



NOVEMBER, 1872.

## The Present Prospects of India in a Missionary Aspect.

*An Address by the Secretary delivered at the Manchester Missionary  
Conference, October 8, 1872.*

AT our meeting last year, at Northampton, there was an interesting discussion on the importance of enlarging the missionary strength in India; and as the result of what was then said by the Treasurer, our brother, Mr. Joseph Gregson, felt himself constrained to return to India, where he is now once more at work. We hope to designate to-day Mr. Rouse, who is well-known and highly esteemed by many of those present. He was formerly in India, but had been driven home by the state of his health, and had for some time past been acting as one of the tutors of Haverford-west College. In addition to him, our young friend, Mr. St. Dalmas, is going forth for the first time; and Mr. Anderson, after a stay of two years in this country, is about to resume his labours in the East. This would be an addition of three labourers; but I am afraid that it can scarcely be looked at in this light, for some of the missionaries had either come, or were about to come, home. Mr. Pearce has returned, with his sight greatly impaired; and from Mr. Lawrence they heard that the state of his health made a change imperatively necessary. Mr. Lawrence has laboured for very many years in India—for at least thirty years—without ever having left the field. I am sure that he will receive a most grateful and cordial welcome when he returns. The Rev. T. Evans, of Allahabad, is also about to come to England on account of serious illness. Of others it remains doubtful whether they can remain

much longer at their work. So that, practically, the going-forth of the three brethren whom we have with us this morning can scarcely be said to strengthen our position in India, since it is counterbalanced by the return of other missionaries from India to England.

I propose on this occasion to make a few observations on the present state of India. I feel that we are surrounded, as to the prosecution of mission-work in that country, by many serious difficulties—difficulties which are weighing upon us as perhaps few estimate. First of all, let us look back to the condition of India at the beginning of the mission. After the Mahomedan invasion Hinduism had revived; and it was in full vigour when Carey and his eminent colleagues landed—its customs, traditions, institutions, and laws unchanged. The country had been practically untouched by any regenerative influence whatever. Our brethren had, therefore, to encounter, in its worst forms, all the strength of the Hindu system. Now there has come over the country a very remarkable change. All the testimonies from all quarters are to the effect that the people of India are, as to their religious, social, and political convictions, undergoing a process of disintegration. A set of demoralising influences are affecting the people in a very remarkable manner; and out of this disintegrating process come the very difficulties with which we have now to contend.

I will give one or two testimonies as to the singular process under which the whole ancient system of India is crumbling to pieces, breaking down in our hands, coming to the ground in forms which are unfolded to us in these days. Sir Bartle Frere, than whom no man is more capable of giving a calm and dispassionate view of what is transpiring in India, says:—"Everything in India is in a state of revolution. Happily for mankind, it is as yet peaceable, generally silent, and often almost unnoticed, but still it is a revolution, more general, more complete, more rapid than that which is going on in Europe. The last thirty-five years have been emphatically the era of revolution in India. The India which we knew a generation ago, frozen into forms which had remained unchanged for so many centuries, can never be seen again." Even the Mohammedan controversialist of to-day is less confident, less sanguine of victory than of old. The *Englishman* newspaper affirms that the Hindus are becoming more demoralised.\* There is a remarkable letter from one of our

\* However degrading idolatry is in its effects on the morality of a people, the existence of society still demands some respect for truthfulness and honesty, as between man and man. In the opinion of many persons the changes proceeding are even destroying these essential elements of social life.

brethren, Mr. Morgan, in the *Herald* of the present month. He tells us much of the men he meets with ; and his testimony is to the same effect, showing that, however it has come about, there is in India at the present time a great revolution going on.

Now, it may be asked, what are the causes of this? They are not very far to find. Mr. Elliott, a planter of Southern India, tells us in a very few words the secret of it all, when he says that "we meddle in all the details of life, refining here and refining there, and always with increasing taxation." The Government interferes with the laws, takes up new functions, and calls forth the resources of the country by canals, irrigation, railways, telegraphs, and the post-office. These inventions, in their very nature, are so antagonistic to all the habits of Indian society, that they are overthrowing it from its very basis ; and if the English Government shall be at work for fifty years more, there will by that time be seen an entirely transformed society. The disregard of caste is another of the causes. So is education, respecting which there is the remarkable testimony given by Dr. W. W. Hunter, the author of two recently published and valuable volumes on Orissa, and who some time previously published a volume on Bengal, and who seems to be a man desirous of forming a fair and just opinion. He says that "within the past twenty years, a vast system of State education has quickened the intellectual torpor into new forms of life," and that "the results of their efforts (to educate) now begin to disclose themselves in a degree of mental activity altogether foreign to the traditional character of Orissa." "The past ten years of State education," he continues, "have done more than the previous ten centuries to mobilise the people of Orissa, and to emancipate them from the slavery of superstition and priestridden ignorance." Dr. Hunter points to the increased use of the Post-office, and also to such facts as the suppression of human sacrifices among the Khonds, and adds :—"The missionaries have been the pioneers of popular education in Orissa, as indeed everywhere throughout Bengal. Their labours date from exactly half a century ago, and during this period they have not only made a small population of converts, but they have, by schools and printing-presses, introduced a new culture and a new literature into the district capitals of Cuttack and Balasore. If the famine orphans be exempted, missionary efforts have made but little progress in actually converting the people, although they have done an immense amount of indirect good." What is true of Orissa is equally true of the rest of Bengal. It is the fashion of some to sneer at the work of the Christian missionaries, and to assert that they have accomplished nothing. But that view is certainly not supported by the

