his version of the Old Testament, and has advanced nearly to the end of the Psalms. He expects it to be completed some time in the next year.

COLOMBO.—New schools are being opened in outlying heathen villages, without additional cost to the Society, by the aid of the Government grants. The health of Mr. Pigott has been much improved by a recent visit to Newera Ellia. Mr. Silva, of Grand Pass church, will take the charge of Matakooly station, during Mr. Waldo's visit to this country.

TRINIDAD.—The Rev. W. H. Gamble states that at the missionary meeting held recently in Port of Spain, he was able to report that during the year he had baptized fifty-eight persons; thirteen couples had been married, and twenty children dedicated. The congregation had raised during the year seven hundred dollars, of which sum one-hundred-and-ninety-two dollars had been given to the Society for general purposes. The erection of a small chapel at Dry River is contemplated during the current year. Since the meeting three more persons have been admitted to the ordinance of baptism.

HAYTI.—By a brief visit to Kingston, Jamaica, to see Dr. Phillippo, the health of Mr. Hawkes has been quite re-established after a slight attack of illness. He speaks also of very encouraging visits to the villages around Jacmel, and to Port-au-Prince, during which he had favourable opportunities of preaching the Gospel.

INAGUA.—The Rev. J. Littlewood reports that the congregations are more satisfactory than for some time past. At Burnside Town the chapel is always crowded. But he regrets the loss of several valuable helpers, who have left for other islands. In some of the out-islands the ritualist clergymen have injured the congregation; but on his visit many of the people returned, and the schools were again brought into a flourishing state.

JAMAICA.—We are happy to announce that the Rev. Thos. Lea, of Lucea, has accepted the invitation of the church in Spanish Town, to supply the pastorate rendered vacant by the retirement of the Rev. J. M. Phillippo. Mr. Lea will enjoy the prayers and kind wishes of all who know his worth, and the importance of the sphere he is about to occupy. Mr. Phillippo reports that several additions have been made of late to the church in Spanish Town and its allied churches, and that the congregations are very encouraging. His last act was to baptize and receive into the church seventeen young persons from the classes of his day and Sunday schools.

MANDEVILLE.—The Rev. P. Williams relates that the people at Cabbage Hill are very earnestly and liberally pressing on the completion of their chapel. The sawyers take only half-pay for their work, and the carpenters give one week's work in three free of charge. On the 9th June he held a baptismal service in presence of a large congregation. A similar service was held on the 1st August

at Porus, when twenty-nine persons were baptized. At Mandeville a house is much needed for the minister's residence, and he would be glad of help from his friends in England and Wales.

WALLINGFORD.—This district presents very encouraging aspects under the ministry of the Rev. T. L. Rees. A new chapel is in preparation, the people willingly giving their time and labour. One local proprietor has not only contributed a good donation, but allows the cutting of timber on his land, and the use of his draught-cattle.

BRITANY, ST. BRIEUC.—The Rev. V. Bouhon informs us that he has had lately a considerable sale of the Scriptures, and has visited the mines in the vicinity, where he met with some persons interested in the Gospel. During the recent visit of a Scientific Congress, it was determined that a curious ruin at Pontrieux was an ancient baptistry. It is probable that many of the sacred fountains of Brittany were formerly places used for the immersion of converts.

SIERRA LEONE.—The Rev. J. J. Fuller reports his safe arrival at this stage of his journey. The missionary party, consisting of Mr. and Mrs. Fuller and their son, and Mrs. Saker, were all well. Mr. Fuller speaks of the Baptist cause in Sierra Leone as much injured by internal strife.

CAMEROONS RIVER.—The Rev. Q. W. Thomson informs us that on a recent visit to the sides and roots of the Cameroons mountains, several large and important tribes of people have been discovered, among whom the Gospel would receive a hearty welcome. He also hopes that a way has been found into the interior of the country, so as to reach the towns of Abo and Wuri, from which the missionaries have hitherto been debarred by the prejudices of the Cameroons river people. It is hoped that an attempt will at once be made to bring these tribes within the range of our missionary operations. We regret to add that Mr. Saker and his daughter have been far from well.

