

THE MISSIONARY HERALD.

A WORD IN SEASON.

It is scarcely possible for the most careless person to pass over the boundary which separates one year from another, without some thought and emotion suited to the event. But far more surely will the coming-in of the New Year suggest, to the devout and humble Christian, topics for deep and serious reflection, and awaken desires and resolves in regard to the future, which may, under God, be productive of lasting good. To them time is of such vast importance, when viewed in relation to eternity and the great work to be done in the present life, that they cannot see any portion of it gliding away into the past, without feeling that its disappearance gives a deeper emphasis to the words of holy writ—*Whatsoever thy hand findeth to do, do it with all thy might.*

Perchance, amidst these thoughts and feelings, our beloved and honoured Mission may have a place. The fields of labour are so rapidly widening in all parts of the world, and the calls for more helpers are so loud and incessant, that indifference is not possible to any; while the thoughtful and zealous cannot but be roused to fresh resolve and action. It seems, therefore, seasonable and proper to state a few facts, setting forth some of the claims which press most heavily on the Committee.

The letters which have been recently inserted in the HERALD from the brethren, Smith of Delhi, and Gregson of Agra, have excited much interest. From them we learn that an eager spirit of hearing, which is most remarkable, is manifested by the people inhabiting those parts of India where the mutiny was most formidable, and its atrocities the most revolting and cruel. On those spots where the martyr's blood was shed, the missionary now has his largest and most attentive congregations!

While these brethren gratefully record the blessing which God is graciously bestowing on their labours, they are continually crying, "Send us more help, for we are fainting beneath our burdens." Already Mr. Smith's health has materially suffered; and, unless he be relieved of some of his engagements, the consequences may be serious. Mr. Broadway has been moved up, Mr. Gregson generously and warmly urging his going, though it greatly diminishes the agency at Agra. But this is by no means adequate help. Two more men, at least, are needed; and then Agra needs also fresh accessions of strength; while Chitoura, the centre of a vast number of densely peopled villages within easy reach of the missionary, is yet unoccupied; and not less than two should be sent there at once. The removal of the Government offices to Allahabad opens a station for an English preacher, to take the oversight of our brethren who composed the church at Agra, and who will gladly support a pastor, as

they did formerly, provided the Committee will engage and send one out.

It is very sad to be compelled to state that, at present, the Committee have no prospect of meeting these urgent demands. Mr. J. Williams, who sailed in June, arrived safely in Calcutta on the 25th of October, and is, ere this, settled at Muttra as fellow-helper to Mr. Evans, who has been long labouring there alone. But this is no actual increase of the Mission band in the North-West; for he only just fills the vacancy occasioned by the return of Mr. R. Williams, who is compelled by broken health to abandon missionary toil in India. Mr. Comfort, recently accepted for service, and who will pursue his studies in Regent's Park College until the proper season for his departure arrives, is the only one to whom the Committee can at present look to occupy any of these inviting and important spheres of labour.

But let it be remembered that we have not yet said a word about the wants of Bengal. Mr. Anderson is alone in Jessore, a large district where ten active men might find ample work; and very soon the responsibilities of Backergunge will wholly fall on Mr. Martin, as Mr. Page is obliged to seek repose and strength by a voyage to England. The great metropolis of India has not, as yet, any missionaries devoted to labour among the native population, and four or six would not be too many. Chittagong, Comillah, and Mymensing, Cutwa and Dinagepore, also in Bengal, the first sphere of our Mission, and almost exclusively assigned to it in the course of Divine Providence, are not in any sense occupied; and if much be done in them, it can only be done by detaching labour from the important district of Dacca. To this immense field of labour the yet vaster one of China is added. Most solemnly do we assure our readers, that if the Committee had, at this moment, twenty efficient preachers, and an income larger by one-half than they have had to expend for some years past, they could only then just fill up the stations already so long occupied, without touching any new sphere whatever.

If we turn for a moment to the West Indies, the cry for more labourers is beginning to be heard there likewise. Mr. Underhill has visited Trinidad and Hayti. He strongly urges increased expenditure in both these missions, especially in Jacmel, where Mr. Webley has too long worked alone, and where the revival of the school, once so ably conducted by Miss Harris, is imperatively called for. It may, therefore, be expected that, as the brethren of the deputation advance in their journey, further augmented demands will be made on the Committee for the enlargement of the Society's operations in the West.

The conclusion is plain. The Society needs many more faithful men to go forth to preach the Gospel to the heathen, and greatly augmented funds. What, then, is to be done? This question must become a truly *personal* one—one which the individual consciences of the members of the Society must seriously weigh, if any lasting benefit is to arise out of its discussion. Our Auxiliary Societies are admirable organisations for uniting the scattered energies of the people, and directing them to one grand object. But they need both revival and extension. By the zealous co-operation of pastors with the District Agents, this work will be done. The results, however, cannot be seen very soon, though we believe they will be gathered in due time. But it is to be feared that a mere subscription to an auxiliary, which often bears no proportion to the means of the party giving it, or the claims of the cause upon his

property, and which is too often the same in amount from year to year, takes the place of personal effort; and silences too effectually the inquiry, "*Am I doing what I can, and what I ought?*"

It cannot be denied that the material wealth of the country has marvellously increased of late years. Christians have had their share of this temporal prosperity. Home claims and efforts have doubtless greatly increased also, and, for the most part, they have been generously met. It is, however, not equally true that the funds of the Mission have proportionably increased. Now, we want its friends to ask *why?* Not to ask others the question, but to ask themselves. The inquiry could never be put more opportunely. The revival of religion which has taken place in some parts of the kingdom; the large number of recent conversions in Ireland, Wales, and Scotland; the spirit of prayer which is silently, but rapidly, spreading through the Church of God; indicate the coming of better days. It is therefore a duty, obviously suggested by the movements of the Divine Hand, to press the wants of the Mission. Let the need of men and of funds be but generally *felt*, and those whose consciences have been again impressed with a sense of their individual responsibility, and whose hearts are moved with pity for the countless myriads of perishing heathen, will carry this burden to a throne of grace. It will become their own; and they will not be relieved of it till, in answer to believing prayer, a spirit of enlarged liberality has been poured out on each sincere suppliant, and a quenchless desire kindled in the hearts of many pastors of our churches, and students in our colleges, to obey the Saviour's command, *Go into all the world and preach the Gospel to every creature.*

Not many days since, we received a circular, signed "H.," entitled "THE REV. J. A. JAMES: AN APPEAL TO ALL." The purport of it will be gathered from the following sentence:—"It is usual, upon the death of a great man, to erect a public monument to his memory; cannot the same be done in the present instance? I do not refer to a monument of stone or other perishable material; but a monument that will live for ever in glory, when this world and the fashion of it passeth away." The monument proposed to be raised is, for each society to augment its agents and its funds, especially in regard to China.

Now, we have no sympathy with the spirit which would glorify man. Christianity has no place for hero-worship. But we may hold up the virtues of distinguished Christian men for imitation. Mr. James was eminent for his liberality and zeal in the cause of missions. In him were combined an enlargement of feeling and purpose which embraced the world, and a considerate thoughtfulness for objects of lesser magnitude near at hand, and particularly for his brethren in the ministry, many of whom he knew were maintaining their position at the cost of a severe and prolonged struggle. This combination is only seen in those who are largely imbued with the Spirit of the Gospel. His last work was a stirring appeal on behalf of China. His last act, almost, was a contribution to the memoirs of the devoted missionary, KNILL! His service in the cause of missions is closed. But let not the vacancy in the ranks be left open. Rather let us seek to be imbued with his spirit, that we may more than supply what has thus been withdrawn from the church below. In this manner let the memory of the just be blessed; and earth, as well as heaven, will be enriched by the removal of this eminent servant of God from his place of service among us.

FOREIGN INTELLIGENCE.

INDIA.

CALCUTTA.

With great pleasure we communicate the tidings of the safe arrival of the Rev. J. Williams on the shores of his future home. His letter expresses his feelings during his long voyage—and on board he was the only passenger—as well as his views in relation to his work. There is something very interesting in looking on any one just entering on an important work. Much more ought we to be interested in a missionary's spirit and principles, when about to engage in the most solemn of all undertakings. We trust Mr. Williams will be able to maintain the determination and patience which he so modestly avows. By this time Mr. Evans will have had the great pleasure of welcoming his future colleague at Muttra.

"I have the pleasure to inform you in this letter of my safe arrival at Calcutta on the 25th inst.

"I have been troubled for about five or six weeks by sea-sickness, yet, by the mercy of God, I have been thoroughly recovered, and I feel my health now as strong as ever. Thanks be unto God for his loving-kindness and protection. We have met with two or three storms, which at the time greatly alarmed me, but I tried to console myself with the idea that Christ Jesus, the Lord, had all power in his hands, and that he could calm the storms of the Atlantic and Indian Oceans as easily as he did calm the storm on the sea of Galilee. I am very happy to inform you that Capt. Grant has treated me kindly, and did his best to make me comfortable. We have had many divine services on board, and I have had the pleasure to preach Christ to them nine times, and the crew seemed to relish the truths proclaimed. May the Lord bless his word to do their souls good, by disposing them to love and receive the Saviour. Mr.

Lewis, of Calcutta, came to meet me, and, having reached his home, gave me a kind accommodation. I have received your letter at the *Baptist Mission Press*, and felt myself satisfied with the arrangement made respecting my future destination. I will go up to Muttra as soon as possible, and I hope God will come with me.

"My principal work now is to acquire the language, and all my mental energies should be confined to that. The only pity now is, that I did not commence learning the *Hindi* instead of the *Hindustani*, which I am now able to read, and to a certain degree able also to translate. While on sea I bestowed much labour on this language. I have paid a visit to three or four of the brethren here, and they are very kind to me. There is an active and laborious life before me. I hope the Spirit of the Almighty will bless my labours, and that I shall prove to be a faithful missionary of the 'Cross.' May the grace of God be with you all."

MONGHYR.

Among other letters one has been received from the Rev. J. Gelson Gregson, who left England for India last year. He is stationed at Monghyr, where he has been learning the language, and in other ways giving himself to initiatory work. Under the date of October 3rd he writes:—

FIRST PREACHING TOUR.

"I hope to go out next month with one of our native preachers on my first missionary tour, and trust that, by God's blessing, I shall be able to acquire more Hindi in one month than in three by remaining in the station. I feel like one who has been reading how to swim, and who has made an attempt, and longs to plunge out of his depth and try his skill; it is just so with me. I long to get away and hear nothing but Hindi, and speak nothing but Hindi. I always speak Hindi every morning with

Ludeen, my teacher; but there is a great difference between speaking a few broken sentences and being able to preach. I begin this week with Urdu; a moonshee will instruct me in the early morning, before I begin with Ludeen. The language which is spoken here is half Urdu and half Hindi, so that, though I don't know the Arabic or Persian characters, I know several Urdu words. How thankful I shall be when I have thoroughly mastered both languages, and able to speak as fluently as in my own tongue."

NORTHERN INDIA.

AGRA.

Mr. Gregson's letters, received during the last month, contain, besides encouraging information respecting the European part of his own station, a very interesting report of his visit to Delhi. While our readers will sympathise in the holy-joy and thankfulness of our missionaries, they cannot hear without real concern that the unremitting labours of Mr. Smith have begun to tell seriously on his health.

Of Agra Mr. Gregson writes, under the date of Sept. 15th :—

BIBLE-CLASS—HOSPITAL VISITS.

"My Fort Bible-class affords me much encouragement. One man belonging to it, I hope, will shortly be baptized, and in the city we are always encouraged by large and attentive audiences.

"But at present I am most encouraged by the results of my visits to the hospitals, and our labours among the soldiers. Four are to be baptized this month, and, unless appearances deceive me, these will quickly be followed by others. Only this week, six more men of the 89th Regt. have been to me to request me to write to their commanding officer for permission to attend our chapel. The numbers at the Bible-class, at the daily prayer-meetings, and at my house on Monday evenings, are steadily increasing; and there is an earnestness and depth of feeling about many of them that give me much hope. We have an united meeting for prayer every Friday evening, conducted alternately by a Church missionary and myself. Its special object is prayer for a revival of religion. All this English work cannot but interfere with native work, but what are we to do? My

heart is in native work. I love to stand in the public thoroughfares, and, gathering a crowd around me, to tell them the source of all their misery is sin, and that the only medium of peace and pardon is a crucified Redeemer; and seldom does a day pass in which I am not able to do this—often twice in a day. Still, I could do more among the natives by neglecting the hospitals and Europeans. But, in the first place, the former is so dreary—one talks to such senseless, unfeeling souls, and meets with so little to cheer, that really it is a pleasing change to dwell upon these same themes to other and more susceptible audiences; and I do feel intensely grateful for the encouragement furnished in hospital and by the soldiers. But further, this English work is not all lost, even upon our native work. It does our own hearts good, and so fits us to speak more feelingly to them; and, by improving Europeans, we increase the amount of Christian influence brought to bear upon the natives, and remove some of the most powerful stumbling-blocks out of their way."

A month later Mr. Gregson makes the following communication :—

"I was at Delhi when your last, of Sept. 2nd, arrived, and I returned just two days after the English mail had left. I spent a very pleasant week in Delhi, and was delighted and amazed at what I witnessed. But, before giving an account of that visit, two or three little items are to be despatched."

THE CHURCH INCREASED.

"First, the evening before I left for Delhi, viz., Sunday, Sept. 25th, I had the pleasure of baptizing three soldiers; one other, who should have been baptized with them, was on duty, and prevented from being present; but on the following Wednesday evening, Sept. 28th, he, with two natives, was baptized by Mr. Broadway. These make a total of fourteen natives, and six Europeans, baptized by us in Agra this year, i.e., since January last. One other, a young lady, is waiting for baptism, and many others, both Europeans and natives, give us hope that before long we shall have to baptize again. These

additions give us devout and unfeigned cause for gratitude to the Father of all mercies, and humbly yet sincerely do I trust, that in the abounding riches of his mercy he has still greater blessings for us in reserve.

"In reference to Delhi, I think it is desirable the Committee should be fully informed as to the state of matters there; and, in the hope of increasing their interest in Delhi in particular, and the north-west generally, I state my own impressions."

THINGS TO BE NOTED.

"The first thing that struck me was the largeness of the congregations, which can at any time and any where be gathered together to listen to the missionary. In the city, night after night, the people assemble at the end of the Chandae Choule. I was at some pains to ascertain the numbers present, and when I was present they never fell short of 200, and never exceeded 300, and this is the number which, with

very trifling variations, continues present from the commencement of the service to the end. In the city our morning congregations were nearly, if not quite, as large, whilst outside the city, at Pahor Gunge, and another place, the name of which I forget, an equal number was present. Again, in our visits to more private localities, we could usually gather from 50 to 100 men, women, and children, who would quietly sit around us and listen to what we had to say.

"The next thing that appeared remarkable was the steadiness of these assemblages: that is to say, those who came at the beginning staid till the close—large numbers certainly remaining present during the entire service.

"A third marked feature is found in Mr. Smith's so-called inquirers' or prayer-meetings; every evening one of these meetings is held—the attendance ranges from 50 to 100. The place of meeting is a house or room rented by Mr. Smith, and the service consists of reading the Scriptures, singing, exhortation, and prayers, the congregation remaining throughout the entire service. Now, these three features are very striking and hopeful, and present boundless scope for labour and encouragement. The great difficulty here is to get a settled congregation, to whom we can, time after time, expound the words of eternal life. This Mr. Smith has in Delhi on a very large scale, and our utmost efforts should be put forth to turn this advantage to good account. A considerable number of educated young natives have had their attention called to the Christian religion, and appear to be hopeful inquirers; whilst considerable numbers have become well known to Mr. Smith by repeated visits or conversations on religious subjects. As to actual results, Mr. S. has baptized twelve, and formed a church of twenty-three members.

"At present, Delhi appears to me in a most hopeful, but, at the same time, critical state. The facilities for preaching the gospel can scarcely ever have been surpassed in the history of missions, and multitudes appear to be halting betwixt two opinions. But a reaction has taken place. Many who once visited Mr. Smith do so no longer, and vigorous efforts are being put forth by the gurus, or teachers

of the people, to check the missionary influence. Still, many appear to me like a flock of sheep waiting one for another. Let the way once be shown—let a number come boldly forward and declare for Christianity, and hundreds and thousands might perhaps follow. Hitherto Mr. Smith's labours and success have been almost confined to the lowest caste and the poorest people. On Mr. Broadway's going, I hope they may be able to bring more of the educated and better class of natives under their influence.

"Mr. Broadway and family left yesterday, the 18th, for Delhi. I sincerely trust he may be largely useful. He does possess some very superior qualifications for missionary usefulness: a perfect command of language, both Hindi and Urdu; a good knowledge of the native character, and considerable tact in dealing with natives. In these respects he will admirably supplement Mr. Smith.

"Mr. Smith has secured a large amount of respect from both Europeans and natives. He has, it appears to me, most wisely adapted his efforts to the field around; and especially in the selection of a dwelling, and the choice of localities for meetings, etc., has displayed great judgment. His house is commodious, and, I should think, for Delhi, healthy; whilst, at the same time, it is the very centre of his labours, every corner of the city being accessible from it on foot. This single circumstance enables him to double his labours. He is accessible to all who may wish to see him, and has only to walk out of his own door, and is in the centre of his work."

A CRY FOR HELP.

"One other point, and I must close. I think the Committee would do well to send another man to Delhi without delay. In the first place, there is ample scope—may, need—for more missionaries there; and a young missionary might at once raise an interesting and important Bible class for educated natives in English, and, whilst studying the language, find an inviting field for usefulness. In the second place, I very much fear Mr. Smith may not hold out much longer. His old complaint is troubling him much, and he fears another hot season may be more than he can endure."

A F R I C A.

VICTORIA.

A letter from Mr. Diboll, of the date of July 18th, gives us some insight into the obstructions of missionary work during the rainy season, and of the anxieties to which our missionaries are subject owing to the uncertainty of their

daily supplies. Almost every thing in the way of provision has to be sent out from England.

WORK STOPPED.

"I am glad to receive a letter from you. It is like seeing the face of a friend who has been long absent. You say you would like to drop in upon us all, and see how we practically exhibit the truth of the text, that 'Godliness is profitable for the life that now is, and for that which is to come.' Of all the times in the calendar, I should least like you to 'drop in' just now. It has been raining almost a deluge most of the day. The depth of water that has fallen within the last week is about three feet. It fell seventeen inches in one night; and this kind of thing has been going on, with more or less of energy, for more than three months, and there are yet more than two months of rainy season before us. Of course there will be some intervals, and we do not expect to see it as violent as it is now, except in the tornado month. I need not tell you that all our low ground is under water.

"Such has been the state of the weather that there have been no communications with Cameroons since the last mail, till last Saturday a canoe was sent with materials to thatch with. In this we thought we saw the hand of the Lord, as we received some articles of provision which we much needed. Mr. Saker sent us five Kroo men, and a promise of four more; these will be a great help to us, at least I hope so; as at every 'full in the storm' we all try to do something.

"Yesterday was a good day to us; we were able to get the usual religious services of the day. There was no rain! But during the past week we were obliged to forego the daily services, and to relinquish the school; these will be resumed as soon as the rain abates.

"You will see by what I have written how very little of real missionary work I am able to do at present; I have not yet been able to visit any of the natives; I earnestly wish to do so, and shall embrace the first opportunity; I pray that God will glorify his Son in the salvation of the heathen around us."

FREE PASSAGE A NULLITY.

"I am glad that you speak of the benefit the church at Clarence will derive from the 'offer of free passage.' Of course the knowledge of our having such an offer satisfies the friends at home. But here it is a mockery of our fondest hopes. A vessel goes into Clarence Cove, and the captain sends word on shore that in four hours he shall start for Victoria. A free passage is offered to all who are ready.

This intelligence is not fairly circulated before, true to his promise, the captain and his vessel are gone, and the dear people are weeping over the cruelty of such an 'offer.'

"The commodore goes in on Sunday afternoon, and informs the consul that he leaves that place for Victoria the next morning at six. A free passage is offered to all who are ready to go. The consul uses his own leisure in communicating the intelligence. The 'by-law' is always acted on, which forbids the removal of goods from the shore to the sea between the hours of six at night and six in the morning. The commodore was punctual, and was gone at six o'clock. These are the only two instances in which the people of Clarence have had the gracious offer. I doubt if the offer will ever be again repeated. The dear people are still hoping that, in the good providence of God, a way will be opened for them. The number of soldiers and convicts is rapidly increasing, and our people are ill at ease in their vicinity.

"Many of the residents, as well as our own people, are inquiring if her Britannic Majesty accepts the sovereignty of the place, imagining that, should her Majesty decline, the Spaniards would show themselves more prominently than is desirable."

PROGRESS.

"Aug. 6.—Unable to send by last mail. Mr. Saker has come to us, and we are glad to see him. But my stores are not come, and I wonder why? How much we need them!

"Aug. 16.—When Mr. Saker came last he brought me other four Kroo men, who, with the five who came before, are to be engaged in the bush. We have already begun to cut heavy timber. But, oh! the rain! We rejoice, however, to say that our worship on *Lord's days* has never been interrupted. They are mostly *sunny days*.

"We have had one native head man at our worship two *Lord's days*, and he appears interested.

"Sept. 5.—This day the Lord was pleased to use me instrumentally in saving five persons from being drowned. This afforded us an opportunity to speak to them of the mercy of God, in sending his people to live in their neighbourhood. We have had some other opportunities of speaking to small companies of Jesus and his salvation.

"A man is here who some time since

had his mind impressed under the ministry of Brother Fuller at Bimbia. He has been living here twelve months, and, I hope, growing in grace; his life is consistent; I have seen his readiness to speak of Christ to those around us. Him I think to take with me as an interpreter as soon as I can get among the natives.

"Sept. 20.—Our religious services are increasing in interest. Our week evening services are resumed, and next week we purpose (D.V.) to recommence the school. In the bush we are cutting down the heaviest timber I ever saw. Near my house we are constructing a road up an abrupt incline; this is a work of great

labour, involving the necessity of conveying a great many tons of stone by hand; and on the beach we are constructing a boat-house—which is to serve other purposes as well—fifty-three feet by nineteen; and I have no doubt that before you receive this, the two last-named works will be finished.

"Sept. 21.—Yesterday our good Brother Saker came. He made the passage in less than fourteen hours. We never heard of so short a passage. He brought with him a few pounds of flour. Judge of our thankfulness; our last handful of flour had been baked the day before."

CAMEROONS.

That the dark places of the earth are full of the habitations of cruelty, has become almost a trite observation to the reader of missionary journals, and yet every now and then facts come before our observation, calling to mind that truth with the vividness and pertinency of a novel illustration. We have heard so much of heathen cruelty in old times, that it almost seems to our minds to belong to the past. Mr. Fuller's letter, as given below, is the old story; but it is enacted *now*.

CRUEL SUPERSTITIONS.

"It happened that a few months ago some of the poor creatures living up that branch of the river called *Yaporna*, were taken in cold blood, and slaughtered as sacrifice for the late King Bell. This is one of the horrors of heathenism, a scene of wickedness which, from the influence of the gospel, had for many years ceased in this river. The perpetrator of this wicked deed tells his tale thus:—'I dreamed a dream, that my late father appeared to me, and spoke to me very sharply, that I was not worthy the name of a man, because I did not offer any human sacrifice for him; so, in order to please my dead father, as well as I have tried to do for other people, I went and did as my father wished me.' This the poor man uttered without thinking for a moment of the responsibility of the immortal soul. Oh! how my heart did pity him as he said the words. This act of cruelty on the part of the murderer, and other matters, led Mr. Saker to take this journey.

"You would have pitied the poor creatures, if you had seen how timid they were when they heard the sound of our boat's oars. We found the river to be a beautiful wide one, edged on the borders with beautiful green; but this act of brutality has left it quite dead as to human life, for we travelled quite thirty miles up without seeing a single soul. When we had gone up about sixty miles, we came to a town settled on the edge of the water; but as soon as they heard the rowing of the boat, every man, woman, and child started off

into the bush, leaving their houses and every little thing they had to the mercy of their supposed enemies.

"We went quietly after them, and endeavoured to make them know that we were their friends. After much persuasion, one man came out with his gun, but meeting me standing before his door with no weapons whatever but my pocket handkerchief in my hand, and umbrella, he willingly gave me his hand, upon which I told him that we were the servants of God. On hearing this, he began calling all his neighbours, who came out one by one, all armed. I then followed them to one of their chief men's places; I endeavoured, to the best of my knowledge, to show unto them, in a few words, that God had made of one blood all the nations of the earth, to serve him. After which, I told them that Mr. Saker was in the boat on the beach, so they all went off to see the white man. Before we left them we had great cause to be thankful to God for having enabled us so to acquit ourselves as to make them feel we were their friends indeed."

DISCOURAGEMENTS.

"The church at Bimbia has suffered much from the conduct of one who was once a member, the very first male that had entered it; the poor man has relapsed into his entire former state, while death is sweeping off his few. We have lost two since my stay up here, who have given us to hope that they are safe in the arms of Christ. We are not, too, without encouragement that the little leaven is work-

ing, and, with God's blessing, will leaven the whole lump. Since my last baptism, I have been greatly encouraged in the present inquirers. May it be our happiness to see poor Isubu's remnant hear the word of life and live. The lad there, thank God I can say, in the strength of Christ, is doing well, and I have no doubt

God will honour his labours. One thing I wish to beg for him, and that is a few books—he wants them very much, and I have none I can give him—especially some comment on the Scriptures; I must specially request you to get for me 'Carson's Life and Works,' and 'Livingstone's Missionary Labours.'"

WEST INDIES.

TRINIDAD.

Mr. Gamble, in a short letter of the date June the 22nd, enclosing a copy of a report read by him at a missionary meeting in Trinidad, expresses great satisfaction at the prospect of a visit from Mr. Underhill. It appears that the mission in that island is conducted amidst much that is calculated to damp the energies of the missionaries. The nature of the discouragement will be seen in the following extracts from the letter and report:—

"I long to see the deputation. No one knows but a missionary what joy swells up in his heart when he anticipates the happiness of seeing some one direct from Moor-gate-street, who is endowed with authority to direct, and wisdom and love to counsel and comfort.

"I have had, since we left home for a short time, no fever, I am thankful to say; so that I am, at present, strong to labour in the Lord's vineyard. The wet season has commenced, and since it set in it has not ceased raining but for one day.

"Of course our roads are terrible. There is water above and mud and water below, so that travelling some twenty miles on Sabbath is not agreeable to the flesh. I am, however, happy in my work, and, though many obstacles oppose, I trust that good is being done, if not so much as I desire or expect."

REPORT READ AT A MISSIONARY MEETING.

"The church meeting in this place holds the first position. There are forty members in full fellowship; there is a Sabbath-school, with an average attendance of forty children, who are instructed by five teachers.

"There is also a day-school kept here, of which Mr. Webb is the teacher. Since the beginning of last year your children have had the advantage of a secular education, which is no small boon. The school being in the village, many children can attend who could not go so far as the mission; not to say that that school is over-crowded already. And another advantage of this school is, that children are taught from the Bible—God's own Book—every day, so that the day-school helps the Sabbath-school.

"The attendance at the day-school averages about twenty-five; some days there

are thirty children present, other days less than twenty-five. The parents pay a trifle—five cents per week for each child, but, of course, this is altogether insufficient to support the teacher. Money has, therefore, to be found to pay his salary. This is done through the kindness of the friends in the Quarter and in Port of Spain.

"The members of the church do something for the support of their pastor. There are the gatherings at the Communion-table upon the first Lord's-day in every month. Some few of the members pay also a quarterly subscription, which goes towards the same object.

"At New Grant, where our brother, Mr. Jackson, labours, there is a small church. I pray that God's blessing may rest upon it. The few who are there are steadfast, but the greater number of the members seem to be cold and indifferent, and many have withdrawn themselves. I trust that though they may leave our chapel that they have not left the Church of Christ, for that is the only ark of safety. There is no other name given under heaven whereby man can be saved but Jesus Christ. Last year there were twenty members, but since then one is deceased, and several have ceased to attend. The number of members at New Grant being so small, they cannot be supposed to do much for their pastor. I am sorry to say that the Sabbath-school has dwindled down to nothing at this place.