testimony of Dr. Hunter, who declares :—"It seems to me that no impartial observer can learn for himself the interior details of any missionary settlement in India, without a feeling of indignation against the tone which some men of letters adopt towards Christian missions." When they looked at the testimonies to the work that had been borne by such men as Sir Robert Montgomery, Sir Herbert Edwardes, Lord Lawrence, Sir Donald McLeod, Lord Napier, and many other gentlemen of the highest standing, it did indeed seem to justify the indignation that was here expressed by this honest and impartial witness.

I now come to consider the effects of the disintegrating process which I have described. These, of course, are various. The first effect to which I may allude is, that there are differences of opinion as to the efficiency of plans, and as to the results, among missionaries themselves. It is far from their wish to conceal this. They frankly own it. They are yet very far from having attained the great end which they have in view; and, looking at the vast changes which are transpiring before their eyes, they, of course, review their plans and modes of working, asking themselves the question, Are we taking the best plans? This is as much a feature in India as at home. These questions and discussions are by no means peculiar to us here in England. You could not enter the society of missionaries in India without hearing these matters discussed with the liveliest interest. And this is only a natural fruit of the agitation now going on in India. But it is our duty not to allow these discussions to go too far. After long experience of missions in all parts of the world, I may say that I have really no great faith in methods at all. All depends upon the men whom you send out to do the work; and the best plan, I believe, is to leave them to adapt themselves to the circumstances; and this they do. We are very often lectured in the public press as to the folly of our methods; but I take leave to say, that these writers know very little or nothing about the subject on which they thus presume to dogmatise. They do not know that our missionaries were among the first to study the philosophies and the language of the heathen. They do not know, for example, that it is one of our own missionaries who is one of the best Sanscrit scholars of our times. I feel at once amazed and indignant when we are exhorted and advised in this way.

Another effect of these changes is found in the diversities of sentiments among the Hindoos themselves. The Christian missionary, thus far, has shaken the old without planting the new. The Bramah Somaj is but a sample of the process. Education adds to the power of the

natives of India to judge the evidences of Christianity, and to scrutinise its claims, and all the proceedings of the missionaries. Education is a powerful instrument that we ourselves have placed in their hands, and which they now, in not a few instances, turn against us. We have to fight over the battle of the Evidences, and to meet their questionings with respect to all the fundamental truths of Christianity. Another effect is the prevalence of scepticism. There is no form of scepticism to be found in this country which is not largely imported into India. There is not a sceptical book published here at home that is not used by the educated Hindoos as an argument against the Gospel. To these effects, it remains to be added that the newspaper press of India is ever on the alert to criticise—to discover faults both in the words and the lives of our missionaries; and, with a few exceptions, the press is hostile to Christianity. Nor can we overlook the fact that *ex-officio* infidelity is a great obstacle and difficulty in the way of our success. While the Queen declares, in her noble proclamation, that there shall be in India perfect liberty of conscience, a large proportion of the official persons in India interpret it in the sense of antagonism to Christianity, and not in its favour. Formerly it was the antagonism of ignorance with which the missionary had to contend; now it is too frequently the antagonism of scepticism, with which it is, of course, much more difficult to deal.

I may now proceed to specify some of the effects of this state of things that may be perceived at home. And here, first of all, we have to note a widespread doubt of the reality of the work wrought by missionaries, and of the efficiency of the plans pursued. This is to a large extent caused by the statements of many who come from India—statements of which I may safely say that they are frequently the fruit of wilful ignorance, or of the inability of unspiritual men to perceive the facts in a region of life in which they yet presume to be the judges. But there is, it is to be feared, among ourselves some degree of doubt as to the reality of missionary results in India. It becomes us, however, seriously to inquire whether this doubtfulness arises from facts, or from the prevalent feeling in general society. We are not, perhaps, so hearty in the pursuit of the salvation of the heathen as our fathers were; and I believe that in our own churches, and even among our ministers, this sceptical feeling weakens our perception of the actual condition of the heathen. Another cause of this state of things at home is the character of the literature which abounds around us. Christian periodicals are not at all in a flourishing condition. Our magazines, and our denominational

literature—and here my reference is to the publications of all the Evangelical denominations—are more or less in a fading state. The consequence is, that multitudes have not that which will maintain their interest. There is a great amount of ignorance amongst us as to missionary work. It is difficult, however, to bring the information home to our people. Our missionary publications do not get into the hands of all the members of the churches—nay, they do not get into the hands of all our ministers. I am quite at a loss to understand how the missionary spirit is to be maintained and diffused, if there is not information on the subject spread among them. Then there is the influence of other publications to be considered. If a man has his newspaper every day of the week to read, he will have very little time for anything else in the way of reading. This is, no doubt, very unfavourable to the missionary enterprise.