Home Proceedings.

In the last number of the HERALD, we inserted an interesting account, by Dr Wenger, of the important works he has lately completed at press, viz: The Annotated Gospels in Bengali, and the new revision of the Bengali New Testament. On the receipt of the former, the Committee, at its meeting on the 2nd July, passed the following minute:—

“The Secretary presented a copy of ‘The Four Gospels Annotated in Bengali,’ by the Rev. Dr. Wenger, as prefaced and published in accordance with the Resolution of the Committee, March 12, 1861.

“It was resolved, that the thanks and congratulations of the Committee be offered to the Rev. Dr. Wenger for the work now presented to them, and that the Secretary be directed to express to Dr. Wenger their high appreciation of the value and importance of his labours in connection with this new revision of the text of the New Testament, and the great usefulness of the notes, the marginal references and readings, with which it accompanied. They earnestly pray

that his health and life may be continued to complete this great work, to the profit and advantage of the Christian Church of Bengal, and the Hindu nation at large."

As the Autumnal Session of the Baptist Union is appointed to take place at Manchester on the 9th and 10th of October, the usual Quarterly Meeting of the Committee will be held at Union Chapel, Oxford-road, on Monday, the 7th October, at 6 o'clock p.m. Tea will be provided in the Vestry at five o'clock.

On Tuesday morning, at 10.30 a.m., a Missionary Conference will be held at the same place, open to all friends and subscribers of the Society. A portion of the time will be devoted to the designation of the Rev. G. H. Rouse, M.A., the Rev. J. H. Anderson, and Mr. St. Dalmas, to the work of the Mission in India. Jas. Harvey, Esq., will take the chair, and the Rev. C. M. Birrell will address the missionaries, and the Rev. G. Gould will commend them to God in prayer. Dr. Underhill will open the meeting by some remarks on the Indian Mission. In the evening of the day there will be held a public Missionary Meeting in the same place, at which the following gentlemen are engaged to speak: the Revds. H. Dowson, of Bury; J. Goadby, of Leicester; J. Davey (of the Bahamas); Dr. Haycroft, of Leicester; and Dr. Culross, of London.

OUR FUNDS.—The Treasurers and Secretaries of Auxiliaries are earnestly requested to forward to the Treasurer, as soon as practicable, any contributions that may be in their hands. Much anxiety will be spared the Committee if they know at an early date the probable income of the Society for the current year.

During the month of September meetings have been held as follows:—

PLACES.	DEPUTATIONS.
Alcester and District	Mr. John Templeton and Rev. J. Stubbins.
Beverley and District	Revs. C. Bailhache and J. Davey.
Birmingham	Rev. A. McKenna.
Downton, Salisbury, &c.	Revs. A. McKenna and C. Bailhache.
Falmouth District	Rev. I. Pegg.
Highbury (Conference)	„ G. Pearce and Dr. Underhill.
Hanwell	„ E. Edwards.
Huntingdon	„ T. Martin.
Ipswich	Professor Pestonji and Rev. J. H. Anderson.
Keighley	Rev. A. McKenna.
Leicester	Revs. W. Roberts, B.A. and C. Bailhache.
North Devon	Rev. I. Pegg.
Plymouth, &c.	Revs. J. P. Chown and J. Davey.
Southsea	„ W. Sampson and C. Bailhache.
Torquay, Exeter, &c.	Dr. Underhill and Rev. J. Davey.
Wellington and District	Rev. J. E. Henderson.
West Norfolk	Professor Pestonji.

CONTRIBUTIONS.

From 18th August to 18th September, 1872.