"At Matilda Boundary there is a small place in which Divine service is held once on the Sabbath; but those who at one time attended have withdrawn themselves, and attend elsewhere, so that very little can be said with regard to this place.

"Trinidad is a dark land; there is much ignorance, superstition, and error; and the most lamentable feature in the condition of the people is, that they are satisfied to have it so."

HAITI.

A letter from Mr. Underhill, dated Jacmel, Oct. 29th, will be read with much pleasure.

A PLEASANT EXCURSION.

"I have returned from Port-au-Prince just in time to write you a few lines by the homeward mail.

"Port-au-Prince is, as you know, the capital of Haiti, or the eastern portion of this magnificent island. It is about sixty or sixty-five miles from Jacmel. The road thither, over lofty mountains, if the most perilous of the journeys I have ever undertaken, is certainly among the most magnificent—exhibiting scenery of surpassing grandeur and beauty.

"Mr. Webley accompanied me, and a guide. Our home at Port-au-Prince was with the Wesleyan missionary, Mr. Bishop, from whom, and his excellent wife, we received the warmest and most Christian hospitality. I was very glad to see and learn their missionary labours, on which God's blessing largely rests. The station was formed in 1816, and two or three excellent men still live who were the first converts. After a few years, persecution set in, and the English brethren were obliged to leave the country. On their return in five or six years, they found some faithful converts, who, in secret places, and in prison, had borne testimony to the truth. The mission was revived, and now numbers some 120 members, while the chapel, a good-sized structure, is often filled with hearers. At the two Sabbath services which were held during my stay, the morning congregation probably numbered 120, the evening, 180. A large proportion of both consisted of men. The work is extending to other places, and I was gladdened to find how extensive the influence of missionary instruction is continually becoming. Mr. Bishop obtained for us an audience with President Geffrard. He is a very agreeable and intelligent man, and I propose to send to Sir Morton by next mail the substance of our conversation.

"I shall omit now all remarks on our own mission here, as I will send you (D.V.) a full report for the Committee. We ought, however, to take immediate measures for strengthening or extending it. Webley is in very poor health, and his wife is still

worse. It is a fine field that he occupies, but he ought not to be alone in it. The country is certainly improving; though the jealousies between the coloured and black people, and those of both against the white, are very destructive to its advancement in civilisation and prosperity. It was a sad sight to see magnificent plains, fine plantations, all forsaken, the culture abandoned, and the people content with the natural growth of the staples of trade, as coffee or cocoa, and the fruit of the few trees they cultivate for food. But freedom found them barbarians, and the struggle out of barbarism has been checked by many untoward events. Still the tendency is upwards, and some considerable advance has been made. No nation can rise by its own unaided efforts. It must receive assistance from without. But the fear that if white men again secure a footing in the country, they will re-introduce slavery, keeps out the only elevating influence, and retards the growth of sound policy and good government."

PREPARATION FOR COMING WORK.

"I am very thankful to have had the preliminary insight into the condition of the black population, which my visits to Trinidad and Haiti have afforded me. I shall not feel, as otherwise I might have done, so wholly unprepared to understand the state of things in Jamaica. Here, for example, is one principle clearly present to every mind, 'that the black people will not enter into any engagement with others which has the aspect of the servile condition from which they have been freed.' Even the condition of a *servant* in many islands seems to them to approach too nearly the condition of a *slave* to be undertaken, or if undertaken, it is accompanied by so much pride, independence, or indifference, as to make the so-called servant to be of little value to the employer. It is with the greatest difficulty domestic servants can be obtained, and they usually serve very ungraciously. This, it is true, is the effect of slavery; but we cannot, in forming a practical judgment of the state of things, overlook its influence."

CHINA.

SHANGHAI.

In presenting to our readers the *first* letter received from a missionary of our own in China, very little introduction is needed. Mr. Hall's tone of quiet perseverance and subdued expectation, at this time of temporary discouragement, cannot fail to inspire hope and confidence. If the man who stands *alone* there, surrounded by bloodshed and tumult, condemned to forced inaction, yet,

"bating not a jot of heart or hope," can quietly bide his time, and summon others over to wait with him in unremitting preparation, with girded loins, and lamps in hand, looking for the signal to go forward, can we refrain from heaping up contributions, that they may pour forth in rich abundance when our Lord calls for them! If the missionary on the spot is not disheartened by the recent events, which have really been disastrous to him, we must not be discouraged. Those events were under the control of the Lord of the church. He has permitted this check to the progress of his kingdom. *Wherefore?* his people may ask. It may be to rebuke their half-heartedness. It may be to say to them, "I gave you my blessing on the day of small things in India. Now that you see what that blessing can grow unto, let your new commencement be somewhat commensurate with your expectations from me. Scarcely another commencement remains to the church. Let this be earnest and large-hearted, as becomes men who are hearing one of the last calls of their Master. Are there no more tithes that ought to be brought into my storehouse? are there no more offerings of first fruits? are there no thank-offerings for special mercies? *Prove me now herewith, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.*"

"Your welcome favour, of July 22nd, was received by me at this port on the 15th. Our position at present is much affected (as you know, ere this) by the events which have recently transpired at the North. I personally had intended to go to Ching-keang-fu, on the Yiang-tsze, and had broken up housekeeping at Ningpo ere the news of the defeat reached me. I was thus brought to a stand-still. My furniture was sold; my position with relation to home undecided; my wife and self suffering from the combined effects of climate, uncertainty, and isolation from foreigners in a Chinese house (which experience has taught me cannot be adapted to foreigners but at an expense which would suffice to build a new one). On consideration, I deemed it best to leave Ningpo, and to come to this place, until I shall have had something which will point out my future course.

"I have seen no reason to repent the change as yet. Since we left, most of the missionaries have been constrained to leave the city for a time (they have since returned), owing to the excited state of the public mind. On our arrival at Shanghai we were kindly permitted to occupy for a time a house belonging to the English Episcopal Mission. Owing to the arrival of the new missionaries from the London Mission, we were obliged to seek a dwelling, as an Episcopal missionary, who had hitherto lived in Dr. Lockhart's house (which is now required by the mission), required to come into our lodging."

HINDRANCES TO THE WORK.

"I am not, by far, the only one whose plans have been overthrown for a season by political affairs; and disease, also, I am sorry to say, combined with the excitement among the people, has prevented much mission work being done these last few months. In Ningpo, cholera has carried off Mrs.

Parker, a Sister of Mercy, and two infants, and almost all foreigners have suffered more or less from dysentery, &c. The season is also considered by the Chinese as peculiarly unhealthful. At Shanghai, I am sorry to say, I cannot do much mission work. I shall, however, endeavour to talk a little to the Ningpo men, who dwell here in such numbers that it is said one-half of Shanghai is peopled by Ningpo men. My time, however, will principally be given to Mandarin dialect, till I hear further from you, as this dialect (with some provincialisms) is spoken everywhere north of the Yiang-tsze—to which quarter I hope you are looking. I have engaged a Pekin man as my teacher, and I believe his pronunciation is pretty pure. We here feel somewhat anxious as to the feeling which will be produced at home by the news of the defeat at Ta-Ku, and also to know what steps our Government will take. The opinion here prevails that nothing but the most decided measures will be of any avail, and that if such measures be pursued they will certainly secure for foreigners a much more desirable position than could have been hoped for had the treaty been ratified. There are those, of course, who blame unsparingly the British policy."

TEMPER OF THE PEOPLE.

"The Chinese are most insolent, and, though now it is much quieter than a few weeks since, it would not yet be safe to venture into the country. Though it appears somewhat unpropitious that the new missionaries will be confined to the old ports for awhile, yet I do not think that it is really so much so as it seems. There can be but little doubt that within two years China will be *really* opened, and that probably under more favourable circumstances than we had hoped for. Those brethren in the five ports will have plenty

to do during that period in studying the language and the people, and then they will be enabled at once to go in and possess the land. The expense of living will probably be the chief difficulty. I had the pleasure of meeting Mr. Kloekers when we first arrived at Shanghai. Should he still be in England, please to present my cordial brotherly love.

"And, now, what shall I say? I have told you our present position—and a poor one it is, viewed in a missionary aspect. China is more closed now than she was last year. The powers seem to have bestirred themselves to keep out the foreigners, and it is manifest that a strong feeling exists against the religion of Jesus, whether Protestant or Romanist. You doubtless know that the native Christians were threatened a few weeks ago, and exhorted to return to the religion of their fathers while their heads were on their bodies."

CONDITION OF THE PEOPLE.

"The Baptist Missionary Society is too old to need any instruction with regard to missionary work, what it is, and what may be expected to be the result. It has passed the period of vivid imaginings, and has long ere this given up the day-dream that the work of bringing the world to Christ is either easy or romantic: and its hard-working labourers testify that, discarding these pretty ideas, it has found beneath them a true field of missionary labour, and has learned to enter upon this work, not simply as a recreation or pastime, but because its duty to the Master constrains it. I rejoice that this is the case, because I

believe the work in China to be peculiarly dispiriting and uninteresting to those who feed upon excitement and pleasing narrative. The Chinese, as a people, are not so pleasant to live with and to deal with as some other Asiatics. Their manners and customs (much as they have been praised) are generally filthy and unclean; they seem almost incapable of the finer feelings of the human breast; and missionaries will find, as they have found, that those of whom they have hoped the most at last give great occasion for grief. With such a people nothing but a right estimation of the missionary work will sustain in patient well-doing either the missionary or the Christian Church. What the Chinese are capable of becoming, we may see in one or two cases. What they want is the religion of Jesus.

"If prudential reasons would prevent a large number of missionaries being sent just at present to China (on account of expenses here), I do not see any reason why they should not be prepared in England to start at the first news of a brighter day. God will soon, most assuredly, open China fully to the messengers of peace. It is for us to be found ready to hear his voice, and occupy that which he gives us. I have been much pleased and cheered by the kind congratulations of members of other missions, the London Mission especially. We are not interlopers in China; and I feel convinced that, send as many men as you may, they will be received as brethren by all here. We have no 'Evangelical Alliance,' but we are 'Faternally Allied.'"

NOTES AND INCIDENTS.

THE NATIVE PASTORATE IN BENGAL.—Although a native pastorate is not yet extensively employed in Bengal, it exists and is in operation, especially in the Baptist mission. Its churches to the south of Calcutta, as well as nearly all those in the Jessore and Backergunge districts, are presided over by native pastors, probably as independent in their action as those who labour among the Karens; and, although they are not yet supported by their flocks, they live amongst them pretty nearly on terms of equality, and, being largely dependent on them for their comfort, are closely identified with them. The same kind of agency is largely employed in the rural districts of Bengal as among the Karens of Burmah; and, on a smaller scale, there have been remarkable awakenings here as well as there.—*Calcutta Christian Observer.*

IDOLATRY IN CEYLON.—During the Dutch domination, not a single idol temple was allowed to be built within its bounds; not a single native was allowed to enter Jaffna with the marks of idolatry on his person. The relaxation of this rigid and unjust interference with the religious rights of the population, in the conquest of Ceylon by the British, led to a sudden revival of idolatry, the more extensive and vigorous for the unwise oppression it had endured under the Dutch rule. In the first year of British occupation, not less than 300 temples were built in the province of Jaffna alone; and out of every ten natives, nine were to be seen with the mark of heathenism visibly stamped on the forehead.

HOME PROCEEDINGS.

THIR meetings of the past month have been numerous. The Secretary has visited Newport, Niton, and Wellow, in the Isle of Wight, and, with the Rev. W. G. Lewis, Watford. The latter, on behalf of the China Mission, has also been to Nottingham, Wallingford, Luton, Dunstable, Houghton; also at Windsor, where the Rev. T. Hands, of Luton, formed a part of the deputation, and who, during the following days, attended meetings at Staines, Datchet, and the vicinity.

The Rev. W. Teall has taken the district around Coate, and subsequently joined the Rev. C. Short, of Swansea, in attending meetings at Abingdon, Oxford, and Farringdon. In most of these places it is stated that the receipts have been in excess of the past year.

Dr. Hoby has been to Brenchley, in Kent; and Dr. Leechman, with Mr. Teall, to Chipping Norton. The friends in the Eastern District of Gloucester, viz., Stow, Guiting, Naunton, Cutsdean, and Brockhampton have, with the aid of the Rev. J. Wassall, of Blockley, and R. Hill, of Cheltenham, made their own arrangements and collections this year, without a deputation from a distance, hoping thereby to save some expense.

The Rev. T. E. Fuller has formed new Auxiliaries in

Cheddar	Mr. Fowler, Secretary.
Bradford	Mr. James Kempton, Secretary.

The meeting at Cheddar was most interesting—the chapel full, and the contributions £10 16s.—good omens of a revival of mission spirit in this place. Mr. Fuller gave a lecture on the “Progress of Discovery in relation to Missionary Work.” We may add, that this plan of lecturing on a subject suitable to the purpose has proved very successful wherever it has been tried.

By the last mail from the West we received a letter from Mr. Brown, announcing his safe arrival in Jamaica, November 23rd. The first part of the voyage was very boisterous; the rest, calm and pleasant. Mr. and Mrs. Underhill, at time of writing, November 25th, were both in good health. The deputation intended leaving for Spanish Town on the 26th, and then at once commence their work on the south side; taking the north on the week following, hoping to reach Calabar in time for the examination of the students, which is fixed for the 19th inst.

“JUVENILE MISSIONARY HERALD.”

The number for the present month appears in a new form and dress. The contents seem to us appropriate and interesting; and, if it does not meet the wishes of our friends now, it will be hard indeed to know what will. If the general feeling be one of approval,—and this is confidently anticipated,—then let a united effort be made on its behalf, and its circulation will soon rise to the proper amount.

FINANCES.

The 31st of March will soon be here; therefore do we earnestly request the treasurers and secretaries of Auxiliaries, who may have funds in their hands, to send them up as soon as they can. The China Mission will shortly begin to draw heavily on the treasurer. Mr. Lewis has given anxious attention to the thorough canvassing of the larger congregations for increased and new subscriptions. He has arranged to visit Manchester and Birmingham, and the kindness of friends in these localities awakens the hope of success. He will be both glad and grateful for invitations to visit those parts of the country from which there has been no response to the Society's appeal for China.

FOREIGN LETTERS RECEIVED.

<p>AFRICA—CAMEROONS, Innes, A., Oct. 25 ; Saker, A., Oct. 21 and 29 ; Prince, D., and others, Oct. 25</p> <p>GRAHAM'S TOWN, Hay, A., Oct. 15.</p> <p>VICTORIA, Diboll, J., Oct. 19.</p> <p>ASIA—AGRA, Gregson, J., Oct. 19, Nov. 2.</p> <p>BENARES, Parsons, J., Oct. 17.</p> <p>CALCUTTA, Beeby, T. G. O., Oct 21 ; Lewis, C. B., Oct. 22, Nov. 8 ; Williams, J., Oct. 27.</p> <p>JESSORE, Anderson, J. H., Oct. 20.</p> <p>MADRAS, Steevens, G., Oct. 19, Nov. 12.</p> <p>MUTTRA, Evans, T., Nov. 2.</p> <p>SERAMPORE, Sampson, W., Oct. 20.</p> <p>AMERICA—NEW YORK, Brown, N., Oct. 21.</p> <p>BAHAMAS—GRAND CAY, W. K. Ryecroft, Sept. 10, Nov. 17.</p>	<p>HAITI—JACMEL, Underhill, E. B., Oct. 8, Nov. 1 ; Webley, W. H., Nov. 8.</p> <p>JAMAICA—ANNOTTO BAY, Jones, S., Nov. 25.</p> <p>BROWN'S TOWN, Clark, J., Nov. 24.</p> <p>CALABAR, East, D. J., Nov. 8.</p> <p>FALMOUTH, Gould, T., Nov. 25.</p> <p>KINGSTON, Brown, J. T., Nov. 25 ; Underhill, E. B., Nov. 9 and 25.</p> <p>MONTEGO BAY, Hewett, E., Nov. 23.</p> <p>MOUNT CAREY, Hewett, E., Oct. 17.</p> <p>PORT MARIA, Day, D., Oct. 25.</p> <p>RIO BUENO, East, D. J., Nov. 25.</p> <p>SPANISH TOWN, Clark, J., Nov. 7.</p> <p>ST. ANN'S BAY, Millard, B., Oct. 24.</p> <p>STEWARTON, Knibb, M., Oct. 10.</p> <p>STEWART TOWN, Lea, T., Oct. 8.</p> <p>TRINIDAD—SAVANNA GRANDE, Gamble, W. H., Nov. 6.</p>
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ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following Friends :—
The British and Foreign School Society, Borough Road, for a grant of school materials,
for *the Rev. W. K. Ryecroft, Turk Island.*
Mrs. Blight, sen., for a parcel of Magazines.
A Friend, for ten Magazines.
Mr. J. E. Goodchild, for two Volumes of "The Baptist Magazine."
Miss Short, for a parcel of Magazines, for *the Rev. J. Trafford.*

CONTRIBUTIONS,

*Received on account of the Baptist Missionary Society, from November 21
to December 20, 1859.*

W. & O. denotes that the Contribution is for *Widows and Orphans*; *N. P.* for *Native Preachers*;
and *I. S. F.* for *India Special Fund.*

ANNUAL SUBSCRIPTIONS.		£ s. d.		£ s. d.	
	£ s. d.				
Barnes, Mr. R. Y.	1 0 0	A Friend, Shaftesbury, for <i>I. S. F.</i>	0 10 0	Leonard, Solomon, Esq., Clifton, by Rev. Dr.	
Dallas, Mrs. (1858-9) ...	2 2 0	Do., for <i>China</i>	0 10 0	Stearns, for <i>China</i>	5 0 0
Farrington, Mr. B., Cork	1 1 0	A Lover of Missions, for <i>I. S. F., Delhi</i>	1 0 0	Nash, Mrs. W. W., by W. L. Smith, Esq. ...	20 0 0
		Bible Translation Soci- ety, for <i>Translations</i>	300 0 0	"Psalm liv. 6."	2 0 0
		Evans, J., Esq., by "Re- cord"	2 0 0	Sherriff, Mrs., Rothesay, by Rev. A. Macleod, for <i>China</i>	1 0 0
		Hoby, Rev. Dr., for <i>China</i>	10 10 0	Woolley, G. B., Esq., for <i>Angers</i>	2 0 0
DONATIONS.					
A Friend, by Rev. T. Winter, for <i>China</i>	100 0 0				

LEGACY.	DEVONSHIRE.	LINCOLNSHIRE.
£ s. d.	£ s. d.	£ s. d.
Pow, Mr. Robert, late of North Shields.....	Exeter, South Street— Adams, Miss, for Mrs. Martin's School, Barnaul	Horncastle— Collection
10 19 0	1 0 0	3 15 2
LONDON AND MIDDLESEX AUXILIARIES.	North Devon Auxiliary, by Rev. S. Shoobridge Tavistock— Contribs., by Thomas Windeat, Esq.	Do., Horsington .. 2 7 9 Do., Mareham-le-Fen 1 12 0 Contributions..... 8 19 7 Do., Sunday School 2 15 2
Bloomsbury Chapel, on account, by S. Mart, Esq.	2 2 0	19 8 8
100 13 9	Tiverton— Sunday School, for N. P., Dinagapore ...	Acknowledged before, and expenses
Brentford, Park Chapel— Collections (1868-9) ...	7 0 0	12 1 10
5 14 10	Sweeting, N., Esq. ...	7 6 10
Contribution (do.) ...	5 0 0	
2 2 0		
Camden Road, on account, by Mrs. Ball... 0 1 7	DURHAM.	NOTTINGHAMSHIRE.
Shadwell, Rehoboth Chapel— Sunday School, by Y. M. M. A., for Schools	Middleton Teesdale— Collections.....	Newark— Collection
1 12 0	4 3 6	3 19 0
Spencer Place— Sunday School, for Denares School	Contributions.....	Contributions.....
5 0 0	0 8 6	6 5 6
BEDFORDSHIRE.	ESSEX.	Nottingham— Collections— Circus Street
Bedford, Mill Street— Collection	Harlow— Collection, for I.S.F. ...	8 9 5 George Street
4 0 0	8 4 0	13 17 3 Public Meeting
Contribution		9 9 7 Contributions.....
0 10 0	GLOUCESTERSHIRE.	97 2 6 Do., Juvenile, Nottingham, New Basford, and Newark
BERKSHIRE.	Arlington— Sunday School	11 1 3 Do., do., for Mrs. Sale's School, Jes-sore
Wallingford— Collections	Winecomb— Contribs., for China ...	10 0 0
9 11 1	1 10 0	150 0 0
Contributions.....	HAMPSHIRE.	Less expenses ...
13 5 2	Newport, I. W.— Collections	5 7 1
Do., for China	7 8 7 Contributions.....	144 12 11
13 11 8	5 7 6 Do., Sunday School 1 4 0 Do., do., for India. 0 17 8 Do., do., for China.. 1 3 11	Southwell
36 7 11		1 10 6
Less expenses ...	Niton— Collection	OXFORDSHIRE.
2 5 5	1 7 7 Contributions.....	Woodstock— Hunt, Mr. T.
34 2 6	0 6 2	0 10 0
BUCKINGHAMSHIRE.	Wellow— Collection	SHROPSHIRE.
Buckingham	2 0 0 Contribution	Bridgnorth— Darby, Mrs. Alfred, 2 years.....
3 0 0	0 10 0	2 0 0
CAMBRIDGESHIRE.	Less expenses ...	
Caxton— Contribs., for China ...	20 5 5 2 5 0	
2 5 10	18 0 5	SOMERSETSHIRE.
CRESSHIRE.	HERTFORDSHIRE.	Paulton— Collections
Birkenhead, Grange Lane— Sunday School, for N. P., Delhi	Watford, on account, by J. J. Smith, Esq.	4 3 2 Contributions.....
12 10 0	30 0 0	7 15 2 Do., Sunday School 1 12 0
CORNWALL.	KENT.	13 10 4 Less expenses ...
Redruth— Collections	Deal— Contributions.....	0 10 4 13 0 0
5 19 11	4 10 0	
Contributions.....	Dover— A Friend, by Mrs. Kingsford, for I.S.F.	
6 11 1	5 0 0	SUFFOLK.
12 11 0	Lewisham Road— Contribs., Juvenile, for Schools	Beeches— Collection
0 16 0	9 3 10	8 2 8 Less expenses ...
Less expenses ...	7 19 0 Do., Sunday School, for N. P.	1 2 0 7 0 2
11 15 0	0 17 3	
DERBYSHIRE.	LEICESTERSHIRE.	SURREY.
Derby— Collection	Pailton	Limpsfield— Contribs., for China ...
7 0 0	3 14 6	0 10 6
Loscoe		
3 0 0		
Riddings and Swanwick 1 10 6		
Walton-on-Trent— Tomlinson, Mr. W. ...		
1 10 0		

SUSSEX.		£ s. d.
Battle—		
Collection	2 3 3	
Contributions	3 4 4	
Do., Sunday School	0 2 6	
	5 10 1	
Less expenses	0 10 1	
	5 0 0	
Lewes	29 3 6	
WARWICKSHIRE.		
Birmingham—		
Collection, Public Meeting	16 9 9	
Do., Temperance Hall	3 10 0	
Contribution	1 0 0	
Aston Road—		
Collections	1 13 0	
Bond Street—		
Collections	5 18 11	
Contributions	6 9 4	
Do., Sunday Schools	7 4 8	
Cannon Street—		
Collection	21 13 0	
Contributions	42 13 0	
Do., Sunday Schools	12 6 2	
Do., for Africa	6 18 4	
Carter Lane—		
Collections	0 18 2	
Circus Chapel—		
Collections	16 10 3	
Contributions	41 13 6	
Do., Sunday and Infant Schools	13 18 5	
Do., do., for N.P.	1 3 3	
Graham Street—		
Collections	34 9 6	
Do., for W. & O.	10 0 0	
Contributions	67 5 2	
Do., for India	3 0 0	
Do., Sunday Schools	14 4 11	
Do., do., for N.P.	2 12 5	
Do., do., for Australia	0 4 6	
Great King Street—		
Collections	3 0 0	
Harborne Chapel—		
Contributions	5 2 10	
Do., Sunday School	3 0 9	
Heneage Street—		
Collections	10 10 4	
Contributions	41 19 2	
Do., Sunday and Infant Schools and Bible Class	13 18 0	
Zion Chapel—		
Collections	5 0 0	
	414 7 4	
Acknowledged before, and expenses	413 10 4	
	0 17 0	

WORCESTERSHIRE.		£ s. d.
Malvern—		
Page, Miss	5 0 0	
YORKSHIRE.		
Halifax, Trinity Road—		
Collections	6 16 3	
Contributions	7 2 0	
Huddersfield—		
Contribs., Juvenile, for China	7 0 0	
Kirkstall—		
Collection, for China	1 13 6	
Less expenses	0 5 6	
	1 8 0	
Leeds, &c. Balance, by H. Gresham, Esq.	13 11 3	
Lockwood—		
Collection	12 13 6	
Millwood, Todmorden—		
Collections	2 10 5	
Contributions	3 13 10	
	6 4 3	
Less expenses	0 4 0	
	6 0 3	
Pole Moor—		
Contributions	0 4 6	
Rishworth—		
Collections	5 16 2	
Contribution	1 0 0	
Do., for China	0 2 6	
Do., Juvenile	1 12 8	
Do., do., for China	1 12 8	
Sheffield, Townhead St., on account, by J. Wilson, Esq.	60 0 0	
ShIPLEY—		
Contributions, 2 years	25 11 0	
Steep Lane—		
Collection	3 4 3	
Sutton—		
Collections	10 18 0	
Less expenses	0 5 0	
	10 13 0	
NORTH WALES.		
CARNARVONSHIRE.		
Bangor, Penuel—		
Collections	11 12 11	
Contributions	3 4 0	
	14 16 11	
Less expenses	0 16 11	
	14 0 0	

SOUTH WALES.		£ s. d.
GLAMORGANSHIRE.		
Bridgend, Hope Chapel—		
Collection	1 2	
Contributions	0 14	
	10 10 0	
Less expenses	0 6 0	
	10 10 0	
MONMOUTHSHIRE.		
Abercarne—		
Collection	1 3 3	
Contributions	2 16 7	
	3 19 10	
Less expenses	0 0 6	
	3 19 4	
Llanthwy—		
Collection	3 11 7	
Tredegar, Siloh—		
Collection	3 10 0	
Contributions	9 4 9	
Do., for China	1 0 0	
Do., Sunday School	6 8 9	
PEMBROKESHIRE.		
Blaenllyn—		
Collection	1 3 8	
Contributions	8 8 0	
Do., Sunday Schools	1 2 0	
Do., for China	5 0 0	
SCOTLAND.		
Aberdeen—		
Students' Missionary Union, for N. P. India	0 10 6	
IRELAND.		
Ballina—		
Collections	3 5 6	
Contributions	0 13 0	
FOREIGN.		
AUSTRALIA.		
Sydney, Bathurst Street—		
Collection, for India	32 12 8	
Sunday School, for I. S. F.	12 9 7	
JAMAICA.		
Contributions, by Rev. J. E. Henderson, for India	34 13 3	

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, Bart., M.P., Treasurer; by the Rev. Frederick Trestraal, and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by John Jackson, Esq.; in CALOUTTA, by the Rev. C. B. Lewis, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton and Co.'s, Lombard Street, to the account of the Treasurer.

THE MISSIONARY HERALD.

PREPARATION.