Besides, we must note the passing-away of the generation who began the enterprise, and the rising-up among us of men who “knew not Joseph.” True, the name of Carey is to not a few a name that has a talismanic power still; but there are many in the churches to-day who do not know why it is so. Some remember the early days of the work; but to most they are unknown. Again, missionaries do not come home so often. The missionary’s life, through God’s blessing, is now much longer than it used to be, and he is not so often driven home by sickness. He does not appear so frequently in our midst to speak of his work; and hence our personal interest in it is abated. The great and rapid increase of the denomination is another cause, and there are many now included in our churches to whom it is an entirely new thing to be told of the heroic men of past days who were the first to carry the Gospel to India; and I may, perhaps, be allowed to ask, What pains do our brethren take to interest these people in the matter? Then there is the increase of interest now taken in public events, the great political movements of the time absorbing attention, and drawing aside people from the study of the missionary work. In the last twenty years, what a series of wonderful movements we have seen! Into these we can scarcely avoid entering with warm interest. How this occupies our time! Then there is the distaste of the public press for anything that relates to the missionary work. In the daily press there is not a single paper that cares to insert in its columns anything relating to the progress of the Church of God. I have no doubt that this tends to beget in the minds of the people an indifference to the work. Are not all these things sufficient to create in our minds and hearts the most anxious thought and feeling as to what we are to do?

As to the maintenance of the missionary work itself, it is often remarked that it has not grown in proportion to the increase of our body. But when I call to mind the sums required to provide new chapels and schools, and the entire apparatus of Christian philanthropy, together with the great variety of Christian objects which now force attention and demand support—there have been sixty or eighty thousand pounds per annum spent in new chapels and schools alone during the last ten years—I confess that I am not much surprised that the Missionary Society has not reaped the full advantage that might have been expected from the growth of the denomination. The brethren are continually answering our appeals in some such form as this: “We are building a new chapel,” or “We have our new schools on hand just now.” These things are being done at a greatly increased cost at present. As to the vast variety of Christian objects of interest which now appeal to our people, it might be said that formerly the Sunday and week-night services represented pretty nearly all that had to be seen to. But now, look at the operations which are conducted in a Christian church! Let us look at the very place in which we are this morning assembled. It is but a sample of what is going on in these active days. The churches are vast establishments, embracing a large variety of objects—schools, lectures, Dorcas societies, and an infinite number of objects of Christian benevolence. These are appealing to the sympathy and aid of our people in an endless variety of forms. And this is one of the difficulties we have to encounter in raising the funds necessary for the carrying-out of the work.

In conclusion, I earnestly desire to ask the brethren to look at the matter in a calm, Christian, philosophical spirit, and to consider very seriously whether it might not be possible to carry on the work with more zeal. What I have said is spoken, not for the purpose of depressing the supporters of the society, but to stimulate them to renewed effort. It would be ignoble in us to go back. God has been with us in the West and in the East. I am not going to speak disparagingly of God’s work. That which is decaying and waxing old in India is ready to vanish away. I believe that the process of disintegration in that land is the very seed-bed of the Gospel. Is it not a law of God’s kingdom that it cannot grow until there has been a previous breaking-up of the hardened soil? Do you think that the soil which has been hardened into all but iron by the hoof of Satan and by the degradations of idolatry, can be broken up in a day? It is only in “due season” that we shall reap the promised harvest. That is God’s own word, and it is a word that shall not fail, but shall

return to Him triumphantly. Come up, brethren, and help us. Let us, in all sincerity and love and confidence unite and say, that as God has summoned us to this great enterprise of planting His Gospel in one of the noblest countries of the world, we will not draw back from so glorious a task; but will go forward, assured of this, that if we only work, with prayer and diligence and zeal, we shall be made more than conquerors, through Him that loved us!

---

### The Babu's Wife.

THE following interesting narrative we take from the report of the Allahabad Mission in 1870. It is a striking illustration of the value of the Zenana Mission; the narrator of the case is Mrs. Evans, the esteemed wife of our missionary.

“A very interesting case has been that of a Babu's wife, whom I mentioned in my report last year, as anxious to possess a Bengali Bible. She is exceedingly intelligent, thoroughly educated in Bengali, and very highly connected in her own family. She appeared very bigoted indeed in her own views. She had offered to teach me Bengali, and used to give me lessons whenever I went there, with the hope that when I was able to read, I should examine her books on Brahmoism, and be led to her way of thinking. I told her it was a capital idea, that we could then read both *her* books and the *Bible*, and if she was earnestly desirous of knowing the truth, God would teach her which was the right way. The divinity of Christ was a great stum-

bling block in her way. ‘I admit that He was the wisest, most benevolent and greatest man that lived; but I can *never* believe that He is *God*,’ she said to me over and over again. I asked her what ground she had for hope of pardon and peace, if she refused to receive Christ as her Advocate and Redeemer. ‘God is merciful,’ she would say; ‘He knows our weakness, and will not expect from us more than we are able to perform.’ But I said, ‘How do you reconcile that with God's justice? How can He be just, and yet the justifier of the ungodly, except through Jesus Christ?’ With a good-natured laugh she would assure me, that when I was able to read her books, I should be quite satisfied on that point.