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

ANNUAL SUBSCRIPTIONS.		Oldham, George Street		Plymouth—	
Barelay, Mrs. W. Leatham,		Sunday School	10 0 0	Burnell, Mr W.	10 0 0
Loyton, Essex	1 0 0	NORFOLK.			
Carter, Mr J.	2 0 0	Norfolk, on account, by		Cardiff, per Rev J. Edwards—	
Cowan, Major H.	5 0 0	Mr J. J. Colman, M.P.,		Barry, Mr	1 0 0
Morley, Miss, Tuxford	2 0 0	Treasurer	10 9 1	Bright, Mr J. L.	5 0 0
DONATIONS.		Swaffham, for N.P. Roof		Cope, Mr W.	1 1 0
A Friend, for Italian		Chand Kotalya	7 0 0	Cory, Mr J.	10 0 0
Mission	20 0 0	Yarmouth, St. George's		Cory, Mr R., jun.	10 0 0
Burnell, Mr W., Ply-		Park	27 4 11	Davies, Mr R.	1 1 0
mouthing, for Norway		NORTHAMPTONSHIRE.			
Mission	5 0 0	Towcester	2 16 6	Lewis, Mr E., Brocstic,	1 1 0
Edwards, Rev J., for Do.	20 0 0	OXFORDSHIRE.			
Ditto, for Italian Mis-		Caversham	4 4 0	Bridgend	10 0 0
sion	10 0 0	Do. for India	5 0 0	Lewis, Mr W. J.,	
Houghton, Mr Jno.,		Do., for Italian Mission	5 0 0	Bridgend	1 1 0
Liverpool, for Ditto	25 0 0	SOMERSETSHIRE.			
King, Miss, Kingstanley,		Shepton Mallet	1 12 5	Lewis, Mr Daniel	2 2 0
for Ditto	1 0 0	SUFFOLK.			
S. A. P.	5 0 0	Framsden, for W & O	0 10 0	Stowe, Mr G.	5 0 0
W. B.	10 0 0	SURREY.			
Wild, Mr Jos., New York,		Richmond, Park Shot,		Hebblethwaite, Mr	1 0 0
for quarter year's		for W & O	1 3 3	Illingworth, Mr	1 0 0
Salary of Mr. Wild's		SOUTH WALES.			
Native Agent in Rome	15 0 0	GLAMORGANSHIRE.		King, Mr F.	1 0 0
LONDON AND MIDDLESEX.		Cardiff, Hope Street Sch.	3 0 0	Nichol, Mr T.	2 0 0
Arthur Street, Camber-		SCOTLAND.			
well Gate	3 12 6	Dunoon	2 2 4	Smith, Mr T.	2 0 0
Camberwell, Cottage		Forres	1 10 0	Walker, Mr J.	5 0 0
Green, for two N.P.'s		Konmay	1 0 0	Wayman and Scar-	
under Mr Wenger,		Lochgiphead	1 15 11	borough, Messrs.	2 0 0
Calcutta	13 0 0	Do. for N.P., India	2 7 3	Leicester, per Rev J. Edwards—	
Hampstead, Heath St.		Paisley, George Street	12 11 3	Maxfield, Mr	2 0 0
Sunday School	2 6 0	Rothsay	3 0 0	Robinson, Mrs C. B.	3 0 0
Providence Mission Hall	0 5 0	Tobermory	3 4 0	Vickers, Mr S.	1 0 0
Walworth Road	25 0 0	FOREIGN.			
DEVONSHIRE.		CHANNEL ISLANDS.			
Devonport, Morice Sq.		Guernsey	6 14 7	Do., for Mr Jenkins'	
and Pembroke Street		Do., for Mr Jenkins'	1 17 4	School, Morlaix	10 1 7
Plymouth, George Street		Jersey	10 1 7	West INDIES.	
and Mutley	10 0 0	SPECIAL CONTRIBUTIONS			
ESSEX.		FOR CHAPELS AT ROME.			
Loughton	4 12 6	"A Well-wisher"	1 0 0	Jamaica Baptist Mis-	
Romford, for W & O	1 1 0	Ashdon, by Mr R.		ionary Society, per	
GLOUCESTERSHIRE.		Lazell	1 6 0	Mr J. E. Henderson,	
Avening	2 6 0	Cardiff—		Treasurer, for Africa	98 18 3
Kingstanley	18 10 0	Mathias, Mr D.	3 0 0	SPECIAL CONTRIBUTIONS	
Do., for W & O	1 10 0	Tilly, Rev A.	1 1 0	FOR CHAPELS AT ROME.	
Do., for N.P.	1 3 0	Under 10s.	0 3 0	"A Well-wisher"	
Do., for China	2 10 0	Hook Norton	0 5 0	Ashdon, by Mr R.	
Do., for Mr Fuller's		Leicester—		Lazell	
School, Africa	3 0 0	Harris, Mr R.	10 0 0	Cardiff—	
KENT.		Lancashire.			
Folkestone, Salem Chapel	19 17 7	Do. do., for Calabar		Liverpool, Myrtle Street	
Do., for W & O	2 14 4	Institution, Jamaica	14 0 0	Juvenile Society, for	
Woolwich, Parson's Hill	1 12 0	Do. do., for Mr. Q. W.		School, Sutcliffe Mount,	
LANCASHIRE.		Thomson, Africa	5 0 0	Jamaica	
Liverpool, Myrtle Street		Do. do., for Mr Pegg,		Do. do., for Calabar	
Juvenile Society, for		Turk's Island	15 0 0	Institution, Jamaica	
School, Sutcliffe Mount,		Do. Walnut St. Sunday		Do. do., for Mr. Q. W.	
Jamaica	10 0 0	School	1 1 0	Thomson, Africa	
Do. do., for Calabar		SPECIAL CONTRIBUTIONS			
Institution, Jamaica	14 0 0	FOR BOMBAY CHAPEL.			
Do. do., for Mr. Q. W.		Burnell, Mr W., Ply-		Liverpool, Myrtle Street	
Thomson, Africa	5 0 0	mouthing	10 0 0	per Rev E. Edwards—	
Do. do., for Mr Pegg,		Per Rev E. Edwards—			
Turk's Island	15 0 0	Bacon, Mr J. P.	10 0 0	Bacon, Mr J. P.	
Do. Walnut St. Sunday		Bentham, Mr James	2 0 0	Bentham, Mr James	
School	1 1 0	Harvey, Mr Jas.	10 0 0	Harvey, Mr Jas.	