IN glancing over the world, and noting its moral aspects, one cannot fail to see how, in two forms, the great work of preparation is going on: the outward preparatory work in which the hand of the "God of history" is distinctly to be traced, and the inner workings of the same Lord the Spirit in the consciences of men. In the former instances, to which we now chiefly advert, ancient national customs and traditional notions, which were in themselves proof against every attack from without, are loosening. Through the opening crevices external influences are creeping in, which must penetrate the spell-bound nations, and lay them open to the light of heaven. The people who have most emphatically built themselves in against this light are the Chinese, Japanese, and Mohammedan nations. The insurmountable barriers which the laws of China and Japan have, from time immemorial, presented to the entrance of the gospel, are known to every one. To the Mohammedan, in all countries where he has rule, it was death to embrace a new faith. The beginning of a change is now distinctly to be seen. Of the openings in China it would be superfluous to write, were it not for the sake of assembling the facts together. Take the following from a speech recently delivered by one of the American missionaries:—

"Mr. Johnson was happy to tell the Union of the success of the gospel in China. In proportion to the difficulties encountered, the obstacles surmounted, the prejudices overcome, missions have been as successful in China as anywhere on the globe. When Marshman began to translate the Bible, no foreigner was allowed to reside in China; it was death to any native to embrace Christianity, or to propagate the Christian religion, and missionaries were hunted from village to village. Now the Government has consented that foreigners shall reside anywhere, missionaries are to enjoy legal protection in their work, and no native is to suffer punishment for embracing the Christian faith. Four churches* have been formed; native preachers have been trained, who bear about in their bodies the marks of the Lord Jesus. The native converts are devoted Christians, and he doubted if any in this country were more liberal or earnest. Two of the native preachers went to the north-eastern part of the province of Canton to preach the Gospel. They were imprisoned and beaten, but with humble boldness preached Christ before the court. After a long imprisonment they were released, and when the new treaty gave permission to preach the gospel, they returned gladly to the same field to renew their labours. We have good, steadfast Christians there. A little girl of twelve was baptized, and when returning to her friends said—'*If they put me to death, I will not worship idols. If I am persecuted, I will go and tell Jesus.*'"

* American Baptist churches.

Still more effectually, if possible, in Japan, was all intercourse with foreigners prohibited. The change that is coming over that people also is clearly indicated in the following communication from the Rev. A. B. Cabaniss, a missionary of the Southern Baptist Board. He thus refers to brightening prospects in Japan:—"It is truly wonderful to see what rapid strides they are making in foreign knowledge in Japan also. They have employed foreign teachers in almost every department of science, and seem determined to let us excel them in nothing. If they continue to advance at this rate, their dread of Christianity will soon vanish, and we shall be enabled to introduce the Gospel even among this cross-trampling people. Some fifteen or twenty years ago, the Rev. Dr. Bridgman, of the American Board of Foreign Missions, published, at Canton, a history of the United States, in Chinese, hoping it would enlighten and liberalise the views of this people with regard to us. When some of Commodore Perry's squadron returned from Japan to Shanghai, a few years ago, all the officers spoke with admiration and surprise of the correct and intimate knowledge the Japanese had of the United States. Dr. Macgowan, a medical missionary of the Northern Baptist Board, has just returned from a visit to Nagasaki, where he staid nearly two months. As the intelligent Japanese all read Chinese, and many of their books are written in this language, the Doctor found it easy to communicate with them. But imagine his agreeable surprise, in looking through their book-stores, to find that 'Dr. Bridgman's History of the United States' had been re-published in Japan years ago, and also to learn that it had produced a very favourable impression on the minds of the Japanese towards us. But this was not all the Doctor met with. A few years ago he published a little work in Chinese, at Ningpo, on 'The Law of Storms'; and also 'An Account of the Electric Telegraph.' Both these works, he found, had been re-published in Japan; and also nearly every other work of a scientific or general character which the missionaries have published in China. All who visit Japan now say that the people, especially the officials, are thirsting for foreign knowledge, and 'bore you to death' with questions."

In various parts of the Turkish empire the removal of the penalty of death for the renunciation of Islamism, is followed by the springing up of the native mind in earnest inquiry. A German missionary at Constantinople (W. G. Schaufler) speaks of twenty-one visits paid in one day, at the house of a brother missionary, by Mohammedans. "The house," he says, "is now notorious, and the fact that Mussalmans go there for religious conversation is one which cannot be hid and need not be hid, and the propriety of which no one feels inclined to question. The calls are made in open daylight, without any reserve or management; the guests sit there in the open windows and look down upon the Bosphorus; and they are not embarrassed on being found there. All this shows that the emancipation of Mussalmans from their prophet is a thing fast being realised."

This state of things is not confined to the capital, but is gradually extending to the provinces. An interesting fact lately occurred in the interior of Asia Minor. A difficulty arose between the Protestants and Armenians, and their pleas and evidences being made out, came before the pasha in his full session of council. After examining the statements of both parties, and finding them about equally valid, the pasha arose and made a speech, in which he advanced the following sentiments, among other more specific remarks:—"There is entire freedom of conscience and religion

now prevailing in the empire, and extending its blessings over all the population. The Mohammedan can even become a Christian if he pleases. If my son wants to become a Christian, I have no power to hinder him. Is it not so, gentlemen?" he said, addressing the members of his council.

They replied, "So it is, effendi!"

"Well, then," he resumed, "I give you the advice to live in peace side by side quietly. There is no compulsion practicable now, and you might settle this matter now in hand amicably, and I advise you to do so."

When they were dismissed, and the pasha had an interview with the head man of the Protestants, he said to him: "Expound and promote your doctrines, but don't work with the hammer and saw; it makes too much noise and jarring. Take a brace and auger, and bore away quietly and you will soon get through to the other side before any one is aware of it."

In one of the principal cities of Turkey, in which British Christians are more than commonly interested, the missionaries have frequent visits from Turkish students in a higher institution, and among these are *six young men* who come regularly for religious instruction, and nothing is said, or probably will be. The missionaries make no display, and practise no concealment.

FOREIGN INTELLIGENCE.

INDIA.

SERAMPORE.

Mr. Robinson's communication of October 7th, is almost wholly taken up with accounts of the last days of several Christian friends connected with the church and the district in and around Serampore. All the servants of Christ rejoice when they hear of converts flocking to his standard. It should be a matter of even greater joy, if possible, to hear of a happy end to a life of profession. No one can be sure of the fidelity and perseverance of those who recently join the ranks of the redeemed. But when such have by Divine grace maintained a consistent walk, and have fallen asleep in Christ, we can exult over them as saved and happy evermore. Such were those of whom Mr. Robinson speaks. It is pleasant to read, with such statements, tidings of peace restored and wounds healed. May the result be what our honoured brother anticipates and desires!

JOYFUL DEATHS.

"I have mentioned the death of Ramnarayan's youngest sister, and his niece. The former was for many years a member with us, and maintained her profession to the last without reproach. She suffered much during her last illness, with much resignation, and her hope in Christ remained firm and unshaken. Her niece, Gunga Narayan's daughter, was a noble young woman. She was very young, about twenty years of age, and was never mar-

ried. Her piety was beautiful. She loved the Bible, and delighted in prayer, and sought to improve every opportunity for doing good. She spent some time at Baraset, and was much esteemed and beloved by the native women there, to whose houses she used to go to read the Scriptures to them, and to teach them needle and fancy-work. She was hoping soon to commence a school for girls there; but she took ill, and was removed to Calcutta, when, after much suffering, she died in the

Medical College Hospital, rejoicing in the Lord.

PEACE RESTORED.

"You will be glad to hear that all those dissensions in the church which last year occasioned one so much pain, have ceased. All those who separated from us have returned again, and there is now much unity and love among us. Our brother, Gunga Narayan, was chosen deacon early in the year, and the arrangement gave much satisfaction. I trust the Lord smiles upon us again. Our church-meetings are seasons of much comfort and delight, and the ordi-

nance of the Lord's Supper has been particularly a season of much pleasure. We have lately commenced a series of prayer-meetings, which are held at six o'clock every morning, and have hitherto been well attended. I hope we may be able to continue them; and may the Lord graciously smile on us, as he has done in the churches in Philadelphia and Ireland. These meetings for prayer will, I hope, give rise to much heart-searching self-examination. I hope the result will be much holiness of heart, and more entire devotedness to Christ."

DINAGEPORE.

The Rev. A. Mc'Kenna has just visited the first station occupied by Dr. Carey, recently brought before us again in the graphic descriptions of the early years of the mission, contained in Mr. Marshman's "Life and Times of Carey, Marshman, and Ward." To the many readers of that work, and to the few who remember the publication of the "Periodical Accounts," the name of Mudnabatty will be familiar, and Mr. Mc'Kenna's letter very interesting. "The good die not;" or rather, "The righteous shall be held in everlasting remembrance."

GLIMPSES OF FORMER DAYS.

"By the goodness of God, I am enabled to report my safe arrival at this station, with my wife and child, on the 21st ult., after a not unpleasant passage from Calcutta of three weeks. In Zillahs Moorshedabad, Rajshahge, Malda, and Dinagepore, through parts of which we passed on our journey it was our privilege to give away to such as could make a use of them 185 portions of the Word of God, besides tracts. Among other places, I visited Mudnabatty, the cradle of the missionary life of the great Carey. Short as his stay here was—extending I believe not over four years, and long as the interval has been since he left—his name is still remembered with respect among the natives, not only here, indeed, but at a considerable distance off. The factory vats are still in existence, and the little tomb of Peter Carey, though both are fast hastening to decay; but almost every trace of the missionary's dwelling-house has disappeared. The people of Mudnabatty are still in the condition in which Dr. Carey found them. They 'loved darkness rather than light,' and the darkness continues to this day. Grosser ignorance, or less inclination to profit by the truth, I have never seen surpassed in any other part of the country that I have visited."

NATIVE PREACHERS.

"At this station things continue nearly as they were. Among the native Chris-

tians, I cannot report much progress, nor can I say that there has been any apparent declension. *Progression*, both as regards numbers and individual advancement in grace, is what we long and pray for. The Brahmin referred to in a former letter as having professed Christ by baptism, has since become a native preacher, and promises to be of use in that capacity, in spreading the truth amongst his heathen countrymen. On the other hand, Paul Rutton has engaged in secular employment, under Government, and, though still in all other respects the same as before, his services are lost to the mission. Indeed native Christians of worth and moderate intelligence find no difficulty in getting work in this zillah, far more remunerative in a pecuniary point of view, than they can ever hope to attain in the mission. This difficulty might be obviated, by giving native preachers of *tried* character a substation to themselves, with a moderate increase of salary, which would at once advance the cause of truth, and retain to us our efficient agents. I see no other way, as native preachers have considerable advantages for increasing knowledge, which, when turned to account, act as strong incentives for them to engage in more lucrative employment. It is true, each who thus leaves is another fraction towards the improvement of the social status of native Christians in the country; and if he conducts himself well, a witness to the truth, read and understood of all men; but thoroughly quali-

sed preachers are of such vast importance to THE work, that the other, so far, is decidedly a matter for regret.

"About the 21st of this month, when there will be no fear from the malaria, we intend (D.V.) proceeding on a preaching tour through Zillah Malda and the south-western part of this district. Afterwards,

we hope to do the like through Zillah Rungpore, and the north part of Dinagepore; and after that again, to the south-east of Dinagepore. Such are our arrangements as yet; and we hope that the Lord will so order all things, as that we shall be enabled to carry them out."

JESSORE.

In this part of Bengal it appears, from the Rev. J. H. Anderson's letter, that the Romish church is making strong efforts, through her priests, to gain over our people. Perhaps we ought rather to be surprised, from the well-known practices of the Papacy, that our missionaries have not experienced more of this discouragement than that they are in some instances subject to it.

HELP IN GOOD TIME.

"I am very glad to learn that Mr. and Mrs. Hobbs are to be associated with us in the work. We greatly need helpers, for the mission here is a very exposed one; there are a great many brethren to direct and look after, and much opposition to encounter. I came home last night, but must start again either to-night or to-morrow, and journey to the south churches, where my presence is very much needed. I have had so much to do at the outlying stations, that I have been scarcely able to do anything in person myself, though it is my great wish to do so. Just now we are severely tried. We have two Roman Catholic priests here. They have a few native Christians under their care—mostly renegades from the Church of England, but a few of them were formerly connected with our body of Christians. They are worthless people, and it is a good thing,

in one sense, that we are rid of them, though we cannot but pity them, considering the errors into which they have fallen. The priest has spent money liberally. His agents have been to almost all our stations, and by secular, in some cases pecuniary, inducements have sought to lead them astray. In some cases, they have unsettled the minds of the unstable, and of those who have been Christians; but in a short time we hope that God will second our efforts to save the people from the soul-destroying errors of that corrupt Church. We will labour and strive, and pray to do so, that he may see it to be necessary to weed the churches of this district. There are many merely nominal Christians among them; so the conduct of many would lead us to conclude. It was my desire to have sent home an account of the different churches, but I cannot at present find time to do so."

BENARES.

The accounts from this station present, in some respects, a mournful contrast to the animating intelligence that is continually reaching us from Delhi. The indifference of the natives to the gospel is most discouraging to the missionary. Still, as will be seen from the letter of the Rev. J. Parsons, he steadily perseveres in the various branches of his work, making ready the highway against the time when our God shall come in with the fulness of his blessing.

"The even course of my labours of late has not afforded much incident to form the subject of a letter to you; but as it is some time since I wrote, and my last was not exactly on a missionary subject, I must give you some information about our proceedings here. And, indeed, I would bespeak your prayers on our efforts in this field, which, interesting from its magnitude and other features, is one of great difficulty, and one that, I grieve to say, at present, gives not much promise of success. Were there only present appearances or past fruit for us to judge from in this station, we should be sorely discouraged; but, blessed be the Lord that we have the faithful declarations of his word, the assurance of

his presence, and the certainty of his favour towards all sincere and scriptural efforts on behalf of his cause, and, therefore, whatever present appearances may be, we know well that the incorruptible seed, if sown in faith and watered by prayer, cannot be wholly lost.

"I have continued to take my regular times in the bazaar, but not without interruptions. In the rains, the weather often prevents us, because our hearers have to stand without shelter in the street, and we cannot, of course, prevail on them to stand when rain is falling. And my station on Saturday mornings was such, that long before we had done preaching the sun shone fiercely on our faces; and when I had once

suffered from this exposure a severe attack of headache, I deemed it prudent to omit that opportunity during the hot weather. I have been the less anxious to increase my engagements in the bazaar lately, because I have hastened on the revision of the Acts, in order to have it ready to submit to Mr. Christian's criticism this cold weather. And I am thankful that I have completed this book with the exception of the last chapter, having accomplished it in less time than either of the Gospels, if I remember rightly. But I shall yet have some work to do at it, before sending it to the press.

PATIENT LABOUR.

"It has often grieved me when at the bazaar to view the inattention of the people. Our congregations are seldom large, except there be a warm discussion going on, and then it is frequently the case that as soon as the objections which have been brought forward are disposed of, the crowd disperses without waiting for the quiet declaration of the gospel, with which it would be our wish to follow up the discussion. And often it is not for a considerable time, and not without a great deal of difficulty, that we gather a congregation at all. Still we continue to go forth, bearing precious seed, oft, if not weeping, certainly with sorrowful hearts at the obduracy of the people. May the Lord grant the time when we may come again rejoicing, bringing our sheaves with us! Several times I have complied with the invitations of particular individuals, chiefly religious mendicants, to visit them at their houses. There we have usually had quiet and sustained conversation. At one place, there had been meetings several days between persons of different sects, to compare their several tenets; and a pundit and poet, who has rendered the Gospel by Luke into native poetry, invited us to go and state our views.

Brother Heinig and myself went. The result of the conversation afforded a most striking illustration to our minds of the truth of 1 Cor. i. 21—"The world by wisdom knew not God"; and at the same time of Romans i. 20. We allowed them to follow their own course of reasoning, and they could infer from the works of God enough to leave them 'without excuse' in worshipping idols; but when they pushed their inquiries further as to the nature of God and our relations to him, they confessed that they came to a bound, beyond which their speculations could not carry them, and therefore they were without satisfaction of mind. It seemed to give us a great insight into the kind of disquisitions, and doubts, and reasonings, which occupy so many thousands of eager minds among the heathen, and the imperative need of a revelation from God to satisfy their spiritual wants.

"Besides the Hindi hymn-book, I have some hope of being able to publish a small volume containing about fifty of the tunes to which the hymns in native metres are sung. These are all that I have as yet noted down in the European way of musical notation. The natives have no method of writing music. A second part, containing fully as many more, at least, will be necessary in order to form a complete tune-book for the hymns. But I do not know when it may be practicable for me to prepare that, being now at a distance from Monghyr and Mr. Christian; and my present visit will be fully occupied in other matters. Such a tune-book will be a novelty, but I hope it will be useful, and make the hymn-book much more useful to those congregations in which the hymn-book is used, but where, at present, only a few of the tunes are known, which have been learnt by hearing."

WESTERN INDIA.

BOMBAY.

The following letter from the Rev. W. P. Cassidy, giving information of the baptism of one of the Free Church missionaries, and also of a native who had been "sprinkled in childhood," will be read with interest.

"My last note, with enclosures, will have informed you of the baptism of the Rev. Adam White, Free Kirk missionary, at Nagpore, and of his desire to give himself to the salvation of the natives of this country. Thus a faithful missionary has been provided, holding Baptist principles. "Will he be provided for?" is a question which lies heavily on my mind. It lies in the bosom of Him who has manifested himself as Jehovah-jireh."

HOPEFUL ADDITIONS.

"I have now to inform you of the baptism of Suddoha, of whom I wrote previously, as having heard a call from some who said, 'Come over and help us.' He is still at Tullegaom, on the Nuggur road, and without any other means of support than the food he may receive from those about him. As one congregation contributes to another in England, I have for the last and this month sent him a mite

towards his support, and lent him books by which he may learn to observe all things whatsoever the Lord hath commanded him—books expository of Scripture, that his attention may be more deeply fixed on that safe record of love.

“The ordinance was performed in the chapel at the morning service, and seemed

by its solemn simplicity to affect those who witnessed it. Suddoba had been “christened” at the baptism of his father, and has, I believe, been converted since.

“The moral effect of these events has been manifest in causing some to reconsider their faith; their results may yet be seen in “doing His will.”

NORTHERN INDIA.

DELHI.

Letters continue to be received from the Rev. J. Smith, full of animation and encouragement, and, we may add, of earnest appeals for help. Delhi presents at this moment the most remarkable opening for our mission that it has known. The call for help is peculiar, not only from the urgency, but also from the unprecedented circumstances of the case. The spirits of the people have been stirred; they are moved towards Christianity; and these poor heathen souls, awakened out of their dark dream, now cry out for the word of life. They have begun to feel they are perishing, and they flock in numbers too great for our little band of missionaries, to learn how they may be saved. Almost agonising may the cry of our missionaries for help be called: shall it be in vain? By mail after mail does Mr. Smith write home, entreating more aid. In his last letter he asks for an appeal to be made for native preachers and Scripture-readers. Cannot our friends who knew him and sympathised with him when in England, and who, by their warm sympathy, cheered and taught him to look to them for co-operation—those whose very prayers may have been instrumental in bringing down this blessing on his labours—can they not enable us to meet his request? The Annual Income of the Society will only meet its customary expenditure. It cannot supply the unexpected

“The cause of Christ is spreading rapidly in the villages, as well as in Delhi. At a place three miles distant, on the Muttra road, called Purana Killa, we have 300 inquirers. I shall probably baptize some of them on Sunday next; in Delhi, also I have a number for baptism on the first Sabbath in next month. I hope before the year is out to form two native churches with native pastors, one at Shahdra, and the other at Purana Killa.”

THE WORK.

“On Sabbath evening, the 18th September, we formed ourselves into a church at Delhi. The members are fifteen natives and eight Europeans. As a temporary measure I was chosen pastor; we shall, however, shortly separate the natives, and let them have their own pastor. We have now six inquirers’ schools, where we also hold evening services; as the number of these increase our labours are vastly increased. I have managed to place a native Christian over each school, and they all act as Scripture-readers in their districts. I have also two very respectable native preachers, who work hard. Still I usually attend two stated services every evening in the week, and in my state of health it is very hard. I fear my stay in India will be short; my

old complaint is so bad that writing even a letter is difficult, my breathing being affected by leaning over my chest for a short time; added to this, my old eruption has broken out worse than ever, rendering every move painful. I can assure you it is really the work that keeps me here. I would not face another hot season for any amount of the world’s gold; but I cannot leave thousands of hopeful inquirers after salvation. Mr. Broadway I expect to-day, and then he will share my labours, and I must try to get a little rest. The cold weather is gradually coming, and I hope with it I shall improve.”

NEW CHURCHES.

“I must just drop you a line, though there is scarcely time before the mail closes. I am thankful to say the gospel is spreading rapidly in the district, and I expect we shall be able to form a number of village churches. At Shahdra we have eight members, and Solomon, a native preacher, is to be their pastor. At Purana Killa, Old Delhi, we have thirty-five members. Bhagwan has charge of them, and is going to live there immediately. We are getting as many native agents as possible, and already twelve are at work in schools, and preaching among inquirers

chiefly. On the 23rd October I baptized two; on the 24th, ten; on the 30th, nine; 3rd November, Mr. Broadway baptized two; and on the 13th I baptized eighteen more. Besides the baptized there are hundreds of inquirers and many village people sending for us to visit them, and praying for native preachers to be placed among them.

"I have repaired and opened the chapel; got six schools going, and twelve native assistants. My own house is a most convenient property for the mission, and Mr. Broadway will, I hope, soon be settled in another good place."

A CRY FOR HELP.

"Do make an appeal for me for native preachers and Scripture-readers, and remember now is our opportunity. I can raise large sums in India, but our friends in England must supplement it. There are

several more native preachers I want to employ, but I cannot undertake more without some aid from home; and with that aid I hope soon to see a complete network of native churches all around Delhi. I cannot give you large particulars now, but our report next month shall be as full as possible.

"The congregations in the city are still large, and many are inquiring about Christianity. I think I told you Fatima, widow of Walayat Ali, who was martyred during the insurrection, had joined us here, and I am glad to say she is very useful in going about among the women, who receive her kindly. Our chapel is likely to be pulled down, but we shall get compensation and build a much larger, for the congregation cannot get into it. Would there be any use in appealing for help to build a good place worthy the sainted names of our martyred brethren?"

AGRA.

The Rev. J. Gregson's letters continue to be very encouraging, especially with regard to the work, supplementary to the ordinary mission labour, among the Europeans at this station. Under the date of November 2nd Mr. Gregson writes:—

"Muttra, it seems, is provided for by the arrival of Mr. Williams in Calcutta; and as for Agra, we will get on as we can till you can send us help. Delhi should have the most anxious attention of the Committee, and every nerve should be strained to strengthen and encourage our efforts there. I very much fear Mr. Smith cannot hold on much longer, and there must, if possible, be some one ready to take his place."

"If you could send out some one from England of good education, of some ministerial experience, and of large and liberal views—such a man would have great influence in the movements of the missionaries there, and would find a good influential sphere for usefulness in English. Should the work go on as it begins to promise to do in Delhi, a new era will be opened in the history of missions in the north-west, and we may hope a wide-spread impetus will be given the progress of Divine truth."

LOSSES AND GAINS.

"In Agra I have little additional to re-

cord. My absence from home has—and will for a fortnight to come—prevented the reception of members into the church. Six hopeful native candidates must wait my return for instruction and examination, and some soldiers also must wait for the same reason. The 89th regiment has, I am sorry to say, just left. Two men had been baptized out of this regiment, and several others were on the eve of joining us, whilst from twelve to twenty attended the chapel. All these are gone. But the very day they left, six men of the Rifle Brigade joined us, and I hope their places will soon be filled up by fresh men. At the cantonments our congregations are most encouraging, and never since the division in Mr. Jackson's time has the congregation been so good. Last Sunday night there were not half-a-dozen empty seats. We have been much cheered and interested by accounts we have received of the wonderful Revivals in Wales, and Ireland, and Scotland, and now apparently reaching England, and some of us are hoping and praying to be similarly visited and blessed here."

MUTTRA.

To the remarks made by the Rev. T. Evans, we beg to call the attention of our friends. Now that the demands for new men are urgent in so many stations, it is important that the qualifications for missionary work be distinctly known.

"I have just returned home from Agra, having gone with Mr. Gregson to the Buteswar Mela to preach. We spent seven

days there, and had very large congregations to preach to. Many of the poor people heard the gospel gladly. May the

rich blessing of Heaven rest on our feeble efforts. As I suspect that Mr. G. will furnish you with an account of our work at the Mela, I need not say more."

WELCOME ARRIVAL.

"Mr. Williams has arrived in Agra, and is to come over here in a few days. From what I saw of him, I am much pleased with him. He has, I think, the one great thing, above all others, needed to fit him for his labours—*his heart is in the work*. I believe he will soon pick up the language also; he seems to be wholly given to study Hindi already, and I shall be most happy to help him on. He has also, I should think, a *good voice*, which is of the last importance to a *preaching* missionary, and which the Committee at home should always think of in selecting men to go forth to *preach*. In a crowded and noisy bazaar, or mela, it matters not what a man's

abilities be, if he has no *voice* to make the people hear him. I would strongly advise you, dear brother, to keep this in mind, when young men come before the Committee as applicants for the mission-field. If they have not a good voice, do not send them to *preach*, for in India they *cannot* do it. Let them, if needs be, be chosen to teach, or print, or translate; but for *preaching* missionaries do not engage them.

"Excuse me for this remark: I have made it because I believe it to be well worth attention.

"I must now at once set to and build up the old mission-house. Mr. W. can, in the meanwhile, put up with us here. But as this house has so little accommodation, it would be impossible to make it do for us, with any comfort, during the hot season. The old mission-house, when done up, can accommodate us both, and that will be an advantage."

THE WEST INDIES.

JAMAICA.

The Rev. J. T. Brown's letter, dated Kingston, Nov. 25th, came to hand only just in time to allow of the insertion of a line announcing his safe arrival, in our last number. It will be seen how striking and new those scenes, through which he has passed are to him. But while sympathising with the feelings he so well expresses, we are anxious to call attention to the testimony he had in regard to the Emancipation Act, from all parties on board the crowded ship, during the voyage. Their varied tongues, all speaking at the same time, made a perfect Babel in our ears, as we and two other friends stepped on board with Mr. Brown, prior to his departure; which event, by some most unaccountable accident, sincerely regretted, was not duly recorded. This testimony, so exactly tallying with what Mr. Underhill also heard during his passage, is very important, and will serve to show that the negro is something better than a very "funny animal," and that England's generous purchase of his freedom, and her combined philanthropic efforts for the elevation of the whole race, have neither been mistaken nor useless.

"It is not often that I have written of my safety and well-being, with a deeper feeling of gratitude to the God of sea and land. For the first part of the journey our way was very troubled. Those boisterous south-western gales blew hard directly ahead of us for about half our passage to St. Thomas, and at times vexed old ocean till it stormed and raged in giant fury. One or two days and nights were to me, an inexperienced landsman, sublimely terrific. As much as I could, I enjoyed the magnificence around me.

"But in due time quiet and favourable winds came; then pleasant sailing over smoother waters, gorgeously blue, under skies filled with the glory of their light, and the climate, delicious beyond anything I have ever breathed—pure and exquisite as 'the wine of Lebanon,' whatever that

might be; and in about three days after date we arrived at St. Thomas. The mail was gone, and hence it was you did not hear from me sooner. There we rested on Sunday night, November 20th, and went on shore for service; right glad once more to set foot on land, and to pay our vows to 'God in his house and in the midst of his people.' Upon the whole I very much enjoyed the voyage. I was not more ill than was necessary to establish my fellowship with all about me, and soon recovered sufficiently to take an interest in the outspread prospect of grandeur and beauty. As we sighted the different islands—those children of the sea—one after another, and sailed along by them—some of them rearing their high heads far up skyward, some opening their breasts to all the light and wind of heaven, others again lying with

bare, rugged backs, like some huge sleeping creature in the midst of the deep, and others timidly lifting themselves just above the waves—the charm greatly increased; it was all new.”

TO BE NOTED.

“The talk by the way, too, added to the interest. Men were with us from many of the islands; some of them old men, who had seen the old evil days, and who had even been accustomed themselves to handle the instrument of cruelty. I cannot tell you how glad it made me to hear from one and all the unvarying testimony as to the prosperous condition of most of the islands, and the results of emancipation. ‘Not for the world,’ said one of them, ‘would I go back into slavery.’ The truth is, that while it has benefited the negro, it has been, if possible, a greater blessing to the planters. The relief of mind it has given them, the healthful stimulus, the reflex influence upon their character in many ways, cause one to rejoice for their sakes that

Britain was magnanimous enough to do that great immortal deed of justice.

“You can readily imagine how thankful I was to see this marvellous land—land of such excelling glory in a material point of view, and of such stirring memories. We reached here yesterday (Thursday, three o’clock p.m.), after having had our foremast struck by lightning in the night. Mr. and Mrs. Underhill were at the vessel to welcome me; and it was in no small degree pleasant to see familiar faces again, and to be greeted by known friends—and this, too, far away from home. Afterwards Mr. Oughton came with kindly welcome; and in the evening there was a social friendly meeting of his Sabbath-school teachers to greet Mr. Underhill and myself. We were pleased with this expression of goodwill, and spent two or three hours very pleasantly with these people—fine specimens of the African race, and, as far as one can judge, worthy working Christians.”