#### THE BIBLE PERUSED.

It was about this time, when I was detained at home for a little while on account of sickness in my family, that she sent a message saying she would like a copy of the Bengali

Bible. My impression was, that her only idea in wishing to possess one, was to be able to discover difficulties and contradictions (or what appear to be so to the cursory readers of the



Bible) to bring forward when she next saw me. I promised to send her a copy when the supply my husband had sent for arrived. There was a little delay in their coming, and I was surprised to receive a second message, that she would be glad to get the Bible if it had arrived. I wrote to say I would send or bring it as soon as it came. A day or two after I had the pleasure to send her one, with a note in Bengali, written by our Bengali preacher, and which I enclosed in a note to her husband in English, begging he would make over the note to his wife if he approved of it. I received a reply immediately from the Babu thanking me, and enclos-

ing a note from his wife. Our native preacher translated it to me, and I was pleasingly surprised to hear this remarkable sentence at the close of the letter, 'I thank God that He has sent His servants to this land, to teach us about Jesus Christ.' I was astonished at such an expression from *her*, who did not care even to hear His name mentioned. After this I never heard any more objections, she said nothing one way or the other; when I asked her opinion of the Bible, she would say, 'I am reading it just now, when I have done, I'll tell you how I like it.'

#### EFFECT OF READING THE BIBLE.

Mrs. French had several conversations with her, but one day when she called at her house it was empty, and no one could say where the family had removed. We were very sorry indeed to have lost sight of them so suddenly, and had given them up in despair, when one morning's post brought me a letter from her husband from a distant station, written at his wife's request, to say she was very sorry to have left Allahabad without taking leave of me; but she was ill, and had gone away for a change. She had begged her husband to inform me that she had read the Bible I had given her, and she believed now that *the Christian religion was the only true one, and all her former doubts were*

*entirely effaced from her mind.* The Babu added that he was of the same opinion. One of the ladies belonging to the Church Missionary Society had visited them he said, and was very kind. In reply I told him how I thanked God, who never says to the seeking soul, 'Seek Me in vain,' that He had opened their eyes to see the truth, and that I hoped He would, in His mercy, open their hearts to receive Christ as their only Saviour. I was very pleased with his reply to this. 'For four years,' he says, 'I have been seeking for the right way, and now I have found it, and am satisfied,' though he foresaw much trouble before him.

#### AN INTERVIEW.

A few months ago, we visited the station at which they were, and I wrote by post informing my friend, the Babu's lady, of my wish to visit her, and asked for her address. They sent over a servant with a note

to say the bearer would show me the way to the house. I went, and we had a delightful interview. She told me all her difficulties, the struggles in her breast between her love to her friends and relations, and her love to

her newly-found Saviour, whose beauties she was just beginning to discern. Her mother, to whom she was tenderly attached, she feared would curse her if she openly professed Christianity. Many passages of Scripture, which she could not understand before, were opened out to her, and many that she did not understand, she had marked with pencil, and turned the leaves down to ask me their meaning. Two or three times I rose to leave, but each time she stopped me with 'Oh, wait a little longer, I have one or two more passages to talk about,' and once while we were reading over a verse, she stopped and exclaimed, 'How wonderful! It is quite true what you say, this is God's word alone, now He opens my understanding, and makes me see every thing in a new light. Her husband had tried to quiet her conscience, by saying that Jesus knew

what was in their hearts, and it was not necessary to make an open profession. She asked me what I thought was their duty. I could only point out such verses, as 'He that loveth father or mother more than Me,' &c., and, 'He that confesseth Me before men,' &c. I felt how very difficult was her position, and my heart ached for her. 'Pray for me,' she said, 'that this fear may be taken out of my heart.' Dear Christian sisters, who may read these few lines, will you not join me in this prayer? We who have nothing to lose by professing our attachment to Jesus can never what a cross our sisters of Hindoostan have to take up? May Jesus give her all the strength she needs, and make up to her an hundred fold, for all the losses she may sustain of 'credit, riches, friends,' for His own name's sake. Amen."

---

### Morant Bay, Jamaica.

IT is with feelings of unfeigned gratitude to God we record the success which has attended the efforts of the Society to establish new stations in this portion of the island of Jamaica, rendered so painfully memorable by the terrible events of 1865. In a recent letter, the Rev. W. Teall thus speaks of the present aspect of the cause of God in this locality and the surrounding district:—

"The mission-work extends in a way that fills me with grateful astonishment. I formed last month two new churches. One, called the Yallahs Valley Baptist church, commenced with seventy-four members and twelve inquirers, dismissed from Monklands church. We are trying to get a piece of land on which to erect a chapel at Coco Walk, on the Yallahs river, in its *middle* valley. I

have every hope that this will form an important station by-and-by.

"I formed the second church in the Upper Port Royal Mountains. I enrolled fourteen members and one inquirer. I have written to a gentleman in England, the proprietor of Green Valley coffee plantation, asking him to give or sell us a site for a chapel; and if we get it, the church will most likely be named the Green

Valley Baptist Church. This will be for the people about the *upper valley* of the Yallahs, where the Green River runs into it. There is a great work to be done in that region, and I pray the Lord may honour our society by permitting us to do it.

"I expect almost immediately to form a third new church on the Falls River. At neither of these places have we any accommodation, but each is in the centre of a large population, and many of the people consider themselves Baptists. I wish I could take you through these districts, and let you see their deep necessity, and the hopeful and encouraging signs they present.