ACKNOWLEDGMENTS.

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

Hastings and St. Leonards Ladies' Missionary Working Auxiliary, per Miss Barker, for a box of clothing for *Mr. Lea, Jamaica, in aid of Repair Fund of Chapel at Lucca.*
Mr. Veals, Battle, for a parcel of Magazines.
 Juvenile Working Meeting, Bromley, Kent, for a parcel of clothing for *Mr. R. Smith, Cameroons.*

FOREIGN LETTERS RECEIVED.

AFRICA—		Wenger, J., Aug. 6.
AMBOISES BAY—		Cutwa, Allen, I., Aug. 13.
Pinnock, F., July 15.		Dacea, Bion, R., Aug. 3.
CAMEROONS—		Delhi, Smith, J., July 30.
Saker, A., July 26.		Howrah, Morgan, T., July 30.
Smith, R., June 23, July 20, 25.		Monghyr, Campagnac, J. A., Aug. 6.
Thomson, Q. W., July 12, 27.		Sewry, Allen, I., Aug. 5.
SIERRA LEONE—		Simla, Goolzar Shah, Aug. 5.
Fuller, J. J., July 8.		
AMERICA—		EUROPE—
NEW YORK—		FRANCE—
Colgate & Co., July 25.		Morlaix, Jenkins, A., Sept. 11.
Cutting, S. S., July 16.		St. Brieuc, Douhon, V. E., Aug. 19.
OHIO—		Tremel, Lecoat, G., Aug. 20, Sept. 14.
McKee, W., Aug. 1.		
ASIA—		HOLLAND—
CYLON—		Rotterdam, Palin, T., Sept. 1.
Colombo, Waldoek, F. D., July 30,		
Aug. 19.		NORWAY—
Kandy, Carter, C., July 13, Aug. 6.		Bergen, Hubert, G., Aug. 21.
Newera Elia, Pigott, H. R., Aug. 3.		
CHINA—		WEST INDIES—
Chefoo, Brown, W., June 7.		BAHAMAS—
Richard, T., July 1.		Inagun, Littlewood, W., Aug. 9.
Ningpo, Baeschlin, C., July 26.		
INDIA—		JAMAICA—
Agrra, Gregson, J. G., Aug. 20.		Kingston, East, D. J., Aug. 23.
Allahabad, Carr, R., Aug. 12.		Mandeville, Williams, P. H., Aug. 7.
Benares, Heinig, H., Aug. 21.		Mt. Hermon, Clarke, J., July 29.
Calcutta, Lewis, C. B., July 23, 30,		Montego Bay, Hewett, E., Aug. 22.
Aug. 6.		Spanish Town, Philippo, J. M., Aug. 21.
		TRINIDAD—
		Port of Spain, Gamble, W. H., Aug. 8.
		San Fernando, Wenman, J., Aug. 7.