ST. THOMAS IN THE VALE.

From the subjoined extracts from Mr. Underhill’s letter of December 7th, it will be seen that the deputation have commenced their labours. We have called particular attention to that part of Mr. Brown’s letter which relates to the results of the Act of Emancipation; and we now ask a similar attention to what Mr. Underhill states in regard to the labour question in Jamaica. In Trinidad he deemed the immigration scheme a success. The same sort of thing is loudly called for in Jamaica. Many of our brethren have opposed it. So have the Anti-Slavery Society at home. For this they have been much blamed. If Mr. Underhill has got hold of the real facts of the case, these parties have acted rightly; the more especially, as all Jamaica immigration schemes sought to throw the main burden of the expense on the negro. The planters wanted to get foreign labourers to reduce the cost of native labour, and to make the native pay the expenses of the scheme. Surely this is unjust! And now it appears that labourers can be had *if they are paid*; but they wont work unless they are paid. Well, who can blame them for that!

THE WORK BEGUN.

“We left Kingston on the 26th ult., and next day Mr. Brown and I preached at Spanish Town for Mr. Philippo. The congregations were good. The Monday we drove to Old Harbour Bay, and inspected the chapel which Mr. Dawson occupies in conjunction with his own place in Spanish Town. Mr. D. is now in England. The Old Harbour Chapel is much out of repair, and so is the mission-house; but the senior deacon told us that the congregations were good, and that an effort was now being made to repair the place of worship. On Wednesday we visited Sligoville, a station of brother Philippo’s, when we examined the school and addressed the people who had assembled. The chapel is undergoing repair; the people having gone into the woods, brought the timbers and

shingles on their heads some six miles, evincing a most commendable liberality and zeal. We returned the next day, having passed the night at Orange Grove, a small property belonging to Mr. Philippo, a little more than half-way. It is a lovely spot, surrounded with mountains, where serenity and quiet seemed to have found their dwelling place.”

A PLEASANT RIDE.

“The situation of Sligoville is magnificent; on the top of a lofty mountain, and commanding views of the sea on both sides of the island. The spot is remarkably salubrious, and to a missionary at Spanish Town must be a very pleasant and useful sanatorium. On Friday, the 2nd December, we started for Jericho. On our way we passed through a most enchanting and noble gorge, through which the Rio Cobre

runs, guarded on either side by lofty precipices, and mountains thickly covered with forest. We reached Jericho in time for breakfast, Mr. Hume having kindly prepared all requisite accommodation. His residence is at Mount Hermon, nine miles from Jericho, and to the eastward, in the mountains which encompass on every side the fine valley of St. Thomas in the Vale. Mr. Brown remained at Jericho for the Sunday services, but my wife and I rode over to Mount Hermon. On Sunday (the 4th) I preached to a full house of coloured people. The chapel, a neat, substantial stone structure, with brick facings to the windows and doors, will hold 600 persons. Before the service, I was present at Mr. Hume's inquirers' class, which numbers about thirty individuals, and at the Sunday-school. After preaching, Mr. Hume administered the ordinance to nearly 250 members. The membership of Jericho church numbers 1,012. Yesterday, we had a meeting of about 400 of the people, before which we met the deacons and leaders. Mr. Brown and I addressed the people at considerable length, and enjoyed—what indeed has been the case everywhere among the Jamaica people—the most profound attention. To-morrow, we have a similar meeting at Jericho, and the next day (D.V.) we proceed to Moneague, in order to preach on Sunday at Mount Nebo, Mr. Gordon's church, and Coulart's Grove, Mr. O'Meally's. We hope to reach Calabar by the end of that week, in order to be present at the examination, which begins on the 19th inst."

THE PEASANTRY.

"Our impression of the people has been a very gratifying one. They have advanced beyond my expectations in the adoption of civilised habits. They are well-dressed, and in person have a manly bearing and a stalwart frame, which indicate strength and independence. There is a general complaint among the deacons and leaders, as well as the ministers, that the attention to religion, so marked in former days, is not so steady as it should be,—that the young people especially are less desirous to unite themselves to the church of Christ.

"Yet it is not improbable, that the number joining the churches is, on the whole, a fair proportion of the people, and, under

the circumstances, quite as large as may fairly be expected."

AN IMPORTANT SUBJECT.

"With respect to the question now so seriously agitated—the introduction of new labourers into the island—it is true that labour is abundant enough here without it, and may be secured by proper management on the part of the planters, to any extent which the present area of sugar or coffee cultivation may require. Yet it is also true that, in the sense of the planters, labour is not to be had in that regular quantity which they often need. But the fault of this is not with the labourer. It was the planter who drove the labourer from his estates, and forced him to purchase and cultivate land for his subsistence. And it is owing to the present conduct of many a planter that the labourer is unwilling to render the services which are required. It is no fault of the labourer that he should cling to his little freehold which affords him a certain livelihood, and prefer to labour on his land which pays him better, than to receive the often inadequate wages offered to him by the manufacturer of sugar. Some planters have no difficulty in obtaining all the labour they need; but then they pay honestly and regularly the wages of the people. The majority, I fear, not only endeavour to obtain labour at a price less than its worth, but withhold the hard-earned wages of their workmen, and make all manner of unfair deductions. I have spoken to scores, if not hundreds of negroes, who all affirm that their wages are seldom regularly paid, are often deferred for weeks or months, and are subjected to deductions on pretences altogether unfounded. Planters have confirmed this statement to me, and I think there can be no doubt of its general accuracy."

RECEPTION.

"Hitherto we have enjoyed a most cordial welcome from all whom we have seen, and have received many letters of kind welcome from those we have not seen. I am not more sanguine than I was of meeting satisfactorily the wishes of the brethren; but I think, with God's blessing, that the deputation may be able to inform the Committee, and to elicit facts sufficient to guide them to the formation of plans for the future."

FRANCE.

MORLAIX.

We would beg to direct the attention of such of our readers as are interested in the advancement of gospel truth on the Continent, to the following communication from Mr. Jenkins.

"I left home on the 21st October, to attend a meeting at Rennes. It was one of those meetings which we established many years ago in Brittany, and which are held

in rotation, in the few evangelical churches formed in this country, for the purpose of preaching the gospel and fostering Christian union and fraternal co-operation, as regards the work of Scripture distribution, &c.

"The attendance was fair, considering this old town of 50,000 inhabitants, a stronghold of Popery, is thought to contain only about 150 Protestants.

"On Monday we had a conference of ministers, in which each gave some account of his labours, and it was resolved the next meeting should be held at Morlaix, in March."

A NEW CHURCH.

"I left Rennes for Angers, where I arrived after a journey of above 100 miles. At the coach-office I found my friend, Mr. Robineau, who was pastor of the Established Reformed Church, until his views on baptism underwent a thorough change, and he considered it his duty to carry his views into practice; on account of which the Consistory of Nantes ejected this faithful servant of Christ from the ministry, and the church to which he ministered. It was thought he would be obliged to leave Angers, and seek a field of labour elsewhere, but the Lord ordained things otherwise, for his ministry had been blessed to the congregation, so that when he was ejected the people went out with him, and prevailed with him to remain with them as their pastor. Despite zealous efforts, only a few Protestants, and those of dubious Christian character, remained in the Established Church.' The pastor and those who went out have formed themselves into a Free or Congregational Baptist Church. On the Lord's-day, 2nd of October last, nine Protestants and three Catholics were baptized on a profession of their faith, and the Lord's Supper was administered in the newly-formed church. It was principally to pay a fraternal visit to this pastor and church, that I thus travelled above 200 miles from home.

"The room where the meetings are held will contain about 120 persons: it is on the second floor, in an unfrequented lane, but is well filled. The congregation was very attentive, and we felt that the Lord was in the midst of us, according to his promise.

I was desired to give, in the afternoon meeting, more account of our mission in Brittany, on which the friends evinced a lively interest.

"The need of a place of worship is much felt, and it is fully intended to make renewed efforts to realise the project of building one. The church has been encouraged by the sympathies and liberality of Baptist friends in England. It would answer but little purpose for them to look to Pædobaptists for support. Angers and the surrounding country present a vast field for labour and usefulness."

IMPORTANT PROJECTS.

"I will now mention two things which were under our consideration. One of these things is a French Baptist periodical. We had already touched on this subject in our correspondence, as it had been mooted by Mr. Robineau. The result of our conversation is, that Mr. Robineau would willingly be a principal editor, and try to secure the co-operation of French ministers who are Baptists, such as Mr. Pozzy, M. Lenoir, &c. Mr. Robineau has some experience in editorship, as he has been for some time an assistant editor of the 'Archives du Christianism,' with his uncle, M. Frederick Monod. The other subject we had under consideration was a fraternal visit to churches in France embracing Baptist views; including the idea of going to Alsace, to see the state of the old *Anabaptists* there, of whom I have heard speaking different times, and respecting whom an interesting article appeared not long ago in the *Siècle*. The object of such a visit would be to gather information as to the state of Baptist principles and practice in France; aim at edification, brotherly union, and mutual encouragement among the pastors and churches who hold these views; and also see what could be done to establish a periodical, having for its object the defence and propagation of Baptist Evangelical doctrine and principles. It was resolved between Mr. Robineau and myself, that I should make these things known to your Committee, with an appeal for aid to carry them into effect, in the course of next year, if approved by the Committee."

HOME PROCEEDINGS.

We have no meetings to report this month except those of the Pembroke-shire Auxiliary, which have been attended by the Rev. T. C. Page, late of Madras.

By letters just received, tidings have come to hand of the safe arrival in Calcutta, on the 12th of December, of our venerable friend the Rev. J. Williamson, of Sewry, accompanied by Mr. Craig and Mr. and Mrs. Hobbs, in safety and good health. Mr. Craig will go on to Sewry, to labour in that

	£	s.	d.
Bloomsbury Chapel—			
Collection, for <i>W. & O.</i>	14	14	0
Contributions.....	2	3	6
Do., for <i>India</i>	4	7	6
Do., for <i>China</i>	1	11	0
Do., for <i>Serampore</i>	1	5	0
Brentford, Park Chapel—			
Collection, for <i>W. & O.</i>	1	10	6
Brixton Hill, Salem—			
Collection (part)	11	11	1
Do., for <i>W. & O.</i>	5	0	0
Brompton, Onslow Chapel—			
Collection, &c.	6	13	6
Camberwell—			
Collection, for <i>W. & O.</i>	13	18	1
Camden Road—			
Collections	27	12	6
Do., for <i>W. & O.</i>	7	14	11
Contributions.....	41	18	7
Hackney—			
Contributions.....	3	12	1
Do., for <i>India</i>	1	0	0
Do., for <i>China</i>	81	9	10
Do., Juvenile	8	15	8
Do., Sunday School	16	5	6
Hampstead, Holly Bush Hill—			
Collection, for <i>W. & O.</i>	1	6	0
Harrow-on-the-Hill—			
Collection, for <i>W. & O.</i>	0	16	2
Hawley Road—			
Collection, for <i>W. & O.</i>	1	0	0
Contribs. by <i>Y. M. M. A.</i> , for <i>China</i>	6	15	6
Higgate—			
Collection, for <i>W. & O.</i>	1	8	0
Contributions, by Miss Hatch	2	12	0
Islington, Cross Street—			
Collection, for <i>W. & O.</i>	5	0	0
Regent's Park Chapel—			
S. Schl. by <i>Y. M. M. A.</i> , for <i>Muttra School</i>	10	5	2
Salters' Hall—			
Collection, for <i>W. & O.</i>	4	6	9
Shacklewell—			
Collection, for <i>W. & O.</i>	3	12	3
Soho Chapel—			
S. Schl. by <i>Y. M. M. A.</i> , for <i>Kottaville School, Ceylon</i>	10	10	0
Staines—			
Collection	2	8	0
Contributions.....	4	13	0
Do., for <i>China</i>	2	4	2
Less expenses ...	9	5	2
	9	0	0
Tottenham—			
Collection, for <i>W. & O.</i>	2	12	0
Vernon Chapel—			
Collection, for <i>W. & O.</i>	1	1	0
Walworth, Arthur Street—			
Contributions by Miss Nettleton	1	0	4
Do., Sunday School, for <i>Kaluvagoda School, Ceylon</i>	2	14	0
Westbourne Grove—			
Collection, for <i>W. & O.</i>	11	10	0
BEDFORDSHIRE.			
Blunham—			
Collection, for <i>W. & O.</i>	0	5	0
Dunstable—			
Contribs., for <i>N. P.</i>	0	11	2
Do., for <i>China</i>	6	3	9
Houghton Regis—			
Contribs., for <i>China</i> ...	1	1	0
Luton, Old Meeting—			
Collection, for <i>W. & O.</i>	1	10	0

	£	s.	d.
Luton, Wellington Street—			
Collection, for <i>W. & O.</i>	1	19	6
Wilden—			
Collection	2	17	6
BREKSHIRE.			
Reading—			
Collection, for <i>W. & O.</i>	5	0	0
BUCKINGHAMSHIRE.			
Aston Clinton—			
Collection, for <i>W. & O.</i>	1	0	0
Buckingham—			
Collection, for <i>W. & O.</i>	0	12	0
Fenny Stratford—			
Collection	0	16	4
Do., for <i>W. & O.</i>	1	2	0
Contributions.....	2	11	10
Do., Sunday School	2	17	4
Swanbourne—			
Collection, for <i>W. & O.</i>	0	8	3
Wraysbury—			
Collection	2	0	0
Contribs., Juvenile ...	1	15	9
CAMBRIDGESHIRE.			
Gamlingay—			
Collection, for <i>W. & O.</i>	1	10	0
Haddenham—			
Collection, for <i>W. & O.</i>	0	16	0
Waterbeach—			
Sunday School, for <i>N. P.</i>	0	11	1
CHESHIRE.			
Birkenhead—			
Collection, for <i>W. & O.</i>	6	4	2
Stockport—			
Collection, for <i>W. & O.</i>	0	15	0
CORNWALL.			
Camborne—			
Anon.....	1	0	0
Penzance—			
Collection, for <i>W. & O.</i>	1	2	0
Redruth—			
Anon.	1	19	0
Saltash—			
Collection	3	7	4
Do., for <i>W. & O.</i>	1	3	0
Contributions.....	3	2	0
Do., for <i>N. P.</i>	1	2	7
Do., Sunday School	0	6	0
Less expenses ...	9	0	11
	8	15	8
DEVONSHIRE.			
Appledore—			
Collection, for <i>W. & O.</i>	0	17	8
Dartmouth—			
Collection	1	18	3
Contributions.....	2	3	3
Less expenses ...	4	1	6
	0	16	6
	3	5	0
Honiton—			
Collection, for <i>W. & O.</i>	0	18	0
Instow—			
Collection, for <i>W. & O.</i>	1	10	0
Contribs., for <i>N. P.</i> ...	0	10	0
Kilminster—			
Collection, for <i>W. & O.</i>	0	5	9
Lifton—			
Collection, for <i>W. & O.</i>	0	3	6

	£	s.	d.
DORSETSHIRE.			
Poole—			
Collection, for <i>W. & O.</i>	1	7	4
Contributions, for <i>N. P.</i>	3	0	0
Weymouth—			
Collection, for <i>W. & O.</i>	1	10	0
ESSEX.			
Ashdon—			
Collection, for <i>W. & O.</i>	0	10	0
Harlow—			
Collection, for <i>W. & O.</i>	1	10	0
Loughton—			
Collection, for <i>W. & O.</i>	4	15	0
Romford, Salem—			
Collection, for <i>W. & O.</i>	1	0	0
Waltham Abbey—			
Collection, for <i>W. & O.</i>	1	14	10
GLOUCESTERSHIRE.			
Arlington—			
Collections	2	1	6
Contributions.....	1	6	0
Avening—			
Proceeds of Lecture, by Rev. T. E. Fuller, for <i>China</i>	0	11	0
Bourton-on-the-Water—			
Contributions, on account	10	0	0
Chipping Campden—			
Collection, &c.	1	7	4
Coleford—			
Collection, for <i>W. & O.</i>	2	1	4
Kingsstanley—			
Collection, for <i>W. & O.</i>	1	18	0
Wotton-under-Edge—			
Collections	7	4	0
Do., for <i>W. & O.</i>	0	15	0
Contributions.....	9	0	0
Do., Sunday School	0	9	7
Less expenses ...	1	5	9
	16	2	10
HAMPSHIRE.			
Niton, I. W.—			
Collection, for <i>W. & O.</i>	0	10	0
HEREFORDSHIRE.			
Hereford—			
Collection, for <i>W. & O.</i>	1	5	0
Leominster—			
Collection, for <i>W. & O.</i>	1	0	3
HERTFORDSHIRE.			
Hemel Hempstead—			
Collection, for <i>W. & O.</i>	3	0	0
Hitchin—			
Collection, for <i>W. & O.</i>	5	4	3
Contribution	5	0	0
Markyate Street—			
Collection, for <i>W. & O.</i>	0	12	0
St. Alban's—			
Collection, for <i>W. & O.</i>	4	5	6
HUNTINGDONSHIRE.			
Great Gidding—			
Collection, for <i>W. & O.</i>	0	17	3
KENT.			
Cox Heath—			
Sunday School	0	7	6
Crayford—			
Collection, for <i>W. & O.</i>	2	5	0
Deal—			
Collection, for <i>W. & O.</i>	1	10	0
Dover, Salem—			
Collection, for <i>W. & O.</i>	1	0	0

	£	s.	d.
Folkestone—			
Collection, for W. & O.	3	0	0
Foots Cray	3	0	0
Lee—			
Collection, for W. & O.	5	8	7
Contributions	9	7	10
Do., for China	4	16	3
Do., Sunday School, by Y. M. M. A., for China	0	10	4
Lewisham Road—			
Collection, for W. & O.	4	4	1
Sevenoaks—			
Collection, for W. & O.	2	2	0
Tenterden—			
Collection, for W. & O.	1	0	0
Sunday School, for N.P.	0	16	6
Tonbridge—			
Contributions, by Miss Baker	1	15	0
Woolwich, Parson's Hill—			
Collection, for W. & O.	2	6	3
LANCASHIRE.			
Bacup, Ebenezer—			
Contributions, for India	5	0	0
Bacup, Zion—			
Collection, for W. & O.	1	0	0
Contributions, for do.	2	0	0
Blackpool—			
Contribution	1	0	0
Boole—			
Collection, for W. & O.	2	8	3
Chadderton, Mills Hill—			
Collection, for W. & O.	0	16	0
Haslingden, Ebenezer—			
Collection, for W. & O.	1	0	0
Contribution, for China	5	0	0
Liverpool—			
Myrtle Street—			
Col., for W. & O.	20	1	6
Fembroke Chapel—			
Col., for W. & O.	18	10	5
Soho Street—			
Col., for W. & O.	1	5	6
NORTH LANCASHIRE			
Auxiliary, by Mr. L. Whitaker, jun., on account	24	0	0
Rochdale, West Street—			
Collection, for W. & O.	4	0	0
Tottlebank—			
Collection, for W. & O.	0	19	8
Contributions	5	5	2
Proceeds of Tea-meet- ing (part), for N.P.	0	8	6
Wigan, Scarisbrook Street—			
Collection, for W. & O.	1	10	0
LEICESTERSHIRE.			
Blaby—			
Collection, for W. & O.	0	18	0
Leicester, Charles Street—			
Collection, for W. & O.	1	10	0
Oadby—			
Collection, for W. & O.	1	0	0
LINCOLNSHIRE.			
Alford—			
Contributions	1	7	6
Great Grimsby—			
Collection, for W. & O.	1	6	0
Hornosastle—			
Collection, for W. & O.	0	12	0
Kirmington—			
Contributions	3	13	0

	£	s.	d.
Lincoln—			
Contribs. for W. & O.	2	0	6
NORFOLK.			
Great Ellingham—			
Collection, for W. & O.	0	18	0
Lynn, Union Chapel—			
Collection, for W. & O.	5	7	6
Worstead—			
Collection, for W. & O.	2	0	0
Yarmouth—			
Collection, for W. & O.	1	8	6
Contributions, by Y. M. M. A., for China	3	0	0
NORTHAMPTONSHIRE.			
Blisworth—			
Collection, for W. & O.	0	18	0
Brayfield	1	18	9
Buokby, Long—			
Collection, for W. & O.	1	0	0
Culworth	3	8	0
Gretton—			
Collection, for W. & O.	0	10	0
Hackleton—			
Collection, for W. & O.	1	0	0
Harpole—			
Collection, for W. & O.	0	10	0
Kislingbury—			
Collection, for W. & O.	0	6	0
Northampton—			
College Street—			
Col., for W. & O.	4	10	0
Princes Street—			
Col., for W. & O.	0	15	0
Ringstead—			
Collection, for W. & O.	1	2	6
Roads—			
Collection, for W. & O.	1	2	6
West Haddon—			
Sunday School, for N.P.	0	9	2
NORTHUMBRLAND.			
Bedlington—			
Collection, for W. & O.	0	11	3
NOTTINGHAMSHIRE.			
Carlton-le-Moorland—			
Collection, for W. & O.	0	10	0
Collingham—			
Collection, for W. & O.	0	10	0
Newark—			
Wagstaff, Mrs. A.	1	0	0
Southwell—			
Collection, for W. & O.	0	7	6
OXFORDSHIRE.			
Chadlington	1	18	0
Coate, &c.—			
Collections—			
Coate	5	10	0
Do., Juvenile	0	18	1
Do., for W. & O.	1	0	0
Aston	0	12	8
Bampton	0	9	1
Buckland	0	15	1
Duokington	0	8	6
Hardwick	0	5	4
Lew	1	3	2
Contributions	17	16	9
Do., Sunday School, Aston	0	14	2
Do., do., Standlake	0	9	6
	30	2	4
Less expenses	0	11	6
	29	10	10

	£	s.	d.
Milton—			
Collection	5	4	0
Contributions	2	11	2
	7	15	2
Less expenses	0	1	8
	7	13	6
Rollright, Great, by Miss Webb	2	15	3
SHROPSHIRE.			
Dawley Bank—			
Collection	1	10	0
Contributions	2	12	6
Do., for China	0	7	6
Donnington Wood—			
Collection	0	14	0
Contribution	1	0	0
Madeley	1	2	2
Contributions	0	12	6
Pontesbury—			
Collection	2	2	3
Contribution	0	10	0
Shrewsbury—			
Collections, &c.	12	19	0
Less expenses	0	18	0
	12	3	0
Wellington—			
Collections	8	13	1
Contributions	10	12	3
	19	5	4
Less expenses	0	15	0
	18	10	4
Wem—			
Collection	1	9	7
Contributions	0	15	0
	2	4	7
Less expenses	0	9	0
	1	15	7
Whitchurch and Ightfield—			
Col. Whitchurch	4	4	10
Do., for W. & O.	1	12	8
Do., Frees Heath and Ightfield	2	5	0
Contributions	11	10	2
SOMERSETSHIRE.			
Bath—			
Proceeds of Lecture by Rev. T. E. Fuller, for China	0	19	0
Bristol, Pithay—			
Collection, for W. & O.	2	2	0
Burnham—			
Collection, for W. & O.	0	7	0
Chard—			
Collection, for China	8	1	10
Do., for W. & O.	2	5	0
Cheddar—			
Proceeds of Lecture by Rev. T. E. Fuller	5	0	0
Do., by do., for China	5	16	0
Frome, Sheppard's Barton—			
Collection, for W. & O.	2	8	0
Hatch—			
Collection, for W. & O.	0	9	0
Keynsham—			
Collection, for W. & O.	1	0	0
Montacute—			
Collection, for W. & O.	0	15	0
Wellington—			
Contributions, by Miss Baynes	1	4	0

£ s. d.			£ s. d.			£ s. d.		
Wincanton—	Collection, for W. & O.	0 10 0	Warwick—	Collection, for W. & O.	1 0 0	Silo—	Collection	1 0 4
Yeovil—	Collection, for W. & O.	1 11 0	WILTSHIRE.			CARNARVONSHIRE.		
STAFFORDSHIRE.			Chippenham—	Collection, for W. & O.	1 1 0	Llandudno—	Collection, for W. & O.	0 12 0
Hanley—	Contributions, Juvenile, for India	7 0 0	Devizes, New Chapel—	Collection, for W. & O.	4 10 0	DENBIGHSHIRE.		
Princes End, Zion—	Collection, for W. & O.	0 11 0	Downton—	Contributions	7 6 1	Wrexham—	Contributions	5 6 5
West Bromwich, Bethel—	Collection, for W. & O.	1 0 6	Do., for W. & O.	0 7 4	Do., Sunday School	2 0 7		
SUFFOLK.			Contributions	7 3 2				
Bradfield—	Collection	1 10 0	Less expenses	14 18 7				
Bury St. Edmunds—	Collection	19 0 0	Do.	1 9 0				
Do., for W. & O.	3 10 0							
Contributions	12 9 2							
Do., Sunday School	2 12 10							
CLARE.			Salisbury—	Collection, for W. & O.	2 0 0	SOUTH WALES.		
Contributions	2 11 0							
Horham	7 14 7							
Ipswich, Stoke Green—	Collection	12 3 1	WORCESTERSHIRE.					
Do., Public Meeting	6 15 5	Pershore—	Collection, for W. & O.	1 16 2				
Do., for W. & O.	2 10 0	Worcester—	Collection, for W. & O.	2 0 0				
Contributions	16 14 6							
Do., Juvenile	7 1 8	YORKSHIRE.						
Do., Sunday School	5 19 6	Bradford, Zion Chapel—	Collection, for W. & O.	7 8 6				
OLEY.			Burlington—	Collection, for W. & O.	0 10 6	GLAMORGANSHIRE.		
Collection	2 4 0	Farsley—	Collection, for W. & O.	2 0 0	Bridgend, Hope Chapel—	Collection, for W. & O.	1 0 0	
Contributions	1 10 0	Gildersome—	Collection, for W. & O.	0 10 0	Caerphilly—	Collection, for W. & O.	0 18 6	
Less expenses	104 5 9	Do., for <i>Agra</i>	5 0 0					
	5 2 3	Proceeds of Work, for <i>China</i>	5 0 0					
	99 3 6	Do., for <i>Agra</i>	5 0 0					
Somerleyton—	Collection, for W. & O.	2 13 0				MONMOUTHSHIRE.		
SURREY.			Haworth, First Church—	Contributions	7 5 1	Abergavenny, Lion Street—	Collection, for W. & O.	1 2 6
Norwood, Upper—	Collection, for W. & O.	6 5 0	Contributions	6 17 6	Llanthwy	Collection, for W. & O.	1 10 0	
Contribution	1 0 0				Pontypool, Crane Street—	Collection, for W. & O.	1 4 0	
SUSSER.						Reglan—	Collection, for W. & O.	1 0 0
Forest Row, Bethesda—	Collection, for W. & O.	0 5 0				PEMBROKESHIRE.		
WARWICKSHIRE.			Horsforth—	Contributions, &c.	9 11 0	Blaenllyn—	Collection, for W. & O.	0 16 0
Alcester—	Collection	7 10 0	Keighley—	Collection, for W. & O.	0 10 0	SCOTLAND.		
Contributions	0 9 7	Leads, South Parade—	Collection, for W. & O.	2 2 0	Aberdeen, John Street—	Collection, for W. & O.	1 0 0	
Less expenses	7 19 7	Long Preston—	Collection, for W. & O.	1 0 0	Dundee—	Old Scotch Independent Church	5 0 0	
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	7 14 1	Wakefield—	Collection, for W. & O.	0 8 0	High John Street—	Col. for W. & O.	4 0 0	
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Contributions	2 1 8	NORTH WALES.			Helensburgh—	Hielop, Mrs. James, for <i>China</i>	10 0 0	
Do., by Y. M. M. A. for <i>China</i>	5 2 0				Sanday, Orkneya—	Leslie, Mr., for I.S.F.	1 0 0	
Less expenses	13 7 1	ANGLESEA.			Do., for <i>China</i>	1 0 0		
	1 0 0	Holyhead—	Contributions, &c.	21 13 7	Stirling—	Collection, for W. & O.	3 0 0	
	12 7 1	Less expenses	3 1 7					
			18 12 0					

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THE MISSIONARY HERALD.