"I ought to be enabled to give up charge of Monklands Church on the 30th September next, and to devote the whole of my time to the three districts above-named, for the following two or three years.

"If I be permitted to do for these districts what has been done for the districts of Morant Bay and Monklands, I shall feel that the work I gave up three churches in Hanover to do has been accomplished.

"Morant Bay is getting on nobly with its energetic and devoted native pastor. Monklands will be prepared to welcome independence at the time named, and I should rejoice to see it well settled."

---

## Missionary Notes.

**SONTHALISTAN, BENGAL.**—The Rev. T. Evans reports that the good work among the Sonthals is prospering beyond expectation. One hundred and sixteen persons have lately been baptized, and hundreds more are pressing into the fold. The conversions result from the activity of the converts in disseminating the Word of God among themselves. The convert, when baptized, returns to his village to preach the Gospel, unasked and unpaid.

**BELIZE, HONDURAS.**—We are happy to report the reunion of the two churches existing in this colony. The separation took place in 1854, and the dissentients (the Rev. A. Henderson informs us) have returned to the fellowship from which they seceded.

**BROWN'S TOWN, JAMAICA.**—Though suffering from the great heat, the Rev. John Clark is able to continue his labours. In August, he baptized 48 persons at the seaside. The occasion was a very solemn one; more than 2,000 people were present.

**KINGSTON.**—The Rev. J. S. Roberts reports that the Calabar Institution is full of students; that it is short of funds; and that there is much to encourage them. Sickness, however, is very prevalent, especially among the children. The Rev. D. J. East states that there are fifty persons in the inquirers' class, and numerous candidates for baptism.

**CAMEROONS RIVER, AFRICA.**—It is with pleasure we announce the safe arrival of the Rev. J. J. Fuller, with Mrs. Fuller and Mrs. Saker, on the 22nd August. The voyage was pleasant, though Mrs. Fuller suffered much from the sea.

NINGPO, CHINA.—The Rev. Conrad Baeschlin writes that the health of himself and Mrs. Baeschlin has been perfectly re-established, and that they have been able to make various journeys in safety, and to preach the Gospel from house to house. The chapel is often crowded with hearers. He has had the happiness of baptizing five converts, and several more are candidates.

NORWAY.—The work of God continues to make progress. At Bergen five persons have been baptized, and eleven at Tromsøe. Mr. Hubert also mentions a very interesting work of grace as proceeding in the large leper hospitals, where about a thousand persons are under treatment for this terrible disease.

INAGUA, BAHAMAS.—On his way home, Mr. Pegg visited this station, and preached for Mr. Littlewood. Mr. Littlewood reports the baptism of twenty persons on that occasion, and says that a like number are candidates for admission to the church.

MONGHYR.—The Rev. J. Lawrence reports that he is suffering much from fever and other ailments incident to his long residence in a tropical clime. A visit to Europe seems indispensable. He will enjoy a hearty welcome on his arrival, such as his long and faithful service deserves.

ALLAHABAD.—The Rev. T. Evans informs us that the revival among the European population continues. Since April he has baptized thirty-two persons, and twenty others are in the inquirers' class. Mr. Evans's health is so much impaired as to require a speedy return to England.

---

## Home Proceedings.

AS announced in our last issue, the Quarterly Meeting of the Committee was held in the vestry of Union Chapel, Manchester, on the 7th of October. The question of continuing the Mission in San Domingo, in connection with the Turks Islands' Mission, was considered on the very favourable report of the Rev. Isaac Pegg, and the Committee resolved to request Mr. Pegg to carry on this important work, and to assist him with a grant of £100 towards the chapel and mission-house it is necessary at once to erect. The Committee had also under consideration a scheme for the better support and maintenance of the widows and orphans of our missionaries. Its adoption, which was agreed to, will add largely to their comfort, and contribute much to their future welfare.

The Missionary Conference, and the Designation Service, on the following morning, was a season of holy enjoyment, long to be remembered. The Missionary Meeting in the evening fully sustained the interest of the morning engagements. As the proceedings and addresses have been given with great and unusual fullness in the columns of the FREEMAN, a more lengthened account of them is here unnecessary. At the request of many friends, Dr. Underhill's address will be found reprinted in our present number.

## DEPARTURE OF MISSIONARIES.

On the following day, the 9th ult., the Rev. G. H. Rouse left for Southampton, where, in the evening, a valedictory service was held in East Street Chapel, and on the 10th he sailed for Calcutta, *via* Bombay, by the Peninsular and Oriental Company's steamer. The Rev. E. G. de St. Dalmas, sailed from London in the "Xantho," direct for Calcutta, *via* the Suez Canal, on the 25th ult., Mrs. Hobbs accompanying him, in order to rejoin her husband at Sewry. The departure of the Rev. J. H. Anderson has been delayed on account of the illness of Mrs. Anderson; but he is in expectation of being able to leave before the month comes to an end.

## 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.

In calling attention to the above notice, we may be permitted to add the following note referring to the brief appeal in the last HERALD, and accompanied by a cheque for £10 10s.:—

"In response to the appeal for additional funds, I venture to suggest that many who give an annual subscription would not object, if asked, to give the same amount twice a year instead of once. They would not feel it, and if done to any extent, it would largely benefit the Society. I enclose my own subscription, which I shall pay again in June 1873,

"And remain,

"Very truly yours,

"A Country Tradesman."