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

BIBLE TRANSLATION SOCIETY.

We are requested to insert the following List of Contributions to the Bible Translation Society.

From May 1st, to July 31st, 1872.

Annual Meeting — Col- lection	6 6 9	NORFOLK.	Gildersome, Bilbrough, A., Esq.	1 1 0	
Angus, Mr. C. J.	1 0 0	Norwich, St. Clement's, Collection, per Rev. T. A. Wheeler	3 17 2	4 6 6	
Benham, Mrs.	1 1 0	NORTHAMPTON.			
Benham, Mr. J.	1 1 0	Middleton Cheney	2 6 3		
Olney, Mr. T. H.	0 10 6	Towcester, T. Ridgway, Esq.	5 5 0		
Oliver, Mr. E. J.	1 1 0	Wellingborough	6 6 0		
Robinson, Mr. R.	1 0 0	OXFORDSHIRE.			
Shoveller, Mr.	0 5 0	Charlbury, Keen, Miss	0 3 0		
Stitt, Mr.	0 10 6	Hook Norton	1 7 0		
CAMBRIDGESHIRE.		WILTSHIRE.			
Wisbeach	7 16 6	Semley	1 0 0		
ESSEX.		WALES.			
Bunham	1 4 0	Glangwysyn	0 12 7		
GLOUCESTERSHIRE.		Llanfrynach	2 3 5		
Barton-on-the-Water	4 19 0	Pantycelyn	0 10 7		
Nainton	1 7 6	Watergate	2 2 0		
Stow-on-the-Wold	1 2 6	Wrexham	1 14 0		
HANTS.		YORKSHIRE.			
Beaulieu Rails, Rev. J. B. Burt	1 1 0	Bradford	10 17 6		
HERTS.		Bramley	0 15 0		
Chipperfield—Collection	1 4 4	Brearley	2 15 0		
KENT.		Butt's Green, King, Mr. D.	0 5 0		
Borough Green	0 2 6	Dewsbury	2 12 0		
		Farsley	3 0 6		
				Halifax, Greenwood, W., Esq.	
				2 2 0	
				Hebden Bridge	
				7 14 0	
				Heptonstall Slack	
				2 5 0	
				Huddersfield	
				0 15 0	
				Keighley, Collection ...	
				1 13 0	
				Leeds	
				9 5 0	
				Lockwood	
				4 16 6	
				Milnesbridge	
				0 10 0	
				Mirfield, Camoron, Rev. R.	
				0 10 0	
				Oakes Chapel, Lindley ...	
				2 17 6	
				Polemoor	
				2 5 0	
				Rishworth, Whiteley, Mr. P.	
				0 10 0	
				Salendine Nook	
				8 13 0	
				Sheffield	
				9 0 0	
				Shipley	
				2 14 0	
				Skipton	
				3 3 6	
				Stanningley, Town, Mr. D.	
				0 2 6	
				Todmorden	
				0 15 6	
				Waingate	
				0 17 6	
				SCOTLAND.	
				Comrie, Patrick McFar- lane, Esq.	5 0 0
				Perth, per Mr. P. Camp- bell, jun	2 0 0