HUMAN SACRIFICE BY THE KHONDS.

THE tenacity with which man clings to ancient and prevalent superstitions is a remarkable fact. It has puzzled the philosopher and baffled the philanthropist. Even when faith in the authority which enjoins their observance has almost been lost, it has scarcely received a check. If it be suppressed in one place, it will spring up in another; or, to avoid conflict with the hand of power, it will change its form, and appear as a new thing. No matter how gross, revolting, and cruel the ceremony which marks the observance of these superstitions may be, there is always present a vast crowd of devotees.

The shrine of Moloch has never wanted victims. Moses testified to the children of Israel of the heathen, that *even their sons and their daughters they have burnt in the fire to their Gods*. The Greeks appeased Nature's wrath by the immolation of a damsel. The Druids, in the name of religion, filled Europe with gratuitous slaughter. All over the isles of the Pacific, human sacrifice, followed by cannibalism, was universal. The Red Indian, inspired by a mingled sentiment of patriotism and superstition, gathered his string of scalps; and throughout Central Asia this revolting practice has prevailed in the form of infanticide, sutteeism, thuggism, suicide in the Ganges or the Nerbudda, or self-immolation beneath the car of Juggernath.

We learn from Bombay journals of a recent date, and from the remarks of a well-informed writer in the *Daily Telegraph*, of whose observations we have made a free use, that among the Khonds, an Indian tribe, in spite of the presence of a British regiment, the custom of offering up human sacrifice prevails to this day. Whilst a single soldier can be seen, it is carefully avoided; but the moment he has quitted the village where it is intended to observe the rite, it is at once celebrated. It is of very primitive origin, and the legend respecting it is in the following terms:—"The earth was a crude and unstable mass unfit for cultivation and the habitation of man. The earth goddess exclaimed, 'Let human blood be spilt before me,' and immediately the soil became firm and fruitful."

In the progress of time this rite was extended to other objects. What was deemed to be a remedy for the barrenness of the soil was regarded as a shield against the evils of life. The sacrifice was therefore divided into public and private. The *former* was an antidote for bad harvests, pestilence, epidemics among cattle, and the attacks of wild beasts. In the sowing season a victim is sacrificed on every estate, and it is deemed essential that the ceremony should be repeated between the spring and autumn. The *latter* was incumbent when any extraordinary calamity fell on a family, such as the death of a son or a daughter by lightning, the bite of a serpent, from drowning, or the jaws of a tiger, or if stolen, or captured in war. Then the sacred grove is at once decorated, the victim bound to the stake, and the viands of the feast prepared.

The victims, however, are not native Khonds, but are provided by Hindoo procurers, called *Panwas*, who buy them without difficulty from the poorer classes in the low countries, either to the order of the *Abbayas*, or priests, or upon speculation! They are of all ages and of both sexes, and are kept in the village which has purchased them until the necessity for using them arrives. If young, they run about as other children. If grown up, they are so fettered as to render escape impossible. The *Meria* is regarded as a consecrated being, and is welcomed into every house. He sometimes marries, and then both land and stock are presented to him; but his offspring are heirs to the terrible doom of the parent. This doom cannot be averted. Sooner or later the life which has been bought for sacrifice is required. The orgies are frightful, and continue over three days; and the helpless victim is a spectator of the cruel ceremonies performed to celebrate his own death.

During the first night there are feasting and obscene riot, and persons are sent out to discover a suitable place for the sacrifice. They thrust long sticks into the ground, and the first opening pierced is regarded as the spot selected by the goddess—generally a dense copse, or some gloomy recess in the depths of the forest—ever afterwards regarded as sacred. The axe is never lifted against its trees, and the Khonds will not venture near its precincts.

On the morrow the *Meria*, carefully washed, arrayed in a new garment, adorned with ribbons and flowers, is led forth to the stake by the priest, who anoints him with oil, turmeric, and ghee. The assembled multitude kneel before him, and entreat him to turn away the calamity which has befallen them. As he must not suffer bound, his fetters are taken off; but, to prevent escape, and any sign of resistance, his limbs are broken, and his neck inserted in the rift of a branch which has been partially cleft. These preparations concluded, the *Abbaya*, at high noon, gives the signal for execution by wounding the victim with an axe. The crowd instantly rush on him, shouting, "*We have bought you with a price, and no sin rests on us.*" They tear his flesh peacemeal from his body. Each man bears away a shred to his farm, and considers that he has, by this act, propitiated the deity who has visited him or his village with calamity.

Some of our readers may exclaim, Why present such horrible and disgusting scenes to us? To show you how low sin can drag your fellow-men, and to what a depth of degradation and woe it can plunge them. Nor for that purpose alone; but also to awaken within you feelings of pity, more tender and vehement than you can, perhaps, cherish without knowing them.

Say not, either, that if such atrocities prevail in our Indian empire, why does not a Christian government put them down? Christian government! There is no such a thing; and we are persuaded that the phrase, and the feeling it expresses, have done great mischief. Waiving this, however, for the present, the facts previously stated should not be forgotten by those who would invoke regal power to suppress these crimes. Our Indian possessions are vast, the population enormous, the antiquity claimed for their sacred books very high, and the pride and faith which have signalized their adherence to the superstitions of their ancestors indomitable. Language and religion are the last things which a people will surrender. We must not, therefore, be surprised that, in the remoter provinces of that vast empire, the foulest and most cruel customs still prevail. Consider how feeble, compared with the magnitude of the evil to be removed, has been the effort put forth for that purpose, and how

attenuated has been the light thrown in upon these scenes of darkness. We fear, too, that our Government hesitates, far beyond what sound policy and justice to all parties require, to interfere in treating these cruel customs as *crimes*.

We are not indifferent to the advantage which the firm and decisive action of an enlightened government can supply; but it alone is not adequate to do the work which we contemplate. We rejoice, therefore, that a power has appeared on the scenes of these atrocities which has proved itself to be equal to their suppression. The gospel has never failed wherever it has had a fair opportunity of grappling with them. Our political power existed in India for nearly two centuries before any attempt was made to put them down. There was rather a disposition to indulge and protect them than a desire to see them abolished. Christianity, as displayed in missions, called into existence that public opinion which made it impossible for Government any longer to wink at the perpetuation of these crimes. In Polynesia the triumph has been even more signal and complete. There the governments were the grand supporters of these ceremonies. Kings feasted on human sacrifices with evident enjoyment. They sometimes tried to secure fame by the number of human victims which they had eaten! Yet even here human sacrifice ceases wherever the gospel of Christ is made known. The struggle has been long; missionaries have had to endure much; called to witness, almost daily, these dreadful rites; but they nobly triumphed at last.

God be praised that he has put such an instrument of power into our hands. Let us wield it in faith and prayer. Its success is *sure*; for it makes these vices, once so cherished and loved, to be *hateful* to their votaries. Men do not practice what they hate. And this is what no mere *force* can accomplish. It may suppress, but it cannot convince. May every fresh token of the Divine blessing move our arm with new force, and inspire our prayers with new energy, for the achievement of fresh victories. Survey the field, which is widening every day; and, while rejoicing over the triumphs already won, give glory to God for them, and expect yet greater.

FOREIGN INTELLIGENCE.

INDIA.

THE CALCUTTA SOUTH VILLAGE STATION.

The Rev. George Pearce has forwarded a most interesting sketch of the origin and subsequent progress of this branch of the mission. For thirty years it has been the scene of his continuous toil. He has now, as will be seen from his letter, resigned this charge to Mr. Kerry, that the villages may have the advantage of the energies of a younger man. Mr. Pearce will continue to reside at Alipore, attending to the duties which have devolved upon him since his occupancy of that station.

THE Calcutta South Village Stations are situated in the Government zillah, or district, called the Twenty-four Pergunnahs. This is a tract of country extending south from Calcutta to the sea, and from the eastern bank of the Hooghly to the Sunderbuns. It is about equal in size to the county of Kent, but contains more than twice its population, which is upwards of twelve hundred thousand, according to the last census. For the most part the district is very low, and is consequently under water from six to nine months in the year. Its staple produce is rice, which it yields in great abundance, and fish also. These, besides supplying the wants of the inhabitants, in both cases afford a large surplus for exportation.

The villages, in the rainy season, and for months longer, are in fact so many islands, and can be approached at such times in canoes only. For the greater part the population is very poor, being kept so from the extortions of the zemindars, and the frequent damage suffered by the crops from the inundations to which the country is subject. Formerly a considerable quantity of salt was made, on the account of Government, in the eastern parts of the district; but its manufacture has now ceased, which is another cause of poverty to the people.

THE BEGINNING.

The gospel, by the agency of the Baptist Mission, in Serampore, was first received among this people at Narsiderchoke in 1827. The late Mr. Robinson took charge of this station, and held it till his removal to Dacca, in 1833.

In 1828, two persons, inhabitants of the villages of Luchyantipore and Dhan Kata, villages situated about thirty-five miles directly south of Calcutta, professed their belief in Christ Jesus, as the only Lord and Saviour; and it required, under the circumstances of the case, great courage and decision, as I do not find that they had any connection with the converts at Narsiderchoke or elsewhere. This event caused the greatest sensation among their relatives and neighbours; and one of them had soon to flee from his village to save his life. He found his way to Chitpore, where I then resided; and with his coming commenced my connection with this South Village work. Soon after this a man, by the name of Gaugoram Mondol, of the village of Khari, fifteen miles south-east from Luchyantipore, hearing of the new religion that had been embraced by the above-mentioned persons, came over to see them and inquire about it. This man, it would appear, had for some time been dissatisfied with his religious condition, and had, in consequence, made a pilgrimage to Gya and other reputed holy places in the north-west provinces, but with little advantage, for his dissatisfaction remained. He entered therefore upon this inquiry with much zeal; and the result was, that the gospel won his heart, and he returned to his village with the determination to declare himself a Christian. He did so, and within a short time he had wrought so effectually among his neighbours, that eight or ten families followed his example. Thus the fire was kindled, and quietly it spread to other villages; and so, by degrees, continued to increase, until at length two hundred families at least had abandoned caste and idolatry; and among them upwards of two hundred persons had

been baptized and united with the Christian church. In 1832 a movement also commenced in a village called Bonstollah, in the vicinity of Calcutta, three miles only distant east from the city; from this three or four persons only, residents of the place, were gathered into the church. The work here, however, was not permanent; the converts, from some cause or other, left their village, in consequence of which the brother in charge relinquished the place likewise.

PROGRESS.

These events naturally excited among the brethren in Calcutta the deepest interest, the liveliest joy and hope. Hitherto they had laboured in that city with the smallest degree of visible success. Up to this period they had been permitted to gather of native converts into the church only about ten or twelve, and over some of these they rejoiced with trembling. But the work in these village stations was quite a new order of things, and they gave it their best attention. To me therefore was assigned the charge of the Luchyantipore people; to Mr. Aratoon, Bonstollah; and to Mr. W. H. Pearce, the people at Khari; but as he found afterwards that from his duties at the printing-office it was impossible for him to visit them as often as was desirable, he resigned charge in 1833, when that station also came under my care. Mr. Pearce's interest in these new converts was very deep. Much did he do for them in assisting them in their necessities, and, when he had the opportunity, in instructing them; and it may be said with truth that he revelled with delight when he visited them in the cold season; and well do many of the people still remember his visits. The due instruction of these converts, their protection from their enemies, together with the duty of endeavouring to propagate the gospel where the people seemed so ready to receive it, involved the necessity for frequent visits to their districts. I will here therefore introduce some circumstances attending our earlier intercourse with them, which will illustrate some of the peculiarities of travelling in these parts, as well as the difficulties which missionaries have to contend with in their work of planting the gospel in this land.

MODE OF TRAVELLING.

My first visit to Luchyantipore was in August, 1829. It was in company with the late Mr. Aratoon. He, good man, undertook to provide the means of conveyance. He had been told that at that season there was plenty of water, and therefore he had provided a budgerow for our transit. A budgerow is a large kind of barge, which Europeans at that time used

to use in their voyages up and down the Ganges. On seeing it, I had my suspicions that this was not quite the kind of boat we needed for the occasion, but we set out. However, we had not proceeded far on our way before we found, to our dismay, that, abundant as the water might be in the rice-fields, it was not deep enough, nor the channel wide enough, for our stately budgerow, and therefore that we must relinquish our journey and return, or find some other more eligible means of conveyance. Fortunately we had not much difficulty in accomplishing the latter; for two of the country canoes coming along at the crisis, we succeeded in hiring them at a small cost, and having transferred our persons and traps into them, dismissed the budgerow and proceeded. These canoes are worth describing; they are made from the sal tree (*Shorea robusta*), hollowed out; their length is generally from thirty to forty feet, by two feet in width, and fifteen inches high. They are perfectly flat-bottomed, to slide the easier over the mud; and they are wider at the bottom than at the top, as their sides, which are straight, incline inwards as they ascend. In fact they resemble exactly long boxes without a lid. Those intended for the conveyance of passengers—and such ours were—are furnished with a moveable top, wretchedly constructed of reedy mats, that but ill defend one from the heat of the sun and rain. Native passengers manage in them pretty well, as they sit cross-legged on the bottom of the canoe; but to a European, not accustomed to such a posture, the accommodation is sufficiently inconvenient and uncomfortable. The change, therefore, from the budgerow to these canoes was not the most agreeable. However, we went on in good spirits, in the hope of meeting the new converts at their village. From the delay we had suffered, however, we did not reach Luchyantipore till late at night. Here we hoped to leave the canoes, and obtain lodgings at the houses of the people; but in this we were entirely disappointed, for we found them so miserably poor, and their huts so out of repair, that not one of them, glad as they were to see us, could take us in. There was not a floor in any of the houses sufficiently dry to allow us to spread our mat upon it for the night, but at the risk of rheumatism or fever. Such was my first introduction to Luchyantipore. Most discouraging, truly, in every point of view. However, it was all balanced by the consideration that here were four families, poor as they were, who had abandoned idolatry and now professed the faith that is in Christ Jesus. It was the grain of mustard-seed.

PUBLIC EXCITEMENT.

My first visit to Khari was three or four months after, in December of the same year. Mrs. Pearce accompanied me. Our route this time was a different one, namely, by the channels in the Sunderbunds. Khari, although only fifteen miles south-east from Luchyantipore, is most difficult of access at all times of the year. This will account for the comparative infrequency of our visits in subsequent years to this station. On the above occasion, we went thither in a small budgerow, canoes not being adapted to the dangerous rivers and jungles of this route. We had a Khari man for our guide; otherwise, it would have been impossible to find the way. As it was, I remember that we felt that we had set out on rather a perilous voyage. It took three days to reach the place, two of which were spent amidst interminable forests, where no human habitation was to be seen; the domains only of the fearful Bengal tiger and other wild beasts. Here the channels are innumerable, and some of them as wide and deep as the Hooghly at Calcutta, and their currents often very strong and dangerous. Like the land, these rivers abound with fearful animals; as the crocodile and shark, the former often to be seen of from twelve to fifteen feet in length, with bodies in dimensions resembling the trunk of a tree. Should any accident happen to the boat in these Sunderbunds, the position of its boatmen and passengers is very critical; for the shore, if you can reach it, can promise you no safety. Besides the above dangers, there is that of malaria, which is generated here in a fearful degree,—like to that in the serai skirting the base of the Himalayan range. We must, therefore, avoid passing through them during the rainy season. In this route is to be found the “perils of the (Indian) wilderness.” A kind Providence at length brought us safely to Khari. Our arrival produced a great sensation. It was market-day: and as Mrs. Pearce was the first European female that had visited these jungly districts, the curiosity of the people was so great, that on our taking a walk on shore near the market, all business for the time was suspended—the whole market rose at once and followed us in our perambulations, to get a sight, especially of Mrs. Pearce.

GRATEFUL REMEMBRANCE.

Such then, are the modes and some of the incidents of travel in superintending these south stations. They differ somewhat from the experience of our native land. Here are no railroads, no stage-coaches, no gigs or chaise-carts, no pleasant footpaths,—nay, no paths at all leading to any determinate place—no dry ground often, over

which one might travel on horse-back. For three months you may indeed, at a great expense, pick your way in a palkee over arable ground without a road. Moreover, here are no inns, no lodging-houses, no food such as Europeans are accustomed to, to be obtained; generally, not even water which might be considered wholesome. Hence, bed and bedding, food, cooking utensils, &c., &c., accompany one in his travels on every occasion when the villages are visited. All this might be avoided, perhaps, if we could turn natives; but no one has done that yet, nor is it likely to be done in future. Things are better now than at the first. We have improved upon the native canoe. Three cottages await the missionary at three of the stations; and at the others, chapels and school-rooms will be found to serve his accommodation. By one route or the other, I have visited these stations more than a hundred-and-fifty times during the thirty years that I have had charge of them, and I have to record it to the praise of God that his providence has ever sustained me and guarded me in all my journeys; and that in so remarkable a manner, that the review of his goodness ought indeed to fill me with admiration and thankfulness. Although the whole is so marshy and swampy a district, and Khari lies on the very border of the jungle, yet never but once have I taken a fever, and that only for a short time. He has not suffered the sun to smite me by day nor the moon by night; nor have the pestilence that walketh in darkness, and the destruction that wasteth at noon-day, been permitted to come nigh unto me.

FAITHFUL DISCIPLES.

But to return to the converts, their early experience was one of great opposition and persecution at all the stations, and withal of great providential afflictions, so that their adherence to the gospel was severely tested. Truly the entrance of Christianity into these villages was to the heathen inhabitants as the turning of the world upside down. That so many of their countrymen and neighbours should, without any worldly equivalent, voluntarily abandon caste and idolatry, and their ancestral faith, to embrace a foreign religion, and ally themselves to foreigners—the eaters of cows' flesh and all impure things—filled all classes with amazement, alarm, and indignation. All therefore immediately combined against them. Zemindars, Brahmins, police-officers, barbers, washermen, relatives, and neighbours, became at once their enemies. The barbers refused to shave; midwives would not render their services; neighbours would no longer take employment from

our people or employ them themselves, nor hire of them their cattle to plough their fields as the custom is; while the Zemindars, who had all power over their rights, did not fail to use it, in beating and imprisoning them, and in harassing them with false suits in the courts of law.

A CURIOUS AFFAIR.

Such was the state in which I found things on my first visit to Khari; and the converts were, as may be imagined, in the greatest alarm and distress. It is probable that previously they had not counted the cost of the step they had taken, at least not adequately; hence they were on the brink of despair. My visit, however, somewhat raised their hopes, but it brought me at once into collision with their enemies. It may awake a smile to learn that, at the time of my visit, the refusal of the barber of the village to render his accustomed service was the matter which pressed most heavily upon them, and which required first attention. The barber is everywhere in India, one of the most important personages of the place he may reside in. He alone is the lord of the razor, and to a great extent the arbiter of caste dignity. Whoever he refuses to shave is put under the ban. The converts were feeling the effect of his enmity in all its extent of injury. I was therefore earnestly pressed to compel him to do his duty; otherwise, said they, all will be lost here. Seeing their distress, after telling them with no avail to care nothing about it, but to become their own barbers, I yielded so far as to send for the man, and try what words would effect upon him. He came, heard all that I had to say in expostulation, &c., &c., but not an inch would he yield. "I will never serve these people again," said he. One whole day was spent in this parley. Nothing remained now, therefore, but to send the case up to the magistrate, which I did through the darogah of the district. No answer came, however, while I remained, and we had little hope of a successful one. But so it happened the magistrate took a favourable view of the case, and sent down immediately to the darogah stringent orders to proceed at once to Khari and put a stop to all this nonsense of the barber, and generally to give the converts protection. In those days magistrates had power, and they used it, too. So, to the great dismay of the heathen people of Khari, the terrible darogah, accompanied with a large body of constables, made his appearance one morning at the village, called for the barber and the head people of the surrounding villages; and having

learnt from the affrighted barber that he had acted only under the orders of those above him, he commanded those head men to stand out, and administered to each of them ten strokes of the cane, and warned them not to persecute the Christians any more, and especially to take care not to give him the trouble of coming so far again upon such business. The barber he dismissed, only with orders to shave the Christians in future without demur; and the poor man was only too glad to get off so easily, and never gave any trouble afterwards. This result of the matter, it will be imagined, settled the barber question all over the country, and to a great extent for a time the persecution from the common people, which was rising on every hand against the converts. It was evident now to all that they had friends to protect them, and in the person of the magistrate and darogah, such as it was not safe to trifle with. I cannot but confess that I, as well as the people, rejoiced at this sudden and effectual termination of the struggle; but the mode by which it was effected was as unexpected as the result.

A FOE OF A HIGHER CLASS.

Our chief struggle henceforward, but particularly at Luchyantipore, was with the Zemindars. This continued for at least ten years, with most harassing pertinacity. It cost us great anxiety, trouble, and some expense. Often has the property of our people been attacked; frequently were they dragged off to the gomusta's (or steward's) cutcherry, and there beaten and imprisoned. More frequently were they arrested for debt on false charges, and lodged in the zillah-jail—a thing which up to the present year a Zemindar could do everywhere with impunity. On one occasion, indeed, they had nearly succeeded, by a false charge, of being accessories to a murder, in getting three of our people transported; but their wicked efforts were thwarted, and our people pronounced innocent by the judges of the highest court. In such cases, our people have been saved only by the personal application of the missionary to the magistrate or judge, when a fair trial has been obtained for them; otherwise they could never have stood against the power of their enemies. At length, after repeated failures, the Zemindars found that they could prevail nothing against them, and therefore have had the wisdom to desist from these persecutions; and this trouble may be considered at an end so far as these stations are concerned. But the above represents the normal state of things wherever new ground is broken up. In some years past our brethren at Barisaul have been involved in these struggles, but they will

conquer at last. But these were not the only afflictions which befell these poor converts at the early stage of their history. It seems as though they must be tried to the utmost before we might consider them established in the faith. For the first three or four years after our acquaintance with them, the seasons were most unpropitious to their crops; and year after year they lost them either by floods or by drought. In this way they were reduced to extreme poverty. The last of these years, 1833, was such that, but for the help which Christian people in Calcutta afforded the converts, they must all have fled these parts, or perished if they remained.

A GREAT DISASTER.

In consequence of a terrific hurricane from the south-east in the Bay of Bengal, the water at spring-tides rose so high that it rolled in one mighty wave over the whole country between Calcutta and the sea, sweeping everything before it; and besides the immediate damage done in the destruction of their houses and crops, &c., it rendered the country unproductive for two years after. All this seemed a most mysterious providence; but it had this result—it brought most conspicuously into view, both of Christian and heathen, the sympathy and love which European Christians felt towards these afflicted native brethren; a matter at that crisis of great value to the character of the new religion; for when the heathen saw what supplies were sent down, well might they exclaim, "See how these Christians love."

Notwithstanding all, the cause of the Redeemer maintained its ground and prospered. Through the means of grace brought into operation by the missionary, and the native brethren assisting him, the people grew in knowledge and in character, while accessions from the heathen were continually made. The importance of these stations there grew much in the estimation of the missionary, so that at length he felt it to be his duty to leave Calcutta and take up a permanent residence among the people. The brethren in Calcutta gave their sanction to this step, and voted the necessary money for the purchase of land and the erection of a house; but at this crisis Providence interposed, and instead of my going to reside at Luchyantipore, sudden and severe illness overtook me, which compelled me, after all remedies here had proved unavailing, to seek recovery by a return to my native land.

(To be continued.)

NORTHERN INDIA.

AGRA.

It is often a matter of surprise to the thoughtful Christian, that men who profess themselves simply philanthropists, and ignore the moral aspect of the world from the gospel point of view, awake only to the physical and intellectual wants of their fellow-creatures, should not be roused to action by the folly of heathenism. The waste of human thought, feeling, and action—the pitiable absurdity to which our nature is reduced, must, one would think, move their compassion and call forth their benevolent enterprise. How strange it is that no mission has gone forth to heathendom from the homes of philanthropy! that it has been left to the so-called “narrow-minded” Christian, while aiming at the salvation of his soul, to lift the idolater out of his mental degradation. One exemplification of the intellectual level of the heathen, even when engaged in the highest exercise of the human spirit, may be seen in a letter from the Rev. J. Gregson, dated December 3rd:—

“Our recent visits to the Goverdhan and Buteswar melas were interesting and encouraging. We preached to, and conversed with, large numbers, and sold, at nominal prices, nearly 1,000 tracts and Scriptures, realising at the former place 5 or 6, and at the latter [upwards of 15 rupees. One inquirer has already found his way into the Church Mission, Agra, whose attention was first directed to Christianity by a book he got from us at Buteswar. These and similar melas are so often visited and written about by missionaries, that it is difficult and unnecessary to say much about them. The strange scenes presented to our view are very difficult to lithograph for distant eyes. There was, however, one scene at Buteswar to me so new and striking, that I will attempt to describe it.

Buteswar is situated on the bank of the Jumna, about forty miles from Agra, in a south-easterly direction. There is there a considerable number of small temples devoted to Mahadeo, which are visited by immense crowds of worshippers on the occasion of the annual mela. This year the great day of the mela fell on Thursday, Nov. 10th, at the full moon; but from an early hour on the preceding Wednesday the temples were crowded with worshippers. The chief point of attraction, and where nearly all the offerings were presented, was a small temple, about twelve or sixteen feet square, having in the centre the usual symbol of Mahadeo, which is like a little pillar, and about two feet high, and perhaps two feet in circumference. The worshippers entered by a door on the west and left by a door on the east, these being the only apertures in the building. On entering they make the complete circuit of the idol, and deposit on the summit their offerings, consisting of fruit, flowers, leaves, and pice (a small copper coin, worth $1\frac{1}{2}$ farthings), with a very sparse sprinkling of small silver coins, accompanied by very

plentiful libations of water. The number of worshippers was immense, and the Brahmins, or priests, in charge of the temple urged on the crowd to hasten with all speed through their formal offering. After squeezing his way on through a large crowd, the poor offerer finds himself in the presence of his idol; but he has barely time to bend his head and raise his hands in token of adoration, before he is jostled and pushed, and has scarcely time to deposit his offering, ere, without a moment's delay, he is again hurried out. At a moderate computation, one person must have been squeezed out of the temple every second, which would give 3,600 an hour; and as this was kept up from an early hour in the morning till three or four in the afternoon, and then again after sunset, when the temple was illuminated until daylight, the crowds of worshippers must have been immense, and probably on Wednesday alone not less than 50,000 people passed through this small temple. But on Thursday the crowd was still denser, and on other days for about a fortnight the temple was visited by large numbers.

A SOLEMN FACT.

To suppose a quarter of a million of adults presented their offerings in this small temple during the continuance of the mela would be a moderate computation. Now all these worshippers presented their offerings, not one came empty-handed; and as all these offerings were thrown on the top of the little idol, and then deluged with libations of water, the internal state of the temple may be imagined. I have already stated that the only mode of entrance or exit was by two doors, one east the other west. At each of these doors was a little barrier three or four inches high, which prevented the egress of any fluid or other substance that might be deposited on the floor beneath. Imagine, then, the scene presented. In the course of a short time the idol was completely buried

and soaked beneath a huge collection of fruit, and flowers, and leaves, and pice. As wave after wave of worshippers passed by, the deposits increased, they stretched further and further. The bail fruit, very hard, and like a large pear, were rolling all over the floor in hundreds. Fruit, and flowers, and leaves, and money, were being kicked about in every direction. The water had already risen ankle deep, and here and there, rising above the desolations of the flood, might be seen large cocoa-nuts, appearing, 'to compare small things with great,' something like stranded whales on a shoal of porpoises. Amidst this troubled sea the excited crowd were pushing, and splashing, and rolling, and slipping, and shouting, and scolding, and trembling, until a scene of tumult and disorder was presented the most

ludicrous, yet pitiable, calculated to produce in the mind of both actor and spectator feelings the most removed from that reverence and awe which ought to be an ingredient in the worship of all, whether barbarous or civilised, Christian or heathen. Later on in the day, and especially on Thursday, the scene became more exciting and tumultuous still. The offerings surmounted every barrier. Water came pouring out of the temple in a little torrent, and deluged the ground for a considerable distance. Fruit, and flowers, and even money, came rolling out of the door; and up to the time of our leaving, for a considerable distance all round the temple, were to be seen pools of water, and flowers, and fruit, in copious abundance."