The following letter from "A Friend," who, from his personal knowledge of our Ceylon Mission is entitled to speak, points out a very effective method by which our funds may be improved. We shall be happy to hear that many follow this excellent example:—

"Your note with reference to mission subscriptions, has been forwarded to me from my former 'parish.'

"I may just explain that, for the last year or two, my subscription has been forwarded as from 'A Friend,' and I am the 'friend' whose 10s. 6d. is acknowledged in this year's report. Having now removed to Brough, in Westmoreland, I shall still continue to give my 10s. 6d. (more if possible) either as from 'a friend,' or hidden in the collection, so that you never need to have any anxiety about me. I delivered a lecture last night on Ceylon, in the chapel here, and had a collection for the Mission, and the lecture is to be repeated to-night at Winton, and next week at Crosby Garrett. In this district it is difficult to get up a public missionary meeting, owing to the expense of bringing a deputation, and I am thinking of giving a lecture where-

ever we fail in getting a missionary meeting. I have no doubt many ministers might lecture in behalf of the Mission, in addition to holding their annual missionary meeting."

MISSIONARY SERVICES and MEETINGS have been held during the month as follows.—

PLACE.	DEPUTATION.
Cardiff and District . . . . .	Dr. Underhill, Revds. J. Bloomfield and J. H. Anderson.
Coate . . . . .	Rev. T. C. Page.
Coventry . . . . .	Rev. John Davey.
East Gloucestershire . . . . .	Revds. C. Bailhache and E. Edwards.
Falmouth District . . . . .	Revds. R. Lewis and I. Pegg.
Halifax and District . . . . .	Rev. J. E. Henderson.
Leeds and District . . . . .	Revds. T. Martin and B. Millard.
Lockwood . . . . .	Dr. Culross.
Liverpool District . . . . .	Revds. Professor Hormazdji Pestonji, A. McKenna, and J. E. Henderson.
Madeley (Shropshire) District . . . . .	Rev. J. H. Anderson.
Newport (Mon.) and District . . . . .	Revds. W. Allen and I. Pegg.
North Devon . . . . .	Rev. I. Stubbins.
North East Lancashire . . . . .	Revds. Professor Hormazdji-Pestonji and I. Stubbins.
Preston District . . . . .	Rev. A. Sturge.
Scarborough . . . . .	Rev. G. Pearce.
Sevenoaks . . . . .	J. Templeton, Esq.
Sheffield . . . . .	Rev. Prof. Hormazdji-Pestonji.
Southampton District . . . . .	Dr. Underhill.
South Shields District . . . . .	Revds. T. W. Handford and J. Davey.
Rochdale . . . . .	Rev. B. Millard.
Nottingham District . . . . .	Revds. C. Bailhache, J. P. Chown, and J. E. Henderson.
West Norfolk . . . . .	Professor Pestonji.
Winchester District . . . . .	Rev. C. Bailhache.
Wigan . . . . .	Rev. I. Stubbins.

---

CONTRIBUTIONS.

From 19th September to 18th October, 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.**

Dalton, Mr. R. N., for Mr. Pigott's School, Colombo	6 0 0
Sinclair, Mr. J.	1 1 0
Smith, Mrs. R., Blackpool	1 0 0

**DONATIONS.**

A Friend, for Italian Mission	5 0 0
A Friend, per Mr. E. Davies, for Mr. Wall, for purchase of Testaments	1 3 6
Bacon, Miss E. R., for Italian Mission	1 0 0
Barclay, Mr Robt., for Do.	20 0 0
"Carefulness"	10 0 0
Davies, Mr. E., Torquay, for Mr. Wall for purchase of Testaments	12 10 0
Smith, Mrs M. A., Droitwich, for India	1 0 0
Stevenson, Mrs for Mr East, Jamaica	10 0 0
X. F.	25 0 0
Under 10s., for Norway	0 5 0

**LONDON AND MIDDLESEX.**

Bloomsbury Sunday sch., for Mr Bate, Allahabad	5 0 0
Do., for Mr Hobbs, Beerhoorn	5 0 0
Camberwell, Denmark Place Chapel, for support of N.P. under Mr Sale, Barisal	20 0 0
Do. for support of Boy, Horton Johnson, under Mr Smith, Cameroons	5 0 0
Harefield, for N.P.	0 12 0
Kingsgate Street	5 4 6
Stratford Grove Sunday School	0 4 2

**BERKSHIRE.**

Wantage	16 14 8
---------	---------

**CAMBRIDGESHIRE.**

Camb., on account by Mr G. E. Foster, Treasurer.	55 13 3
--	---------

**CHESHIRE**

Stockport.	1 0 0
------------	-------

**CORNWALL.**

Falmouth	14 0 0
New Quay	2 6 0

**DEVONSHIRE.**

Barnstaple	16 17 2
Cullompton	2 10 0
Devonport, Hope Chapel	8 0 0
Do. Morice Square	5 8 6
Exeter, Bartholomew St.	3 4 6
Honiton	5 4 6
Plymouth, George Street and Mutley.	10 10 0
Do, for Mr Sale's N.P., Barisal.	13 15 6

**GLOUCESTERSHIRE.**

Uley	3 7 6
------	-------

**HAMPSHIRE.**

Gosport Union Chapel	4 8 0
Portsea Auxiliary on account, by Mr T. C. Haydon, Treasurer	130 0 0
Romsey	9 0 0
Southern District Juvenile Association, for Ram Kanto Dacca	4 10 0
Do., for Duro, Africa	4 10 0
Do., for Mr. Hanssen, Norway	5 0 0

**LANCASHIRE.**

Preston, Fishergate St.	16 11 4
-------------------------	---------

**LEICESTERSHIRE.**

Foxton	4 5 0
Leicester	142 3 7
Sheepshed	9 3 9

**NORFOLK.**

Attleborough	6 6 6
Lowestoft	12 14 3
Do., for W & O.	0 11 0
Worstead, for support of W. J. Worstead, Cameroons	0 6 1

**SOMERSETSHIRE.**

Bridgwater	47 13 3
Do., for W & O	4 3 0
Do. for N.P.	2 4 4
Stogumber	1 3 3
Watchet	2 5 3
Wellington	10 0 0
Williton	1 2 1
	68 16 2
Less expenses.	0 6 6
	68 9 8

**STAFFORDSHIRE.**

Croxton	0 10 6
---------	--------

**SUFFOLK.**

Horham	4 9 0
--------	-------

**WARWICKSHIRE.**

Birmingham, on account, by Mr Thomas Adams, Treasurer	231 5 3
Stratford-on-Avon	7 8 3

**WILTSHIRE.**

Calne, Castle Street	10 10 0
----------------------	---------

**WORCESTERSHIRE.**

Astwood Bank	26 5 0
Dudley, New Street	3 8 6
Redditch	3 9 6
Worcester	42 18 0

**YORKSHIRE.**

Bradford, Hallfield, Juvenile Society	5 10 0
Bridlington	10 11 8

Kilham	0 10 6
Milnsbridge	0 10 0
Do., for Italy	0 5 0

**SOUTH WALES.**

**CARMARTHENSHIRE.**

Mydrim, Salem	10 0 0
Newcastle, Emlyn	18 9 0

**GLAMORGANSHIRE.**

Canton, Hope Chapel	8 2 0
Gelligaer, Horeb	1 14 6

**MONMOUTHSHIRE.**

Abergavenny, Frogmore Street	22 15 0
Usk	1 13 0

**FOREIGN.**

**CHANNEL ISLANDS.**

Jersey, St. Helier's Grove Street Sunday School, by Mr. J. T. Humby	2 8 6
---	-------

**NEW ZEALAND.**

Auckland—	
Kirk, Mr T.	3 0 0

**JAMAICA SPECIAL FUND.**

Per Rev. B. Millard—	
Beal, Mr. W. E.	1 0 0

**SPECIAL CONTRIBUTIONS FOR CHAPELS AT ROME.**

**LONDON.**

Bacon, Mr J. P.	10 0 0
James, Mrs E.	1 1 0
Aceking, Mr C.	10 0 0
Taylor, Rev. D.	0 10 0
Wilson, Mrs G.	1 1 0
Per Rev J. Edwards—	
Crossley, Mr Clement	5 0 0
Hubbuck, Mr T.	5 0 0
R. C.	1 0 0

**Bristol—**

Friends, per Miss B.	15 0 0
----------------------	--------

**Per Mr G. H. Leonard—**

Ashmead, Mr G. C.	5 0 0
Ashmead, Mr Fredk.	1 0 0
Durrick, Mrs	0 10 0
Keevil, Mr R.	2 2 0
Leonard, Mrs S.	1 0 0
Leonard, Mr G. H.	20 0 0
Merrick, Mr W.	2 2 0
Penny, Rev J.	1 1 0
Penny, Mrs.	1 1 0
Phillips, Mr S. M.	3 3 0
Robinson, Messrs E.S.A. & Co.	20 0 0
Sherring, Mr R. B.	5 0 0

**Edinburgh—**

Duncan, Mr W. J.	5 5 0
Pringle, Miss M. A.	1 0 0
Gondie, Mr Gilbert	1 0 0

**Frome—**

Bragg, Mr G.	1 0 0
Holroyd, Mrs	1 0 0
Halifax, per Rev J. Edwards—	
Brown, Mr G., Buckston	10 0 0