WESTERN INDIA.

BOMBAY.

The papers sent by Mr. Cassidy respecting Suddoba are very interesting. We regret that want of space prevents their insertion. His own letter, that of the church at Ahmednugger, accompanying his dismissal, and the testimonials of the Revs. George Bowen, of Bombay, and Horace Camchunder, pastor of the above church, are such as no committee would hesitate about. They have, therefore, accepted this offer of mission service, and thus have added another qualified *native* brother to the staff of missionaries labouring in India.

"There seems to be a moving on the tops of the trees here, as if the Spirit of the Lord were going forth. A meeting for prayer, held in the Baptist chapel here on Wednesday evenings, has been attended by about forty Europeans, whose prayers have been very earnest that the 'Revival' may reach us. Some have sought these prayers for themselves and their families, and with good results. Fruits have yet to appear.

"A convert from heathenism was baptized by me Sabbath before last. He has since returned to his own village. Our prayers are for him, that he may be steadfast, immovable, and abound in the work of the Lord.

"Enclosed are several papers regarding Suddoba. From the translation of his letter to me you will see his desire to join the mission, and be ordained in connection with it. Should you be inclined to support him, his expenses are fairly stated. One or two

Sabbath schools could unite in supporting him.

"I did not think it right that he should be subjected to the extreme poverty of the villages among whom he labours, and have shared with him the blessing of the Lord to me. But, now, should you take him under your wing, I think you will not have any cause to repent the step. Should you decline the support necessary, I think funds could be raised here; but you know that I am alone here, and have, therefore, a claim, from my distress, on your consideration and judgment, whether Suddoba should be attached to the mission, or be supported in preaching, irrespective of the arrangements comprised in the word mission.

"Of the necessity of the mission being so increased, I fear to say much. But I often feel the evils consequent on unavoidable exertion in this great work, and long for some one 'to help us.'"

CHINA.

If the folly of heathenism was shown in the letter from Agra, its wickedness is exhibited in the following communication from the Rev. J. C. Hall, Shanghai, October 20th:—

"One Sabbath evening at Ningpo I was startled by a great outcry. The servant and myself ran to our gate, and I found the

noise proceeded from a *bag* which a woman (apparently much excited) was dragging to a canal at the back of our house. The

neighbours were looking on. On seeing me, they remarked, 'Mr. Hall is going to perform a work of merit,' in the colloquial, 'O-seen-sang-lae-tso-hao-z.' I made the woman put down the bag, and, untying it, liberated a boy about eight years of age, who escaped as fast as he could run. I spoke to the woman, who was *his mother*, and found that he had been gambling, and that she had intended to drown him. I spoke to her of the evil of such an action, and asked her what the mandarins would say if they knew of it? At this I observed my teacher (who had come up) smile. I afterward asked him concerning the case as to what he thought the woman's real intentions were? He replied, 'She possibly merely meant to frighten the child;' he thought, however, she really would have destroyed him had I not interfered. He further informed me that *no mandarin dare interfere between parent and child*. Parents have absolute power over their children. He went on to cite one or two cases in which *grown-up sons* were put to death by their parents. 'What, then,' asked I, 'is the meaning of the pictures which the mandarins cause to be placed about, in which the miseries and sufferings in store in the next world for those women who destroy their female children are depicted?' He replied, 'The mandarins may *exhort* the people not to do such things; they have no power to inflict punishment on any who may do so.' This I believe is the true state of the case. Destruction of female infants is common; with regard to boys and grown-up children, parents have

the power of life and death, though such cases as those to which I have alluded are not so common.

THE FUTURE OF CHINA.

"The Tien-tsin treaty opened up several more ports in which to dwell, and gave permission to travel everywhere. Another war will, in all human probability, have to be waged; another treaty will have to be made; and if the God of battles gives our countrymen the victory, what will the next treaty be? We may be hindered in our work for awhile. The issue will call for all the energy and piety not only of our own branch, but of the whole Christian Church. We may confidently expect that by the next treaty CHINA, not a few ports, but CHINA, with its eighteen provinces of sinful myriads, will be open to missionary enterprise. If China is opened, Japan will not continue to refuse Christian books. Truly this is an awful time. Will the heathen *soon* be given to Jesus? Or will he delay his coming? With such promises as are to be found in God's word, with the words of Jesus, when he said, 'After this manner pray ye,' 'Thy kingdom come,' we must believe that for this God will be inquired of to do it. Are we equal in our piety to the demands of the times upon us? Are we ready for this blessing? Surely now, if ever, Jesus demands that his disciples shall be more Christian than anything else, more Christian than merchant, more Christian than man of business."

WEST INDIES.

BAHAMAS.

NASSAU.

Two short letters have been received from Rev. J. Davey, of an encouraging nature. One old servant of the Lord and his church has died in the faith, and entered on her rest; and others are coming forward to take the places of those who have fallen asleep.

"The Lord still grants a blessing to my labours. I expect to baptize about twenty persons on the first Sunday in August. While we have to mourn over the dullness of some, we can rejoice in the zeal and activity of others. Though all are working people, yet some are very attentive in visiting the sick, and in this I set them an example. Indeed, some tell me that I expose myself to the sun too much. We have had seven deaths in our church within as many weeks. One of the deceased was an aged person by the name of Phebe Mackay. This person, who belonged to the old Baptists, united herself to the Mission Churches soon after Mr. Burton's arrival, and was employed by him, as she

has been by others since, in selling and gratuitously distributing the publications of the Religious Tract Society. The number of tracts she has distributed, and the good that may have come from their perusal, I have no means of ascertaining.

"You will be pleased to hear that the churches are in a tolerably healthy condition. On the first Sunday in August I baptized fifteen persons, and I find from my out island correspondence that there have been baptisms at Exuma, and Grand Bahamas.

"I am now looking for a convenient vessel to visit Andros Island; and if such should not present itself, I must take what I can get."

INAGUA.

The Rev. W. Littlewood, in a letter dated November 14, gives an interesting description of a baptismal service held a short time previously. His account of the hurricane which blew the succeeding night is a mournful sequel to the Sabbath narrative:—

“Since writing you, we have had a small addition to our church, both by baptism and examination; and at the ordinance, I hope that a good impression was made on the minds of many present. The treacherous sea looked lovely and inviting as we stood on the rocks, sang our songs of praise, invoked Heaven’s blessing on the candidates, and, in imitation of our Lord, immersed each in the cold flood.

“The sight was exciting. A young mechanic, a husband and a father, who had on a former occasion passed his examination, but, doubts and fears prevailing, he hesitated, and finally deferred his baptism; but finding no rest to his conscience, he again took up his cross, and sung, ‘Hinder me not, ye much-loved saints, for I must go with you.’ And there, too, stood his partner (a spectator), the mother of four little ones, though young herself. She had attended class, and looked forward to the ordinance of baptism as a duty and privilege to be sought. The change in her husband, she says, is great, and I hope ere long, like him, she will say, ‘See, here is water, what doth hinder me to be baptized?’

“Another candidate, a married man, also one of Ham’s stolen sons, but now made spiritually free by the power of the cross, in humble gratitude and adoring love, joined in the hymn, ‘Through floods and flames if Jesus lead, I’ll follow where he goes.’ A young mother, without marriage, I am sorry to say, was also of the happy number; her repentance I hope is deep and sincere. She has had much forgiven, and therefore should love much. The two youngest were sons, one by an erring woman, and the other of pious parents; both had been brought up in our Sabbath school, and of which one of them is now a teacher.

“It was a thrilling, interesting season. The time, Sabbath morn; the place, the flowing sea; the candidates, young sinners and hopeful; the spectators, companions in frolic and sin; old backsliders, young, timid disciples, the doubtful, the bold, the earnest, and the pious were there. Tears of joy, sparkling eyes, brightened countenances, told of feelings that prevailed within. At a distance lay three or four vessels riding at their moorings. Another is speeding her way to the place of destruction. What trials attend the mariners’ trackless path in these hurricane, tempest-tossed

seas. Many a thoughtless one is unexpectedly summoned to his long home amid the whirling storm. And why may it not be so with some on board those very vessels, although they seem ‘secure from harm.’

THE HURRICANE.

“The service over, all hastened to their homes. It was time they should, for a storm was gathering—a hurricane coming on. Before I reached the mission-house it began to rain very hard, so it continued all day; the usual chapel services were suspended. At nine in the evening we retired, not to rest, for a gale had commenced, rain fell heavily, and, by the violence of the wind, was forced through the sides and roof of the house, rendering it wet and uncomfortable in many parts; several of the poor sought shelter with us, their own huts being in danger of falling. In the meantime, the vessels at anchor had either to put to sea or were driven from their moorings, and great fears were entertained of their safety. Above twenty boats were destroyed. A large American vessel, with many passengers, and laden with a rich cargo, was stranded on the rocks; the captain and others were badly mutilated by terrible falls received when the vessel struck. In the morning, various reports were in circulation respecting the small vessels before referred to. Although a part of the crew from one of them was seen coming down the street, a crowd gathered around them; they were as dead men come to life again. Captain Johnson we had often voyaged with, and I thanked God when I saw his vessel make the harbour in the evening, believing, as I then did, that they had escaped a terrible night of suffering—but was it the captain? Many said, ‘No, poor fellow, he with many others is drowned.’ So said a part of his men who preceded him to town, but knew nothing further of him than having seen him struggling with the wild waves, after his vessel went down, just as they struck out for land; but the captain was safe, for he, too, had reached land safely, and was soon seen on the street; and what a meeting between master and men. Six in all, by a special providence of God, had been rescued from a watery grave, but five precious souls had gone to their long home, leaving many mourners to lament their sad end.”

HOME PROCEEDINGS.

WE have only to report meetings held at Lion Street, Walworth, and Kingston, attended by the Secretary and Dr. Leechman; and Hitchin, attended by the Revs. W. Robinson and J. Cornford.

With great pleasure we announce that the Annual Sermons on behalf of the Society will be preached by the Rev. John Stoughton, of Kensington, and the Rev. F. Bosworth, of Bristol; and that the chair will be taken at the Annual Meeting by G. T. Kemp, Esq., of Rochdale.

In consequence of the bad state of Mr. Smith's health, the Committee have directed him to leave Delhi at the beginning of the hot season, and take a journey into the Himalayas. Though this journey is mainly with the view of renewing his constitution, and affording a season of relaxation after his recent most arduous labours, he has received instructions to institute such inquiries as may conduce to the extension of the gospel in the more northerly regions of Asia, and thence into China.

NOMINATIONS FOR THE COMMITTEE.

The attention of the members of the Society is respectfully invited to this notice in regard to the *nomination* of gentlemen eligible to serve on the Committee. It is particularly desired that no one may be nominated who is not known to be willing to serve in case of election. A member may nominate any number of gentlemen. The ballot list is made up of the names sent in. The nomination lists must be in the hands of the Secretary on or before the 31st of March. No list can be received after that day.

ANNOTTO BAY.

Mr. Jones again writes in earnest words for more help. It appears that in answer to the previous appeal, and by the aid of the Revs. W. Lloyd, of Eye, and John Clark, of Brown's Town, only recently returned to Jamaica, £115 were raised in England. The Society of Friends have voted £20 towards the erection of the school-rooms, and about £230 have been raised on the spot. The chapel and schools destroyed cost, fourteen years ago, between three and four thousand pounds to build them. Only the bare walls are left standing. Not less than £1,800 will be required to enable the people to resume worship in them, and re-open the schools. Very gladly will we take charge of any sums which may be sent to help Mr. Jones and his friends. They deserve all the sympathy and aid which can be afforded. Friends on the spot have urged him to visit England to raise the needed amount. He is most reluctant to leave his church, and will not, unless compelled by sheer necessity. We trust he may be spared the cost and toil of such a journey.

TO TREASURERS AND SECRETARIES OF AUXILIARIES.

It is important that all monies should be in the hands of the Treasurer on or before the 31st of March. Officers of Auxiliary Societies are, therefore, informed that all contributions intended to appear in the Report should be sent up, at the latest, by the 31st inst. This should be particularly remembered.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following Friends:—
 Miss Peake, for a parcel of Books.
 Miss Hopper, for a parcel of Magazines.
 Mr. Hepburn, for a parcel of Magazines.
 A Friend (unknown) for a parcel of Magazines.

The Rev. J. Jenkins, of Morlaix, returns thanks to a Christian Lady at Bath, for a donation from her friend, Miss A., received in November last, towards Colportage and Scripture Reading.

FOREIGN LETTERS RECEIVED.

AFRICA—ABO, Pinnock, F., Nov. 25.
 BIMBIA, Fuller, J. J., Dec. 26.
 CAMEROONS, Fuller, J. J., Dec. 1; Fuller, and others, Dec. 1; Innes, A., Dec. 1; Johnson, T. H., Nov. 30; Sakor, A., Nov. 28, Dec. 1, 30, 31, and one letter no date. [Dec. 3.]
 PORT ELIZABETH, Hutchinson, F. T., VICTORIA, Diboll, J., Nov. 22, Dec. 19.
 AMERICA—NEW YORK, Brown, N., Jan. 24.
 ASIA—AGRA, Gregson, J., Nov. 18, Dec. 3, Jan. 3; Harris, J., Nov. 18.
 ALIPORE, Pearce, G., Nov. 7, 8.
 BENARES, Parsons, J., Aug. 9.
 CALCUTTA, Craig, T. R., Dec. 14; Lewis, C. B., Nov. 22, Dec. 14, 17, 23, and Jan. 10; Wenger, J., Nov. 17, 22; Martin, T., Dec. 24; Page, J. C., Nov. 30. [Dec. 30.]
 COLOMBO, Allen, J., Nov. 25; Carter, C., DELHI, Broadway, D. P., Dec. 3.
 DINAGEPORE, McKenna, A., Nov. 1.
 GYA, Greiffe, E., Dec. 19.
 HOWDAH, Kerry, G., Dec. 29.
 JESSORE, Anderson, J. H., Nov. 5. [13.]
 MADRAS, Claxton, W. A., Nov. 12, Dec. MOHRADABAD, Parsons, J., Nov. 1.
 MONGHIE, Parsons, J., Dec. 16.
 MUTTRA, Evans, T., Nov. 19, Dec. 4, 30, 31; Williams, J., Dec. 17.

POONA, Cassidy, H. P., Nov. 25.
 SERAMPORRE, Penney, L., Nov. 24; Trafford, J., Dec. 24.
 SEWBY, Williamson, J., Dec. 19.
 SHANGHAI, Hall, C. J., Oct. 20, Nov. 4.
 BAHAMAS—GRAND CAY, Rycroft, W. K., Dec. 13, and Jan. 2.
 INAGUA, Littlewood, W., Nov. 14.
 NASSAU, Davey, J., Jan. 20.
 FRANCE—MORLAIX, Jenkins, J., Dec. 19.
 HAITI—JACMEL, Webley, W. H., Jan. 12 and 25. [Dec. 10.]
 JAMAICA—BROWN'S TOWN, Clark, J., BARRIFFE HALL, Underhill, E. B., Jan. 6; Brown, J. T., Jan. 6.
 BUFF BAY, Parker, J. J., Dec. 9.
 CALABAR, East, D. J., Dec. 8, Jan. 9; Underhill, E. B., Dec. 24.
 FALMOUTH, Underhill, E. B., Jan. 23.
 KINGSTON, Oughton, S., Dec. 10, 28.
 MONTEGO BAY, Dendy, W., Jan. 7.
 MOUNT HERMON, Underhill, E. B., Dec. 7.
 SPANISH TOWN, Phillippo, J. M., Jan. 8.
 ST. ANN'S BAY, Millard, B., Jan. 9.
 TRINIDAD—PORT OF SPAIN, Law, J., Dec. 10.
 SAVANNA GRANDE, Gamble W. H., Dec. 5.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from January 21 to February 20, 1860.

W. & O. denotes that the Contribution is for Widows and Orphans; N. P. for Native Preachers; and I. S. F. for India Special Fund.

LIFE SUBSCRIPTION.		LONDON AND MIDDLESEX AUXILIARIES.		BEDFORDSHIRE.	
£	s. d.	£	s. d.	£	s. d.
Jenkins, F., Esq., Maidstone.....	20 0 0	Page, Mrs., Croydon	7 0 0	Hackney, Mare Street—Collection, for W. & O. 10 3 6	
ANNUAL SUBSCRIPTIONS.		Wilson, Mr. Jno., Shrewsbury, by Rev. C. H. Spurgeon.....	2 0 0	Contribution, for do... 0 10 0	
Allen, J. H., Esq.	2 2 0	Wood, Mr., Chelsea ...	40 0 0	Harington—Collection, for W. & O. 1 0 0	
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C. R.	1 1 0	Walworth, Lion Street—S. Sch. by Y.M.M.A., for China..... 11 10 0			
Chandler, Jno., Esq.	2 10 0	Westbourne Grove—Juvenile Association, for China..... 5 0 0			
Cowley, Mr. A.	0 10 0	Do, for Africa..... 20 0 0			
Henwood, Mr. A.	0 10 6	Do, for Delhi..... 5 0 0			
Martin, Marcus, Esq., for China.....	2 0 0	BLOOMSBURY CHAPEL—Sunday Schools, for Mrs. Martin's Schools, Parisian!			
Noel, Hon. and Rev. B. W., M.A., for do.....	1 0 0	5 0 0			
Winter, T. B., Esq.....	2 0 0	Bow—Collection, for W. & O. 2 10 0			
DONATIONS.		Camberwell New Road—Collection (part)			
A Friend, proceeds of sale of House, for India.....	62 3 4	3 6 0			
A Sincere Friend to the Cause, for China	50 0 0	Camden Road—Church School			
Bible Translation Society, for Translations.....	250 0 0	1 19 10			
Broad & Co., Messrs.	4 10 0	Collection, for W. & O. 4 12 6			
Jarvis, Miss, Steeple Bumpstead, by Mr. Towell, for China	5 0 0	Commercial Street—Collection, for W. & O. 4 10 0			
Keen, Mr. Henry, by Y.M.M.A., for do.....	5 0 0	Dalston, Queen's Road—Sunday School boys, by Y.M.M.A., for China			
Morley, Messrs. J. & R., Young Men at	4 01 6	1 4 7			
		Devonshire Square—Collection, for W. & O. 3 0 0			
		Drayton, West—Contribs., for N.P. ... 1 10 9			
		Edmonton, Lower—Collection, for W. & O. 1 3 2			
		Luton—Anon., by Rev. P. H. Cornford, for China 5 0 0			
		Wellington Street—Sunday School, for N.P. 2 7 6			
		Ridgmont—Collection, for W. & O. 1 2 0			
		Contribs., for N.P. 2 5 6			
		Sandy—Collection, for W. & O. 0 8 6			
		Sharnbrook—Contributions..... 1 8 9			
		Do., for N.P. 0 16 0			
		Thurleigh—Contributions, for N.P. 1 0 0			

	£	s.	d.		£	s.	d.		£	s.	d.
BERKSHIRE.				Truro—				Beaulieu—			
Sunningdale—				Collection, for <i>W. & O.</i>	1	2	6	Contribution, for <i>China</i>	1	1	0
Collection	1	13	3	Contribution	2	0	0	Do., for <i>W. & O.</i>	0	8	10
Do., for <i>W. & O.</i>	0	9	6	DEVONSHIRE.			Do., Juvenile	0	17	1	
Contributions	2	8	8	Bampton	3	0	0	Do., Sunday School	0	6	8
Do., for <i>N.P.</i>	1	8	7	Bideford—				Lymington—			
Windsor—				Collection, for <i>W. & O.</i>	1	1	0	Collection, for <i>W. & O.</i>	1	1	6
Collections	5	5	5	Contributions, for <i>N.P.</i>	2	14	4	Contributions	3	14	10
Do., for <i>W. & O.</i>	1	15	0	Brannich—				Do., for <i>Africa</i>	1	0	0
Contributions	21	0	5	Collection, for <i>W. & O.</i>	0	7	6	Do., for <i>N.P.</i>	1	8	10
Do., Bible Classes	0	10	6	Devonport, Morice Square—				Portsmouth, Portsea, and Gosport Auxiliary—			
Do., Sunday Schools	7	6	7	Contributions, on acct.	4	19	11	Collection, Public Meeting, St. Paul's Chapel	6	0	2
	35	17	11	Kingskerswell—				Contributions	14	6	0
Less expenses ...	0	7	5	Collection, for <i>W. & O.</i>	0	5	0	Ebenezer—			
	35	10	6	Contributions, Sunday School, for <i>N.P.</i> ...	0	11	6	Collection	3	8	0
BUCKINGHAMSHIRE.				Modbury—				Sunday School	4	10	0
Amersham—				Contributions	0	19	6	Forton—			
Contributions, by Mr. West's Servants ...	0	15	0	Do., for <i>China</i>	0	7	6	Collection	2	13	6
Do., by Master E. Morton, for <i>N.P.</i> ...	0	16	0	Do., for <i>N.P.</i>	1	0	0	Kent Street—			
Missenden, Great—				Do., Ringmore, for do.	0	15	0	Collection	11	7	0
Collection, for <i>China</i> ..	2	17	9	DORSETSHIRE.			Contributions	3	17	8	
Do., for <i>W. & O.</i> ...	1	7	0	Lynne Regis—				Do., for <i>I. S. F.</i> ..	2	3	7
Swanbourne—				Collection, for <i>W. & O.</i>	0	10	0	Do., Sunday Schl.	4	9	0
Contribs., for <i>N.P.</i>	0	2	4	ESSEX.			Do., do., for <i>Schls.</i>	1	16		
Wycombe, High, Union Chapel—				Barking—				Landport—			
Collection, for <i>W. & O.</i>	1	9	3	Sunday School, for <i>N.P.</i>	1	6	6	Collections	4	18	0
CAMBRIDGESHIRE.				Burnham—				Contribs., for <i>N.P.</i>	1	17	6
Haddenham—				Collection, for <i>W. & O.</i>	0	16	0	Do., Sunday Schls.	3	16	4
Contribs., for <i>N.P.</i>	1	9	5	Harlow—				St. Paul's—			
Landbeach—				Contribs., for <i>N.P.</i> ...	2	4	2	Collection	8	0	0
Sunday Schl., for <i>N.P.</i>	0	12	6	Langham—				Contribution	1	1	0
North-East Cambridge-shire Auxiliary—				Collection, for <i>W. & O.</i>	1	12	6	Do., Sunday Schls.	5	3	6
Barton Mills—				Contribs., for <i>N.P.</i> ...	3	7	6				
Collection	4	7	2	Loughton—				Acknowledged before and expenses	63	7	6
Contributions	2	4	4	Contributions, by Miss Gould	4	1	10		15	19	9
Do., for <i>China</i>	2	14	0	Thorpe-le-Soken—				Ryde, I. W.—			
Brandon—				Contribs., for <i>N.P.</i> ...	1	8	3	Collection	2	5	4
Collection	1	7	0	GLoucestershire.			HEREFORDSHIRE.				
Burwell—				Bourton-on-the-Water—				Fownhope—			
Collection	3	9	9	Collection, for <i>W. & O.</i>	4	0	0	Contribs., for <i>N.P.</i> ...	1	2	4
Isleham—				Cheltenham—				Kington—			
Collection	4	1	6	Family Sabbath Offerings, by Mrs. Beetham	3	16	9	Collections	4	0	2
Contributions	2	0	0	Fairford—				Do., for <i>W. & O.</i> ...	1	0	0
Soham—				Collection	3	0	0	Do., Lyonshall	0	18	1
Collection	3	5	5	Do., for <i>W. & O.</i> ...	0	12	0	Contribs., for <i>N.P.</i> ...	2	9	9
Contributions	1	9	4	Contributions	2	0	0	HERTFORDSHIRE.			
	24	18	6	Kingstanley—				Bushey Heath—			
Less expenses ...	3	15	11	Contribs., for <i>N.P.</i> ...	2	7	6	Contribs., for <i>N.P.</i> ...	0	7	9
	21	2	7	Lechlade—				Hatfield—			
Shelford, Great—				Contribs., for <i>N.P.</i> ...	1	0	0	Collection	0	16	0
Collection, for <i>W. & O.</i>	0	14	0	Nupend, Eastington—				Do., for <i>W. & O.</i> ...	0	10	0
Waterbeach—				Sunday School, for <i>N.P.</i>	1	16	3	Contributions	0	7	3
Collection	2	13	0	Uley—				Do., Sunday School	0	8	3
Do., for <i>W. & O.</i> ...	0	15	2	Collection, for <i>W. & O.</i>	0	5	0	Do., for <i>N.P.</i>	0	7	5
Contributions	2	1	0	Contribs., for <i>N.P.</i> ...	0	17	1		2	8	11
CHESHIRE.				Wotton-under-Edge—				Less expenses ...	0	0	7
Birkenhead—				Sunday School, for <i>N.P.</i>	0	12	6		2	8	4
Collection	13	2	6	HAMPSHIRE.			Hemel Hempstead—				
CORNWALL.				Andover—				Sunday School, for <i>N.P.</i>	1	4	1
Calstock—				Collections	4	17	3	St. Albans—			
Sunday School, for <i>N.P.</i>	0	12	0	Contributions	25	14	6	Contribs., for <i>N.P.</i> ...	3	0	3
Falmouth—				Do., for <i>N.P.</i>	4	0	0	HUNTINGDONSHIRE.			
Collection, for <i>W. & O.</i>	2	0	0	Do., Juvenile	6	18	5	Offord Darcy—			
Contributions	3	0	0	Proceeds of Lectures	1	11	11	Sunday School, for <i>N.P.</i>	0	14	0
Redruth—					43	0	1				
Collection, for <i>W. & O.</i>	1	0	0	Less expenses ...	2	0	9				
					40	19	4				

	£	s.	d.		£	s.	d.		£	s.	d.
KENT.				Sabden—				OXFORDSHIRE.			
Cantorbury—				Collection, for <i>W. & O.</i>	2	0	0	Banbury—			
Collection, for <i>W. & O.</i>	2	0	0	Contribs., for <i>N.P.</i>	1	13	3	Collection, for <i>W. & O.</i>	1	0	9
Lee—				Salford, Great George Street—				Contributions	1	9	3
Sunday School, by				Collection, for <i>W. & O.</i>	1	10	0	Burford—			
Y. M. M. A., for				Waterbarn—				Sunday School, for			
China	1	13	1	Collection, for <i>W. & O.</i>	1	0	0	<i>N.P.</i>	0	7	6
Malling, Town—				Contribs., for <i>N.P.</i>	0	5	0	Milton—			
Contributions	7	10	0	LINCOLNSHIRE.				Collection, for <i>W. & O.</i>	0	11	2
Margate—				Burgh—				Contribs., for <i>N.P.</i>	1	2	2
Collection, for <i>W. & O.</i>	2	10	0	Sunday School, for				RUTLANDSHIRE.			
Contribs., for <i>N.P.</i>	2	18	0	<i>N.P.</i>	1	1	6	Oakham—			
Staplehurst—				Liucolin—				Collection, for <i>W. & O.</i>	1	0	0
Contribs., by W. Jull,				▲ Friend, by J. G. Doughty,				Contribs., for <i>N.P.</i>	0	16	6
Esq.	5	10	6	Esq.	5	0	0	SHROPSHIRE.			
Sutton-at-Hone—				NORFOLK.				Bridgnorth—			
Contribution	0	10	6	Diss—				Collection, for <i>W. & O.</i>	1	10	0
Do., Sunday School	0	13	6	Collection, for <i>W. & O.</i>	1	0	0	Wem—			
Tunbridge Wells—				Contribs., for <i>N.P.</i>	0	14	6	Contribs., for <i>N.P.</i>	0	4	10
Collection, for <i>W. & O.</i>	1	1	0	Foulsham—				SOMERSETSHIRE.			
Sunday School, for				Contribs., for <i>N.P.</i>	0	7	0	Beckington—			
<i>N.P.</i>	1	1	9	Norfolk, on account, by				Collection, for <i>W. & O.</i>	0	10	0
Woolrich, Queen Street,				Mr. J. D. Smith	100	0	0	Do., for China	1	12	0
by Y. M. M. A.	1	13	6	Norwich, St. Mary's—				Contributions, for do.	0	9	6
LANCASHIRE.				Upwell—				Do., Sunday School,			
Bootle—				Collection, for <i>W. & O.</i>	0	9	0	for <i>N.P.</i>	2	9	6
Contributions	2	10	0	Worstead—				Bridgewater—			
Do., Juvenile, for				Contribs., for <i>N.P.</i>	2	7	7	Collection, for <i>W. & O.</i>	3	6	3
<i>Africa</i>	3	0	0	NORTHAMPTONSHIRE.				Contribs., for <i>N.P.</i>	1	11	9
Briercliffe—				Blisworth—				Bristol—			
Contribs., for <i>N.P.</i>	1	4	0	Contribs., by Master				On account, by G. H.			
Chowbent—				S. Westley, for <i>N.P.</i>	0	10	6	Leonard, Esq.	146	0	0
Contribs., Juvenile	2	18	4	Braunstone—				Clifton, Buckingham Chapel—			
Colne—				Collection, for <i>W. & O.</i>	0	10	0	Collection, for <i>W. & O.</i>	2	12	9
Contribs., for <i>N.P.</i>	1	3	0	Contributions	0	15	0	Paulton—			
Liverpool—				Do., for <i>N.P.</i>	0	19	1	Collection, for <i>W. & O.</i>	1	0	0
Contributions	2	10	0	Bugbrook—				Do., Silver Street—			
Do., for China	1	0	0	Collection, for <i>W. & O.</i>	1	0	0	Collection, for <i>W. & O.</i>	1	15	0
Myrtle Street—				Guisborough—				Watches—			
Col., for <i>W. & O.</i>	3	0	0	Collection, for <i>W. & O.</i>	0	15	0	Contribs., for <i>N.P.</i>	0	15	6
Contributions	108	2	8	Contribs., for <i>N.P.</i>	1	2	0	Wellington—			
Do., for <i>Africa</i>	1	0	0	Harpole—				Collection, five years	30	9	2
Do., for <i>India</i>	2	10	0	Helmdon & Culworth—				Do., for <i>I.S.P.</i>	9	16	0
Do., for China	1	2	6	Collection, for <i>W. & O.</i>	0	6	0	Contributions	10	9	6
Do., Juvenile, for				Kettering—				Do., for <i>Africa</i>	1	0	0
<i>Rev. W. K. Ry-</i>				King's Sutton—				Wells—			
<i>croft's School,</i>				Contribs., for <i>N.P.</i>	1	10	0	Collection, for <i>W. & O.</i>	1	0	0
<i>Bahamas</i>	7	10	0	King's Sutton—				Do., Juvenile	0	7	1
Do., do., for <i>Rev. J.</i>				Contribs., for <i>N.P.</i>	1	10	3	Contributions, do.	1	9	3
<i>Clarke's School,</i>				Kingsthorpe—				Wincanton—			
<i>Sutcliff Mount,</i>				Collection, for <i>W. & O.</i>	0	7	3	Contribs., for <i>N.P.</i>	1	1	0
<i>Jamaica</i>	5	0	0	Milton—				STAFFORDSHIRE.			
Do., do., for <i>Maka-</i>				Collection, for <i>W. & O.</i>	1	6	3	Burslem—			
<i>witta School, Cey-</i>				Pattishall—				Collection, for <i>W. & O.</i>	0	10	0
<i>lon</i>	5	0	0	Collection, for <i>W. & O.</i>	0	10	0	Coseley, Providence—			
Do., do., for <i>N.P.</i>				Ravensthorpe—				Collection, for <i>W. & O.</i>	0	18	4
<i>Delhi</i>	6	5	0	Collection, for <i>W. & O.</i>	1	1	0	Hanley—			
embroke Chapel—				Weston by Weedon—				Collection, for <i>W. & O.</i>	2	16	9
Contributions	61	0	8	Collection, for <i>W. & O.</i>	0	19	0	Stafford—			
Do., Sunday School,				NORTHUMBERLAND.				Corfield, Mrs. S., for			
for <i>Italy</i>	3	14	2	Bedlington—				<i>N.P.</i>	0	10	6
Less expenses	207	15	0	Contributions, by Miss				SUFFOLK.			
	12	11	0	Briggs, for <i>N.P.</i>	0	16	2	Bardwell—			
	195	4	0	Newcastle-on-Tyne, New				Contribs., for <i>N.P.</i>	0	16	7
Manchester, on acct., by				Court—				Bildeston—			
Thos. Bickham, Esq.	150	0	0	Contribs., for <i>N.P.</i>	1	4	1	Collection, for <i>W. & O.</i>	0	13	0
Oldham—				NOTTINGHAMSHIRE.				Contribs., for <i>N.P.</i>	1	11	6
Collections	24	8	8	Nottingham—				Bury St. Edmunds—			
Do., Juvenile	13	4	5	Contribs., for <i>China</i>	5	16	0	Collection, additional,			
Do., for <i>W. & O.</i>	3	7	1	Derby Road—				for <i>W. & O.</i>	0	4	0
	41	0	2	Contributions	10	0	0	Eye—			
Less expenses	1	10	6	George Street—				Collection, for <i>W. & O.</i>	1	6	2
	39	9	8	Colln., for <i>W. & O.</i>	3	0	0	Contribs., for <i>N.P.</i>	2	5	4
Padiham—				OXFORDSHIRE.				Oley—			
Collection, for <i>W. & O.</i>	1	0	9	Banbury—				Contribs., for <i>N.P.</i>	3	4	6

		£	s.	d.			£	s.	d.			£	s.	d.
SURREY.														
Dorman's Land—														
Collection	3	15	3											
Contributions	0	16	9											
Limpfield—														
Proceeds of Lecture (part)	0	4	0											
SUSSEX.														
Hastings, Wellington Sq.—														
Sunday School, for N.P.	2	3	6											
WARWICKSHIRE.														
Alcester—														
Collection, for W. & O.	0	19	7											
Contribution	1	0	0											
Lemington—														
Contri., by Rev. Jas. Clark	5	5	0											
Rugby—														
Collection, for W. & O.	1	7	9											
Stratford-on-Avon—														
Collection, for W. & O.	1	5	6											
WILTSHIRE.														
Bratton—														
Collection, for W. & O.	1	14	0											
Calne—														
Collection, for W. & O.	0	15	0											
Penknapp—														
Collection, for W. & O.	0	5	0											
Westbury—														
Collection	3	0	0											
WORCESTERSHIRE.														
Aitch Lench—														
Collection	3	19	0											
Do., for W. & O.	0	11	6											
Contributions	2	8	10											
Shipston-on-Stour—														
Collection, for W. & O.	0	10	0											
Contributions	2	7	9											
Do., for N.P.	1	4	3											
Stourbridge—														
Collection, for W. & O.	0	10	0											
Tenbury—														
Collection, for W. & O.	1	0	0											
YORKSHIRE.														
Beverley—														
Collection, for W. & O.	1	19	4											
Contribs., for N.P.	1	1	6											
Bramley—														
Collections	8	3	10											
Do., for China	5	3	8											
Do., for W. & O.	1	11	6											
Contributions	12	7	10											
Do., for China	1	19	8											
Do., Juvenile	6	14	2											
Do., Sunday School, Kirkstall	0	4	0											
Acknowledged before and expenses	18	4	10											
	17	19	10											
NORTH WALES.														
ANGLESEA.														
Bodelern—														
Contribs., for N.P.	0	14	4											
MONTGOMERYSHIRE.														
Newtown—														
Collection, for W. & O.	1	10	0											
SOUTH WALES.														
By Rev. Jno. Jones, balance, for <i>Brittany Chapel</i>														
	4	15	0											
BRECKNOCKSHIRE.														
Brecon, Kensington—														
Contribs., for N.P.	3	12	8											
CARMARTHENSHIRE.														
Legin—														
Contribs., for N.P.	1	9	0											
GLAMORGANSHIRE.														
Aberavon—														
Contribs., for N.P.	2	15	8											
Bridgend, Hope Chapel—														
Sunday School, for N.P.	0	8	0											
Croesypparc—														
Collection, for <i>Brittany Chapel</i>	0	10	0											
Wauntdrau—														
Collection, for W. & O.	1	7	0											
MONMOUTHSHIRE.														
Abergavenny, Frogmore St.—														
Collection, for W. & O.	2	5	0											
Contribs., for N.P.	0	10	8											
Blaenafon, Ebenezer—														
Contributions	0	12	6											
Do., for China	0	4	0											
Goitre—														
Contribs., for N.P.	0	13	6											
Newport, Commercial Street—														
Collections	16	4	1											
Contributions	15	17	7											
Do., Sunday School	4	3	7											
Less local and district expenses	2	18	0											
	33	7	3											
Pembrokeshire.														
Blaenconin														
Collections	14	13	10											
Ffynnon—														
Collections	3	17	8											
Contributions	11	17	6											
Harmony—														
Collection	0	14	2											
Contributions	4	8	0											
Manorbier—														
Collection	1	11	0											
Pembroke—														
Collection	1	0	0											
Contributions	1	2	6											
Do., Juvenile	0	16	6											
Pembroke Dock, Bush St.—														
Collections	6	12	7											
Contributions	5	4	5											
Do., Juvenile, for N.P., <i>Barisaul</i>														
	6	0	0											
Do., for <i>Orphan Girl, Jessore</i>														
	4	0	0											
	21	17	0											
Less expenses	0	15	0											
	21	2	0											
Pisgah														
	4	4	2											
Saundersfoot—														
Collection	0	16	2											
Tabor—														
Collection, for W. & O.	0	10	0											
Contribs., for N.P.	2	11	6											
Tenby—														
Collection	1	3	3											
Contributions	1	15	2											
RADNORSHIRE.														
Bwlchysarnau—														
Contribs., for N.P.	0	18	0											
SCOTLAND.														
Aberdeen—														
Contribs., by Messrs. A. M. & W. H. Perkins, for N.P.														
	7	0	4											
Dunfermline—														
Contribs., for N.P.	1	7	8											
Glasgow, Blackfriars' St.—														
Collection, for W. & O.	3	0	0											
Greenock, West Burn St.—														
Collection, for W. & O.	1	7	6											
Perth—														
Collection, for W. & O.	1	0	0											
Contribn., for China	5	0	0											
Stirling—														
Contribs., for N.P.	3	12	6											

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, Bart., M.P., Treasurer; by the Rev. Frederick Trestrail, and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by John Jackson, Esq., in CALCUTTA, by the Rev. C. B. Lewis, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co.'s, Lombard Street, to the account of the Treasurer.

THE MISSIONARY HERALD.

ANNUAL SERVICES

OF THE BAPTIST MISSIONARY SOCIETY FOR 1860.

THURSDAY, APRIL 19TH.

SPECIAL PRAYER-MEETING.

A meeting for SPECIAL PRAYER, in connection with the Missions, will be held in the Library of the Mission House, in the morning, at eleven o'clock. The Rev. D. Wassell, of Bath, will preside.

BIBLE TRANSLATION SOCIETY.

We are requested to state that the ANNUAL MEETING will be held in the evening, at Kingsgate Chapel, Holborn, at seven o'clock. Sir S. M. Peto, Bart., is expected to take the Chair. The Revs. J. C. Page, of Barisaul, S. H. Booth, of Birkenhead, J. B. Pike, of Bourne, Dr. Macgowan, of China, C. Stanford and J. Bloomfield, of London, are expected to address the meeting.

LORD'S DAY, APRIL 22ND.

ANNUAL SERMONS.

The following are the arrangements, so far as they have been completed.

The afternoon services marked thus* are intended for the young. Special services for the young are also arranged by the Young Men's Missionary Association, the particulars of which follow this list.

PLACES.	MORNING.	AFTERNOON.	EVENING.
Alfred Place, Kent Road ...	Rev. W. Young ...	... ..	Rev. W. Young
Alie Street, Little	Rev. P. Dickerson.	... ..	Rev. D. Wassell
Battersea	Rev. S. Evans.....	Rev. I. M. Soule	Rev. W. Yates
Blackheath, Dacre Park ...	Rev. J. E. Cracknell	... ..	Rev. J. E. Cracknell
Blandford Street	Rev. B. C. Young.	... ..	Rev. J. May
Bloomsbury	Rev. C. Vince.....	Rev. C. Vince*	Rev. G. Gould
Bow	Rev. D. Wassell...	..	Rev. W. P. Balfern
Brentford, Park Chapel.....	Rev. E. Hunt.....	... ..	Rev. E. Hunt
Brixton Hill	Rev. T. T. Gough.	E. Corderoy, Esq.*	Rev. C. Vince
Brompton, Onslow Chapel .	Rev. J. Bigwood	(29th) ...	Rev. J. Bigwood
Camberwell	Rev. C. Stanford...		Rev. J. H. Hinton
Ditto, Cottage Green	Rev. J. Sears .....	... ..	Rev. R. G. Moses
Camden Road	Rev. F. Tucker	W. Heaton, Esq.*	W. Heaton, Esq.
Chelsea, Paradise Chapel ...	Rev. J. Teall .....	... ..	Rev. J. Price
Church Street, Blackfriars...	Rev. E. Probert ...	... ..	Rev. J. Davis
Commercial St., Whitechapel	Rev. C. Stovel.....	... ..	Rev. C. Stovel
Crayford	Rev. J. P. Haddy .	... ..	Rev. J. P. Haddy
Dalston, Queen's Road	Rev. W. Miall.....	... ..	Rev. R. P. Macmaster
Deptford, Lower Road	Rev. J. W. Munns		Rev. D. Pledge
Devonshire Square	Rev. J. H. Hinton		Rev. C. Stanford
Drayton, West	Rev. J. Gibson ...		Rev. J. Gibson

PLACES.	MORNING.	AFTERNOON.	EVENING.
Edmonton, Lower	Rev. J. J. Brown .	... ..	Rev. I. Doxsey
Edmonton, Lower	Rev. E. Davis.....	.. ..	Rev. J. T. Collier
Eldon Street (Welsh)	Rev. B. Williams .	... ..	Rev. J. Prichard
Exeter Hall.....	Rev. C. H. Spurgeon	... ..
Greenwich, Lewisham Road	Rev. F. Edwards	... ..	Rev. T. T. Gough
Gravesend	Rev. Dr. Evans	... ..	Rev. B. Evans, D.D.
Hackney	Rev. I. Lord	Rev. D. Katterns*	Rev. J. P. Chown
Do., Hampden Chapel ...	Rev. R. R. Finch	Rev. T. Hands*	Rev. T. Hands
Hammersmith.....	Rev. J. C. Page ...	... ..	Rev. J. C. Page
Hampstead, Hollybush Hill.	Rev. P. G. Scorey	... ..	Rev. P. G. Scorey
Harlington	Rev. J. Wilshire...	Rev. J. Wilshire...	Rev. J. Wilshire
Harrow-on-the-Hill	Rev. T. Smith.....	... ..	Rev. T. Smith
Hawley Road	Rev. T. E. Fuller .	... ..	Rev. C. Bailhache
Henrietta Street			
Highgate	Rev. J. Hockin ...	... ..	Rev. J. Hockin
Islington, Cross Street	Rev. C. Bailhache		Rev. S. H. Booth
John Street, Bedford Row ...	Hon. & Rev. B. W. Noel, M.A.	... ..	Rev. J. Acworth, LL.D.
Kennington, Charles Street .	Rev. C. Jones.....	... ..	Rev. C. Jones
Kensington, Hornton Street.	Rev. S. Bird .....	... ..	Rev. S. Bird
Keppel Street	Rev. S. Milner ...	... ..	Rev. S. Milner
Kingsgate Street.....	Rev. R. G. Moses .	... ..	Rev. W. F. Burehell
Lee	Rev. J. Drew .....	... ..	Rev. J. Drew
Maze Pond	Rev. W. Rosevear	... ..	Rev. A. McLaren
New Park Street.....	Rev. A. Dyson ...	... ..	Rev. C. H. Spurgeon
Norwood, Upper	Rev. S. Manning...	... ..	Rev. S. Manning
Peckham, Hill Street	Rev. J. Davis	Rev. T. J. Cole*	Rev. A. Wayland
Poplar, Cotton Street.....	Rev. J. Keed .....	... ..	Rev. E. Probert
Providence Chapel, Shore-ditch	Rev. J. Harvey ...	... ..	Rev. A. Dyson
Regent Street, Lambeth.....	Rev. J. E. Giles...	... ..	Rev. J. E. Giles
Regent's Park Chapel.....	Rev. N. Haycroft,	... ..	Rev. N. Hayeroff,
Romford	Rev. F. Wills .....	... ..	Rev. F. Wills
Romney Street	Rev. J. Price .....	... ..	Rev. J. Teall
Salters' Hall	Rev. J. T. Collier .	... ..	Rev. J. Williams .
Shacklewell	Rev. D. Katterns...	Rev. J. H. Cooke*	Rev. J. H. Cooke
Shepherd's Bush, Oaklands Chapel	Rev. S. H. Booth	... ..	Rev. F. Edwards, B.A.
Shouldham Street	Rev. J. Webb.....	... ..	Rev. B. C. Young
Spencer Place	Rev. J. H. Cooke	... ..	Rev. S. Pearce
Stratford Grove	Rev. J. Williams...	... ..	Rev. J. T. Wigner
Tottenham	Rev. R. P. Macmaster	... ..	Rev. J. J. Brown

PLACES.	MORNING.	AFTERNOON.	EVENING.
Trinity Street	Rev. W. H. Bonner	Rev. W. H. Bonner*	Rev. J. Webb
Twickenham	Rev. J. Hoby, D.D.	... ..	Rev. W. Goodman
Vernon Chapel	Rev. D. Pledge ...	Rev. Dr. Wills*	Rev. T. E. Fuller
Waltham Abbey	Rev. M. Philpin ...	Rev. M. Philpin*	Rev. M. Philpin
Walworth, Arthur Street ...	Rev. J. T. Wigner	Rev. J. T. Wigner*	Rev. W. Rosevear
Do., Lion Street	Rev. J. P. Chown	Rev. J. P. Chown*	Rev. J. Keed
Westbourne Grove	Rev. A. M'Laren	Rev. W. Lewis, jun*	Rev. I. Lord
Wild Street, Little	Rev. Dr. Acworth	... ..	Rev. J. Harvey
Woolwich, Queen Street ...	Rev. J. Kings.....	Rev. J. E. Dovey*	Rev. J. Kings
Do., Parson's Hill	Rev. W. Best, B.A.	... ..	Rev. W. Best, B.A.

JUVENILE MISSIONARY SERVICES, SUNDAY AFTERNOON, APRIL 22ND.

PLACE OF MEETING FOR SCHOOLS IN THE DISTRICT.	PRESIDENT OR PREACHER.	SPEAKERS.	
Arthur Street, Walworth ...	Rev. J. T. Wigner.		
Battersea	Rev. I. M. Soule...		
Bloomsbury	Rev. C. Vince.....		
Borough Road	Rev. J. Harcourt .		
Camden Road	Mr. W. Heaton ...		
Commercial Street	Rev. C. Stovel.....		
Cottage Green, Camberwell .	Rev. J. Sears		
Cotton Street, Poplar.....	Rev. B. Preece ...	Mr. F. Brown.....	Mr. M. J. Lindsey
Cross Street, Islington	Rev. A. C. Thomas	Mr. C. E. Ogden .	Mr. H. Keen
Denmark Place, Camberwell			
Hammersmith.....	Rev. Dr. Leechman		
Hampden Chapel	Rev. T. Hands ...		
Highgate	Mr. J. Webb		
High Road, Lee	Mr. S. Jennings ...		
Hill Street, Peckham	Rev. T. J. Cole ...		
Kingsgate Street, Holborn...	Rev. F. Wills	Mr. J. A. Meen ...	Mr. W. Rothery
Lewisham Road	Rev. J. Russell ...		
Lion Street, Walworth	Rev. J. P. Chown .		
Mare Street, Hackney	Rev. D. Katterns .		
Maze Pond	Rev. J. H. Millard	Mr. J. Templeton.	Mr. H. J. Tresidder
Midway Place, Deptford ...	Rev. J. W. Munns	Mr. J. E. Saunders	Mr. M. H. Hodder
New Park Street.....		Mr. W. Dickes ...	Mr. G. Rabbeth
Regent Street, Lambeth.....	Rev. R. B. Lancaster	Mr. W. Tresidder .	Mr. G. Robertson
Salem Chapel, Brixton	E. Corderoy, Esq.		
Shacklewell	Rev. J. H. Cooke		
Tottenham	Rev. R. Wallace...		
Trinity Street	Rev. W. H. Bonner		
Vernon Square, Pentonville .	Rev. Dr. Wills ...		
Westbourne Grove.....	Rev. W. G. Lewis		
Woolwich, Queen Street ...	Rev. J. E. Dovey .		

NOTE.—A selection of appropriate Hymns and Tunes for the above Services will be found in the "Juvenile Herald" for April, which may be obtained of Messrs. J. Heaton & Son, 21, Warwick Lane, at 3s. per 100.

TUESDAY, APRIL 24TH.

ANNUAL MEMBERS' MEETING.

The Annual General Meeting of Members of the Society will be held in the Library at the Mission House. Chair to be taken at ten o'clock.

This meeting is for members only. All subscribers of 10s. 6d. or upwards, donors of £10 or upwards, pastors of churches which make an annual contribution, or ministers who collect annually for the Society, and one of the executors on the payment of a legacy of £50 or upwards, are entitled to attend.

WEDNESDAY, APRIL 25TH.

ANNUAL MORNING SERMON.

The Committee announce with pleasure that the Rev. F. Bosworth, M.A., of Bristol, will preach the Annual Morning Sermon on behalf of the Society, at Bloomsbury Chapel. Service to commence at eleven o'clock.

ANNUAL EVENING SERMON.

On the same day, the Annual Evening Sermon on behalf of the Society will be preached at Surrey Chapel. The Committee have pleasure in announcing that the Rev. J. Stoughton, of Kensington, will be the preacher on the occasion. Service to commence at half-past six.

THURSDAY, APRIL 26TH.

PUBLIC MEETING AT EXETER HALL.

The Annual Public Meeting of the Society will be held as usual in Exeter Hall, at which G. T. Kemp, Esq., of Rochdale, has kindly consented to preside.

The Rev. W. Landels, of London; the Rev. W. Rosevear, of Coventry; and the Rev. J. C. Page, of Barisaul, East Indies, are expected to speak. Chair to be taken at eleven o'clock.

Tickets for the Meeting may be obtained at the Mission House, or at the vestries of the various chapels.

YOUNG MEN'S MISSIONARY ASSOCIATION.

In the evening of the above day the Annual Meeting of the Association will be held in Albion Chapel, Moorgate, at half-past six o'clock. The Right Hon. the Earl of Shaftesbury has kindly promised to preside. The Revs. W. Arthur, J. P. Chown, B. C. Etheridge, C. Vince, and Joseph Payne, Esq., are expected to take part in the proceedings.

A Social Meeting will be held in the Library of the Mission House, at five o'clock precisely. Tickets, sixpence each, may be had at the Mission House. Country ministers are cordially invited to attend, and will be presented with tickets on application. It is intended to adjourn the meeting at half-past six.

MEETING OF DISTRICT AND CORRESPONDING SECRETARIES.

The Secretaries will be happy to meet those District and Corresponding Secretaries, who may be in town, at the Mission House, on Monday afternoon, the 23rd inst., at three o'clock, to confer with them on any measures which they may deem desirable to be taken in regard to their several districts.

FOREIGN INTELLIGENCE.

INDIA.

THE CALCUTTA SOUTH VILLAGE STATION.

The interesting narrative of the origin and progress of these churches, by Rev. George Pearce, was published in part in the last "Herald." We now give the rest, continued from page 39:—

I now come to an event in the history of these churches and congregations which of all our afflictions has been the greatest, as of all other causes of retarding prosperity it has proved the most serious. Some motives might commend silence; but without some account of it no proper ideas of the anxieties of a missionary in charge of these stations, and of the difficulties he has to contend with, can be realised, nor of the abatement in their prosperity that has attended these churches. I refer to the invasion by the missionaries of the Propagation Society into these village congregations and churches. I may here state that we had given them no provocation whatever. We had not gone among their flocks, nor had we received any of their people to our service or into our congregations; every soul belonging to us was of our gathering from among the heathen; nor had they any congregations in this part of the country, nor within several miles north of us.

STATEMENT OF FACTS.

The case is this. Some of our most recent people, hearing of the success of these missionaries in restoring lands to those that had lost them, went to Banipore and offered themselves as candidates for admission to the Church of England, and begged, moreover, that a catechist should be sent to instruct them. Without any reference to me they were at once accepted, and a catechist departed according to their wish. This occurred in 1838, just before my illness and subsequent departure for Europe. A few months after this, two of the native teachers at the station of Luchyantipore were set aside from their office on account of improper conduct. Being offended at this, they also went and offered their services to the Propagation missionaries, and took with them a number of their adherents and relatives. These also were accepted, and appointed as catechists of the Propagation Society in the same villages where they resided and had laboured. With this the defection from our ranks spread rapidly, for money began to be freely distributed among all that came

over. Numberless employments were found, with liberal salaries attached. Loans were made to them that asked for them, and widows and the poorest families were subsidised with stipend. Moreover, a clever and unprincipled man—alas! a recreant grandson of the first convert at Serampore, Kristnoo Pal—one Nobin Pal, was sent to reside among the seceders, to do his best to retain them, and induce others to join. The conduct of this man was most infamous in every respect. He made no secret of boasting that he would root the Baptists out of the country.

In order to justify these evil measures, these missionaries lost no time in propagating High Church pretensions. We of the Church of England, said they, are the successors of the apostles, and are the only authorised ministers. We have a Lord Bishop, are connected with the State, and have plenty of money. The Baptists are mere interlopers, without authority at all to preach, baptize, or marry. They are low, ignorant people, and of no account in their own country. In all this I am sorry to say they were upheld and encouraged by their superiors—the Professors of the Bishop's College, among whom was a most rampant Puseyite, Mr. Street. To make good their standing, the Committee of the Society for the Propagation of the Gospel voted money to build churches in our villages, side by side with our chapels, and there they stand to this day; for although there are different men at the Bishop's College at present, they do not see it their duty to withdraw their operations from our villages. The consequences of this sad invasion were most deplorable. Besides the large number of people that were drawn from us, ill-will, discord, and suspicion were soon broadcast among all. From this time also accession from among the heathen entirely ceased for many years; our words were also most grievously weakened towards those that remained; for it came to be a rule almost that upon whomsoever church discipline was exercised, he was enticed over by the other party. Hence it, in a great measure, lost its effect. As with this party

everywhere, Church ritual was everything. Spiritual religion and even morality was made no account of. Our assurances of the immoral conduct on the part of those that had been excluded by us, and had made application to the Propagation Society, were never regarded, and such persons were appointed teachers with as much readiness as though they had been the excellent of the earth.

THE CLOUDS BREAK.

Such, then, was the state of things for years, and the adversary did his utmost through these pretended servants of Christ; but he was not permitted to make a full end of our work. He in whose name our labours had been begun, rejoiced in, and carried on, preserved it from utter destruction. The wild boar from without, which had broken into our folds, trampled down for a time and made great desolation, had bounds set to his power, and at length was turned back with shame. God has manifestly visited his displeasure upon the authors and principal actors in this lamentable outrage. Several are dead, others have disgraced themselves by evil conduct, and been cashiered; others have left the work; and one remains feebly to keep what little remains of all that they had gotten by their wicked aggression. Time has developed to the people the real object and character of those missionaries; a further acquaintance with the Bible has enabled many to determine with confidence which are the true ministers of Christ, and who are most truly concerned for their spiritual advantage and salvation. By the Lord's goodness many steadfastly adhered to the truth throughout the struggle; while many also that left for a time have been brought to see their error, and to return to us with confession of their sin and folly. Hence now we have little to fear from the other party. Our church-members and congregations now number again what they were in our palmiest days, and are gradually increasing; in particular, the Khari congregation never has been so strong as it is at present. I hope it will be found eventually that this severe trial has not been in vain. True religion in doctrine, heart, and life, has been demonstrated thereby very strikingly; the good effects of which are already seen, and will be more so hereafter. It would not be right to close this part of this history without making honourable mention of the late Mr. De Monte, who for several years was assistant missionary at Luckyantipore. It is indeed owing, under the blessing of God, much to this good man's labours, that the damage done by the aggression of the Propagation missionaries was not worse. He was not possessed of

human learning, but he was well acquainted with the Scriptures, the weapons of which he used well in this struggle, and, without doubt, with much success in maintaining the truth, and in keeping many steadfast thereto.