Hitchin. Salem Chapel, per Rev J. A. J. Aldis, Jun. ....	1 0 0	SPECIAL CONTRIBUTIONS FOR BOMBAY CHAPEL.	Lewis, Mr Benjamin ...	1 1 0
Doakwell, Mr. ....	0 10 0		Lewis, Mr J. ....	0 10 0
Foster, Mr Jno. ....	0 10 0	Per Rev E. Edwards—	Lanfhangal, Ystrad, Contributions .....	0 18 4
Foster, Mr H. ....	0 10 0	Adams, Mr Thos. ....	McMaster, Mr R. ....	0 10 0
Hainworth, Mr. ....	0 10 0	"A Well-wisher" .....	Malta, Contributions, per Rev G. Wisely ..	4 18 4
Under 10s. ....	0 13 0	Anderson, Mr James. ....	Middlemore, Rev W. ....	5 0 0
Llanpollen—		Attwood, Mr Thos. ....	Mitchell, Mr J. & Friends ..	0 10 6
Prichard, Rev J., D.D. ....	4 0 0	Beater, Mr O. ....	Nauth, Mr S. C. ....	0 10 0
Newtown—		Belfast Contributions ..	Nutler, Mr Jas. ....	3 3 0
Morgan, Mr E. ....	5 0 0	Benham, Mr Fred. ....	Otridge, Mr W. ....	0 10 0
Sheerness, per Rev J. Hadler .....	0 10 0	Brown, Rev A. G. ....	Page, Rev T. C. ....	0 10 0
Worstead, per Rev W. H. Payne .....	0 7 0	Carson, Dr. ....	Parry, Mr J. ....	0 10 0
SPECIAL CONTRIBUTIONS FOR CHAPEL AT SAN DOMINGO.		Clark, Mr A. C. ....	Player, Mr J. ....	5 0 0
London—		Conway, Mr J. W. ....	Purser, Mr J. J. ....	1 0 0
Bowen, Mr. ....	1 1 0	Cradley, Contributions ..	Skenfrith, Contributions ..	0 17 1
Newtown—		C. W. ....	Taylor, Mrs. ....	0 10 0
Morgan, Mr E. ....	2 0 0	Cwmnema, Contribs. ....	"Todd, Mr W. ....	1 0 0
SPECIAL CONTRIBUTIONS FOR GOOLZAR SHAH'S WORK AT SINLA.		Davies, Rev B., LL.D. ....	"Walami" S. Ship, Per Capt. John Owen ..	4 14 6
Gurney, Mr Joseph .....	5 0 0	Drummond, Mr D. ....	West, Mr E. ....	1 0 0
Tritton, Mr Joseph .....	5 0 0	E. G. ....	Willets, Mr C. ....	0 10 0
		F. & Co. ....	Williamson, Miss .....	0 10 0
		Finlay, Mr W. L. ....	Wyke, Mr J. ....	1 0 0
		Gibbon, Mr E. ....	Wood, Mrs. ....	1 1 0
		Jacob, Mr James .....	Under 10s. ....	2 7 6
		Kemp, Mr G. T. ....		

Correction—In last month's Herald £10 0 0 from Mr. James Harvey should have been entered £10 10

### ACKNOWLEDGMENTS.

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

Juvenile Working Meeting, Bromley, Kent, per Miss Luntley, for parcel of clothing for *Mr. Smith, Cameroons.*  
 Friends at Devonport, for a box of clothing for *Mr. Saker, Cameroons.*  
 Juvenile Missionary Working Party, Cross Street Chapel, Islington, per Miss Bourne for box of clothing for *Mrs. Fray, Jamaica.*  
 Monthly Tract Society for a parcel of Tracts for *Mr. Wall, Rome.*  
 Religious Tract Society for parcels of Tracts for *Mr. P. Williams, Jamaica.*  
 Baptist Tract Society for a parcel of Tracts for *Do.*  
 Sunday School Union for a parcel for *Do.*

### FOREIGN LETTERS RECEIVED.

<b>AFRICA—</b>	<b>EUROPE—</b>
<b>CAMEROONS—</b>	<b>FRANCE—</b>
Fuller, J. J. Aug. 22.	Morlaix, Jenkins, J., Oct. 2.
Deacons of Bell Town Church, Aug. 23.	" A., Sep. 11, 17.
Saker, A., Aug. 23.	St. Brieuc, Bouhon, V. E., Oct. 7, 19.
<b>AMERICA—</b>	Tremel, Lecoat, G., Oct. 14.
<b>HONDURAS—</b>	<b>ITALY—</b>
Belize, Henderson, A., Sep. 14.	La Spezzia, Wall, J., Sep. 19, 20.
<b>ASIA—</b>	Rome, Wall, J., Oct. 11.
<b>CEYLON—</b>	<b>NORWAY—</b>
Colombo, Pigott, H. R., Sep. 5.	Bergen, Hubert, G., Sep. 11.
<b>INDIA—</b>	<b>WEST INDIES—</b>
Allahabad, Evans S., Sep. 4.	<b>JAMAICA—</b>
Benares, Thomas E. Sep. 11.	Annotta Bay, Jones, S., Sep. 6.
Calcutta, Lawrence, J., Sep. 9.	Kingston, East, D. J., Sep. 23.
Lewis, C. B., Aug. 27, Sep. 17.	" Merrick, L., Sep. 20.
Wenger, J., Aug. 6.	" Roberts, J. S., Sep. 24.
Chittagong, Barros, R. D., June 12.	Morant Bay, Teall, W., Sep. 20.
Delhi, Campagnac, J. A., Sep. 3.	Morris Town, Clarke, J., Sep. 23.
Smith, J., Sep. 3.	Spanish Town, Deacon's of Baptist Church, Sep. 18.
Monghyr, Campagnac, J. A., July 30, Aug. 13.	<b>TRINIDAD—</b>
Lawrence, J., Sep. 3.	Gamble, W. H., Sep. 7.
<b>AUSTRALIA—</b>	
Kyneton, Gregson, J. Aug. 8.	

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