CHEERING SUMMARY.

Notwithstanding all, we have yet to rejoice over these village stations. In them the gospel has taken root—never, I trust, to be eradicated. Connected with them there are about two hundred and fifty families, containing, probably, a thousand souls; of these, including members at Alipore, upwards of two hundred are members in full communion. These brethren will bear comparison, in respect to scriptural knowledge and character, with the members of any other churches in Bengal. At first almost all were illiterate, but now there are many among them, both men and women, who can read well, and are well informed on gospel truth. Mr. Russell's little book, of his visit to the Baptist stations in India, will bear ample testimony to this. He has given therein copious notes of an examination which he and his colleague, Mr. Leechman, held in the chapel at Luckyantipore. There are, indeed, members in these churches whose knowledge of Divine subjects is remarkable and truly gratifying. Having survived the storm, we may hope that, when more youthful and vigorous labour is brought to bear upon them and the country around, these churches will henceforward make more manifest progress in every point of view. Although, since the commencement of the late struggle, additions from the heathen have been very few and far between, still it is an unmistakable fact that Christian truth is spreading among their heathen neighbours, who hold, in respect to God, very different language to what was held formerly; and that, in consequence, idolatry has received a blow from which it will never recover in these parts. Many of the large idol festivals which used to be held have entirely disappeared, and the account given by the heathen themselves of their delusion is, "What is the profit of them?"

CHRISTIAN BOARDING SCHOOLS.

The history of these stations would be very incomplete without also some reference to the boarding-schools which sprang from them; for these have been an important element in the moral improvement of the people, as well as having furnished labourers for the Lord's work elsewhere. These institutions are two—a boys' and a girls' school. The former was commenced in 1829, and the latter a year or two later. These schools have followed the wanderings

of the [missionary in his locations around Calcutta. Their first settlement was Chitpore, then Seebpore and Howrah, then Colingah and Intally, and lastly, the girls' school at Alipore. As there could be nothing done in the way of education at first in these villages, the idea of a boarding-school suggested itself; and as the plan took well with the people, it was carried into effect. In the writer's judgment, God's blessing has evidently rested on both these institutions.

A GLANCE AT RESULTS.

Besides the general instruction and benefits imparted to many, quite a considerable number of the pupils have been brought to the Lord while yet scholars; for instance, ten girls of Miss Packer's school at Alipore have united with the church within five years; and from the first, more than forty have thus been brought into the church from both institutions. This number is below the truth rather than above it, fifty probably being nearer. It is worthy of special notice that the Hindu young men who were connected as teachers with these schools were won to the gospel by that connection, and became afterwards, both on account of their intelligence and the excellence of their Christian conduct, among the most esteemed of our native brethren in Calcutta and its vicinity. One of them, Gunga Narayan, is now deceased, but the other still lives, and adorns his profession. The further usefulness of these boarding-schools will appear if I just state the present position and occupations of a number of their former inmates. One is now a *deputy magistrate and collector* in the service of her Majesty; another occupies a responsible position as head clerk in the *public works'* department, on an excellent salary; another is a first-class compounder of medicines in a Government hospital; a fourth is a writer in a post-office far away in the interior of the country; and another has a good situation on the railroad. So much for superior secular employment. The following

are in the service of the mission:—Jacob Mandal, pastor of the church at Khari; Goolzar, the same of the Colinga church at Calcutta; Jonah Santh is a preacher at Bishtopore, supported by R. Harris, Esq., of Leicester; Brindabun Holder is a preacher at Luckyantipore; Mohesh Chandro is assistant missionary in Orissa, under the patronage of the American Baptist Mission; and the last, Dhurueo Das, is with Mr. Sampson, of Serampore, in a similar capacity. Besides these, there are five others holding situations as masters or teachers of schools,—some in English, some in Bengali. With respect to the girls, a good number of them have become the wives of preachers and teachers; and others are settled among our principal native Christian families in the villages.

The boarding-schools have been supported chiefly by the special contributions of friends at home, particularly at Manchester, Liverpool, Luton, and Camberwell; and I cannot but feel that the review now presented of the good accomplished by their instrumentality will yield them gratification, causing them to feel that they have not contributed and prayed for these schools in vain. It is sad to me to have to add, that the boys' department has been much in abeyance for the last five or six years.

Besides myself, of late years, the brethren Bayne, Wenger, Page, and Lewis, have successively had charge of Narsigdarchoke, and Mr. Wenger of Luckyantipore and Khari, during my visits to Europe, in consequence of broken health. For the last few years, the whole of the stations have been under my care.

I have omitted to mention Mrs. Pearce's labours in connection with the boarding-schools; but it is deeply due to her to add, that for ten years she had the entire charge of the girls' school, and from the first, with some short intermissions, the whole domestic burdens of both institutions. Until very recently, her labours for them have been most unwearied and disinterested; and nothing but enfeebled health has compelled her of late to remit her attention.

HOWRAH.

This station, during Mr. Morgan's absence, has been occupied by the Rev. G. Kerry. He thus reviews the three years during which he has laboured there:—

"During each year some fruit has been gathered for the Lord's garner, some wandering sheep have been brought into the fold, and there are many others over whom I have been keeping watch, and for whom much prayer has been made, who are, there is reason to believe, seeking the Lord with the whole heart.

"But then there has been much disappointment in regard to some who did run well, but who have been hindered, and in regard to others who gave much promise of precious fruit, but the blossoms have withered and fallen away.

"The English congregation has much increased, and is becoming more fixed than

I have ever known it. Many young men of good character are identifying themselves with the chapel; and should God be pleased to open their hearts to receive the gospel of Christ, and lead them to join themselves with the Church here, much good would, doubtless, result. For many of these men come into daily contact in the railway works with hundreds and thousands of heathens of all castes. How important then that such men should be true and earnest Christians; what a fine unsalaried staff of missionaries they might become. And on the other hand, if profligate, and vicious, and intemperate, what fatal enemies to the missionaries' work will they be.

"I have felt this increasingly, and have therefore given much more time and atten-

tion to this portion of my work than I should at one time have thought right, and, perhaps, than the instructions of the Committee would warrant. But I am quite sure that no Christian man could see and know what I do day by day of the power of the peculiar temptations of this country upon the young men who arrive here almost every month, without going somewhat out of his way to save and help them. This I have done, and I trust not altogether in vain.

"But the work amongst the natives has not been neglected. The children in the two schools receive daily religious instruction, and the bazaars and roads are visited, and in them the gospel is preached, and the native Christians have their regular Bengali services."

SEWRY.—BIRBHOOM.

We have the pleasure of announcing the return of the Revs. J. Williamson and T. Morgan to their respective stations, Sewry and Howrah. During the voyage out each had constant opportunities of directing his fellow-passengers to the Saviour of men. Our venerable brother Williamson, now the father of the mission band in India, himself baptized by Dr. Carey, sailed, it will be remembered, in August, accompanied by the young missionaries, Mr. Craig and Mr. and Mrs. Hobbs. It may not be generally known that Mr. Williamson belonged to the medical profession, but on his conversion in India, forty years ago, he resigned his lucrative prospects and devoted his life to making known the gospel to the Hindus, exercising for their benefit, when called on, his professional skill. During all this long period his health had remained good; but symptoms of failure appearing, he returned to England for a brief period in the spring last year. With characteristic disinterestedness Mr. Williamson sought a vessel in which he could take medical charge of the crew, that he might pay his own passage. This he was also most anxious to do on his return; the Committee, however, would not allow it; they took his passage on board the *Lady Melville*, but owing to the non-appearance of the surgeon engaged for the ship, Mr. Williamson had his heart's desire, and thus in part paid his own passage out as well as home. There was a reference to this subject in a former number of the "Herald;" but it seemed necessary to recall the circumstance in order to render Mr. Williamson's letter perfectly intelligible. We have much pleasure in presenting it entire:—

"After leaving Gravesend, I undertook the medical duties of the ship, though for some days in doubt whether the *Doctor* would overtake us, and more especially as we were detained nearly a week in the Channel by contrary winds. As he did not, however, join us in time, I was happy to have the privilege of officiating in his stead; and it seemed to me, as well as to you, a remarkable coincidence of Divine Providence that I should obtain, through the goodness of God, what I was desirous of obtaining before, though under less favourable circumstances, as the duties were not onerous, as they would have been with troops on board. I had also the privilege of teaching our young mis-

sionary brethren on our way out. They both applied themselves diligently to the acquisition of the Bengali language, and I am happy to say, made very considerable progress.

"We were also favoured with opportunities of usefulness on board, the captain allowing us to conduct Divine worship every morning after breakfast in the cuddy, and twice on Lord's days. The attendance was not numerous on week days, but generally pretty good on the Sabbath, especially in the forenoon, when nearly all on board attended. We had also opportunities of usefulness, in the way of religious conversation with the officers and men as well as passengers.

These more private ministrations were frequently accompanied with reading the Scriptures, exhortation, and prayer, and, I trust, through the blessing of God, some good was done.

"Our voyage was tedious, particularly from England to the Cape (eleven weeks), so that we did not arrive at Calcutta before the completion of four calendar months, on which account my dear family had, for some time previous to the announcement of the ship's arrival, become anxious about us. However, notwithstanding their fears, we all arrived in safety, and, in God's good time, at our desired post. Nor had we at any time during the voyage any real cause for apprehension of danger, even during a severe gale of three days off the Cape of Good Hope, though some of us may have entertained groundless fears. Indeed, we enjoyed as much comfort as we could expect to do from being at sea, and for so long a time shut out from all intercourse with the world, as well as dear relatives and friends. Still, with the exception of the sailors, all were longing for the termination of the voyage. And now that our desires have been fulfilled, our fears dissipated, and our prayers heard, we have all abundant cause of thankfulness,

and I, more than any other, have reason to bless God for his goodness and mercy to me and mine. Bless the Lord, O my soul, and all that is within me, and forget not all his benefits. O that these special and merciful expressions of Divine favour may be deeply impressed on our hearts, and stir us up to redoubled efforts in the service of Him who has conferred them.

"I am glad to find that the work of God here has not been neglected during my absence, though nothing of special interest, resulting from the labours of our native brethren, has occurred. Attendance on the boys' school is, I hear, less than it was, but that of the girls' has increased; although a small pecuniary inducement to attendance, which was thought necessary at first, and for some time after its commencement, has been withdrawn.

"On my arrival in Calcutta, I received your very affectionate, but too commendatory letter, for which I thank you. I am, indeed, not only the oldest, but less than the least of all your missionaries, and not worthy of being ranked amongst them. O that my poor services were approved of God as well as man; then would I look forward with more confidence, in humble expectation of a gracious reward through the merits of Jesus Christ."

Under the date of January 9th, Mr. Morgan writes from the river Hooghly:—

"We are now in tow of a steamer, and hope to reach Calcutta to-morrow, and also to meet the Peninsular and Oriental steamer on our way up.

"Through the mercy of God, we have had a pretty fair voyage—no bad weather; but it has been very warm in our close quarters. There are about 220 soldiers on board, and about sixty passengers; we are therefore much crowded.

"After we got to warm latitudes it was discovered that typhus, in its worst form, was raging among the soldiers; there was, therefore, quite a panic among all on board.

"I was requested by the commanding officers to visit the sick and the dying, which I did night and day, and this restored something like confidence among the poor fellows and the passengers. This little service was highly appreciated by all. It was a most deadly place; the sickening air streamed from the bodies of the poor men as they turned round to listen to me. It was almost a miracle that I escaped.

The soldiers crowded round the hospital as if their lives depended upon every word that I uttered in prayer.

"After all was over I was startled one evening by three tremendous shouts. It appears that a military gentleman on board prepared 'three cheers for Mr. Morgan, a man who never flinches from his duty,' and it was heartily responded by the passengers and the soldiers.

"I have taken my turn in preaching to the passengers, with two other ministers, beside preaching to the soldiers whenever we could not get service on deck. Preaching to the soldiers devolved upon me entirely.

"The captain of the ship, officers, passengers, soldiers, and seamen, have one and all treated me with much kindness and consideration; indeed, I have been assured that there was not a man on board but that would do anything for me, and whenever it was my turn to preach I had a crowded audience. We are all in good health."

A subsequent letter announces his safe arrival with Mrs. Morgan and their adopted daughter at Howrah. As they were leaving the vessel the seamen went in a body to the chief officer of the ship, to request that Mr. Morgan should be invited to come on board the following Sunday, and preach for them.

"That," said the officer to Mr. Morgan, "is the highest compliment that was ever paid to a parson on board ship; I never knew that before,—Jack's asking any one to preach." The truth, spoken in love and earnestness, reaches all hearts; may the blessing of God vitalise it.

DINAGEPORE.

The Rev. A. McKenna writes from this station in January. More help is the cry from Dinagepore, as from all parts of India. Our readers will, we fear, be tired of the reiteration; but by them only the cry can be responded to; to them, therefore, the appeal must be made. Our missionary here asks for more native help, *i.e.*, asks us for the funds to furnish that help; and the need of increased funds, to meet even the ordinary expenditure is becoming urgent. The evils which mutiny and war bring in their train are now being felt throughout the country. Rents are rising fast, provisions becoming dearer, labour of all kinds increasing in price. All this occasions increase of expense in every department of mission work, the salaries of native preachers included. Almost every letter that comes from India brings us intimation of these difficulties; and from the circumstances of the case we cannot but fear that the increased expenditure must be permanent, or, at least, incurred for some years to come.

"At the beginning of last month, when we started on a tour to Rungpore, Ram Dhen Chuckerbutty, the only preacher of the Dinagepore Mission, sickened of fever, and, during our absence, died. Formerly a Brahmin of Pubna, he was converted little more than twelve months ago by the preaching of the word in the bazaar. Though at first bitterly opposed to it, he latterly used his best influence, though without success, to bring his family to a knowledge and reception of the truth he had embraced himself. Subsequent to his baptism he became an energetic preacher of the gospel in the same place that he had offered it opposition; and though it was not our privilege to be with him at the time of his death, we cannot doubt but that the same Redeemer who called him by his grace sustained him safely to the end. His place has not been filled, nor is there any apparent prospect of its speedily becoming so. The fact is, that native preachers eligible for employment elsewhere will seldom, if ever, come to Dinagepore,—partly on account of its distance from Calcutta, but chiefly owing to the notorious and deserved character it sustains on account of its unhealthiness.

"At the station, the people on the one hand are either too well off already, or have too good worldly prospects before them, to take up a preacher's office, or, on the other, they want the ability, sometimes the character, to fit them for it. Unaided and overburdened, therefore, as I am at present with the duties of the pastoral office, with the sole responsibility and labour of taking the gospel into other parts, and with repairs (no inconsiderable item), I should be heartily glad of assistance of

some kind; for, should I happen to fall sick (a thing that is never improbable at Dinagepore), everything must stagnate and rust. Besides which, it is serious in other respects. At Rungpore, Kisegunj, and Sadahmal, native Christians have long resided, and been neglected; and an intelligent and pious preacher located amongst them might do an immense deal to educate the young and reclaim the old. At the first of these stations a request of this kind was tendered to me by the people themselves, but I could do nothing to meet it. The mission in Bengal can only be increased and extended by native agency, at a price merely nominal compared with what Europeans cost—the latter, whilst energetic labourers themselves, superintending the sub-stations, and the work of their native brethren—and by no other means will it *ever* be. "How shall they hear without a preacher?" And can one man, single-handed, or even with a couple of assistants, spread the gospel over an area, and with a population, nearly as large as England? North, south, east, or west, there is no mission-station nearer to Dinagepore than 130 miles, and two of these with languages unintelligible to the people who reside within the extreme limit of that distance.

"Now, Rungpore, Rajshazhe, Malda, and hereafter even other zillahs, might all, at an expense for each of about £16 per annum, be constituted sub-stations of this mission. The preacher, without itinerating at all, might be located in a city, and would have ample to do; for in North-east Bengal it is astonishing how little the gospel is known, and people cannot believe that which they do not comprehend."

MONGHIR.

The Rev. J. Parsons, of Benares, formerly stationed at this place, writes from thence Dec. 16 :—

“ You will perceive by the date of this that we have carried out the design I spoke of in my last, of visiting this our old and much-loved station, which has lost none of its former loveliness in our esteem. We have received a most hearty and affectionate welcome from our dear friends, and I have had the pleasure to secure the aid of my friend Mr. Christian in reading over the Acts with me, and affording me his criticisms. He is, however, very much occupied in business, and hence can devote but little time to me; and our revision, consequently, goes on but slowly. But as the work in Benares is maintained by dear brother Heinig during my absence, I have not prescribed any very definite limits to my stay here. I am enjoying an opportunity now which may not be repeated for several years, and I think it a pity therefore to leave till I have secured its full benefits. Besides the translation, I am endeavouring to complete my copy in English musical notation of the tunes to which the hymns in native metre in my recently published Hindi hymn-book are to be sung. In this I have made good progress.

“ On our way down, I had the pleasure of visiting again the Hajeeapore mela, and taking my humble part in the labours there. It was a full fair. People who had been hindered for two years past, through the disturbed state of the country, took advantage of restored peace to flock in great numbers to the fair for religious or mercantile purposes. Our tent was pitched in the midst of a large number of *byraggees*, or religious mendicants, whose noisy devotions before the little idols they carry about with them dinned our ears morning and evening. Many of them came often to listen or discuss, more frequently the latter; and they much occupied the time and strength of our devoted brother Macumby, who is especially qualified to deal with their quibbles and objections. On the two or three last days, however, they were too much engaged gathering their harvest of gifts and offerings from the assembled multitudes to spend much time at our preaching-stand, and on those days we had precious opportunities of continuous preaching to the country people.”

NORTHERN INDIA.

DELHI.

It will be remembered that recent accounts from Mr. Smith have occasioned great anxiety as to his health; and in order to afford him relief from his toils, and the means of recruiting his exhausted strength, the Committee had directed him, if in his own judgment it should appear needful, to leave for Simla prior to the hot season, and to journey thenceforward as he might find it expedient.

From the intelligence received on the 12th March it seems doubtful whether this step will be taken, for the reason assigned in the few lines which accompany the annual report of the Delhi Mission. Mr. Smith says :—

“ Here is the report minus the accounts, which shall be forwarded by this mail if possible. We are all in good health. I am feeling quite strong again, and have baptized *sixteen* this month.”

The report is most gratifying. We learn from it that there were four members in Delhi when the mission was resumed in June last year. Members have been received every month, sometimes twice in the month, except in August. During these six months fifteen have been received from other stations, *NINETY-FOUR* have been added, and only one excluded. There are now three missionaries, three native preachers, thirteen schoolmasters and Scripture-readers, occupying their districts in and around Delhi, having twenty-five preaching stations. For all this agency we need more help. Who will send it?

MUTTRA.

The Rev. J. Williams, it will be seen from the following letter, is pursuing the study of Hindi, and taking upon him initiatory missionary work. But it is rather for the sake of his report of the state of the native mind that we give

his letter. It is worthy of note how, while the expenses of the mission are becoming more heavy, and the demands on our purse increasing, our God is granting us encouragement hitherto unprecedented; it is as though the voice from the excellent Glory said, "Ye have been faithful in a little, and I reward you: now be faithful in that which is much, and great shall be your reward. I am wishing to bestow it."

"Every evening I go out with Mr. Evans to the bazaar, in order to hear him preaching Christ to the inhabitants, and also to pick up the *practical part* and the *right pronunciation* of the language. I am happy to say that I am getting on gradually in the knowledge of the *grammatical construction* of the Hindi, and Mr. Evans persuades me to believe that I will soon acquire the *correct pronunciation* of it. May the Spirit of Him who knoweth all languages guide and help me in this work.

"When Mr. Evans preaches, he is surrounded in a short time by hundreds of the people, many of whom seem to listen attentively to the truths uttered, and also

to be deeply affected by the glad tidings of the cross. When Mr. Evans teaches them respecting the nature, character, and the unity of God, and when he proclaims unto them the unsearchable riches of Christ, showing at the time the folly of their pantheism and idolatry, often do I hear them saying in a loud voice, *Sach, sach*, which means *True, true*. Some of the Brahmans, as it may be expected, do their best, like the priests and the chief-priests of old, to oppose the truth, and arouse the prejudice of the people. Yet the word of God makes its way into the hearts of many, and carries deep impressions upon them."

THE MADRAS PRESIDENCY.

The following letter from the Rev. W. A. Claxton, though destitute of incident, cannot fail deeply to interest the thoughtful reader. We see that our fellow-Christians in that far land are awaiting in holy expectation the blessing which has been showered down so abundantly in our sister kingdoms, and which has fallen here and there in England. We beg the special attention of our ministerial brethren to the letter, and Mr. Claxton's reference to them. They know the labours and trials of the pastor's life, and can therefore, better than others, realise the burden that presses on the solitary missionary. Would they present the subject to their people? *The prayers of the churches* are part of that threefold cord which we are pledged to hold while our missionaries go down into the pit. They go oftentimes with their lives in their hands, and are faithful unto death, and shall we fail them? We are born into the missionary work; it is become part of the Church's ordinary work, bequeathed to us by our fathers, and we cannot escape it if we would; nay, only while we are faithful to our missionary brethren are we faithful to our Great Master.

"Though I am labouring single-handed, yet I trust successfully; for there are signs of His presence with us, and the power of his Spirit in the conversion of souls.

"The congregations are exceedingly good; great attention is manifested; also a deep interest in truths of the gospel proclaimed.

"A few Sabbaths since, during the monsoon, it being too stormy to hold any service in the chapel, I met the deacons in my study, and we spent the morning in prayer and reading God's word; after which we entered earnestly into the consideration of this question: 'Are we doing all we can do, and all God would have us do, for the spread of his gospel, and the promotion of his glory in the earth?' I think the question came home to us all, for it has resulted in more frequent prayer, and the regular visitation with tracts in the neighbourhood in which we reside.

"We, the members of the church, now meet in the morning of Tuesday and Friday in each week, from 7 o'clock till 8 o'clock, for united supplication. *The one request is 'Lord revive thy work.'* We pray in faith, and we begin to receive the blessing.

"On Lord's day, Dec. 4th, I had the pleasure of baptizing two persons after a sermon from Mark xvi. 16. The chapel was crowded in every part, and during that administration of the ordinance not a person rose from his seat; and so quiet, and I may say awful, was the silence that prevailed, that we felt we were indeed in the presence of God, and that he was fulfilling the promise, 'Him that honoureth me, I will honour.'

"I have since met with cases of decision made under that service.

"There were many natives present, amongst whom were my servant (a native ayah) and her husband, whom she had in-

visited to witness the strange sights. From a conversation which Mrs. Claxton had with her afterwards upon the subject of faith in a crucified Saviour necessary to salvation, I am persuaded she is not only convinced of the sin of her attachment to Popery (she being a Catholic), but of the need of a personal interest in the work and death of Christ, and of the duty of believers to be baptized.

"We have a number of East Indian young men of promise regularly attending with us, belonging to the Military Carriage Manufactory, in whom I feel a great interest. For many weeks they attended the prayer-meetings; but feeling anxious to attend the preaching, they petitioned the officers in charge to be allowed to attend on the Sabbath, which has been granted. They are now marched down, under the care of an officer, to our chapel.

"May the Lord bless these young men.

"Just now we are suffering very much in our Sabbath school, on account of the strong and unjust measures which the conductors of the ——— schools have adopted. Our children are to a great extent dependent upon their schools. As they receive education in their day schools they compel the children to attend their Sabbath schools. We feel this very much, but it may cause us to put forth a greater effort to obtain means to conduct a day school, the want of which was felt by my esteemed predecessor.

"I trust the friends of liberal education in England and India will help us.

"Madras manifests just now a considerable degree of spiritual life and activity;

and in the estimation of men who have lived and laboured here for many years, men who work steadily, and who judge calmly and dispassionately, there are signs of awakening and revival. At the missionary conference last night, all the missionaries expressed the same fervent hope and belief that God was breathing a new life upon the churches. O! that it may be so.

"I trust the savour of that meeting may attend me till my last hour.

"Amongst other important business it was resolved, 'That the first week in Jan., 1860, be spent in united intercessory prayer for India.' O! that this letter could reach England before that week, that all the churches could be called upon to join us for the Holy Spirit to come down upon us. O! that from India, the centre of missionary attraction, our united voice could be heard in England, 'Brethren, pray for us.' We have innumerable difficulties before us, and that amidst them we may erect the cross, and be the instruments in leading the languishing and dying to it, 'Brethren, pray for us;' and that, surrounded as we are with heathenism, we may not become dead and indifferent to its iniquities, 'Brethren, pray for us.' Another year is dawning upon us, and that we may be doubly zealous and useful during it, 'Brethren, pray for us.'

"I feel convinced if the pastors of churches in England could come to India for a time, and though they should see no more than I have seen of their trials, missionaries would never be forgotten by them or their churches."

CEYLON.

COLOMBO.

It is with much regret that we learn from the Rev. J. Allen, of the family affliction he and Mrs. Allen have been called to pass through. For three months prior to the date of his letter, January 16th, dysentery had prevailed among his children. For some time the life of the infant was despaired of, but it recovered. The youngest daughter fell under the power of the disease, so often fatal in that climate, and just before the mail left breathed her last. She was, from the testimony of those who knew her, a very sweet child, whose loss must prove a sad blank in the missionary's little circle. We are sure our friends will remember the bereaved parents in their prayers. Mr. Allen places strongly before the Committee the urgent need of another missionary, so many stations are now unavoidably left almost entirely to native preachers; and we need not say how little fitted a good man just come out of the darkness and mental debasement of heathenism, is to have the entire care and conduct of bodies of his fellow-Christians. Mr. George Leechman, son of Dr. Leechman, also writes to the Secretary, entreating that another missionary may be sent out, and placing the wants of the country in a very strong light. Christian brethren, shall another missionary be sent?

WEST INDIES.

JAMAICA.

Recent letters from this island have brought, on the whole, good tidings. Mr. Phillippo sends a very interesting account of the public examination of the Spanish Town Schools, which was attended by gentlemen and ladies of the highest respectability and influence, and seems to have been most satisfactory. One fact which he states is worth noticing. The three departments, of Infant, Elementary, and Normal, are carried on for £150 per annum, exclusive of school fees. Our excellent friend seems to have been disappointed of the receipt of some subscriptions from England. If this notice should meet the eye of any one desirous of sustaining these important operations, we will gladly take charge of their gifts, and forward them to Spanish Town.

At Kingston the church appears to be slowly recovering under Mr. Oughton's care. He was expecting to baptize several early in the new year, among whom would be three sons and one daughter of an old disciple, baptized eighteen years ago, who up to that time was a Romanist, living, according to the custom of the country, with a black woman, but whom he married on his conversion, and who, to the hour of their death, were faithful to the Saviour's cause. Subsequently to these pleasing accounts we have another, which announces the baptism of a fresh band. Among them was the daughter and *only child* of our departed brother MERRICK, who laboured in Africa for a few years, and died on his passage to England, whither he was coming for the recovery of health, and who now waits in his grand ocean-tomb "the resurrection of the just."

The following extracts from Mr. Underhill's last letter, dated Falmouth, Jan. 23, will be read with *peculiar* interest. This was the sphere of KNIBB'S labours. What recollections and scenes that name calls up! The grand struggle respecting slavery; the excited crowded meetings; the discussions in Parliament! And the memorable change of a *loan* of fifteen millions into a *grant* of twenty, attesting the sincerity of the professions of the British people of their love of liberty and justice. Will not some of our friends say, At all events, Knibb's chapel shall be put into repair? If so, pray send us the contributions. With respect to Annotto Bay, we beg to call attention not only to what Mr. Underhill says on the point, but to a notice in the "Herald" for last month.

AN AFFECTING CHANGE.

"From the scene of Knibb's labours I now write you. His chapel, his dwelling-house, his school, all are full of interest; yet, in their present condition, are to awaken much pain and sadness. Yesterday I preached to a congregation of about 600 persons, in the noble chapel, calculated to hold, closely packed, some 1,800 or 2,000 persons. The Lord's Supper was administered by Mr. Fray to less than 200 persons. All the buildings want repair, except that lately the roof of the chapel has been made sound. But windows remain broken, weather stains not obliterated, and a general air of dilapidation throws a sadness over all. But more of this when I write again.

INTERESTING SCENES.

"While Mr. Brown visited Mount Angus, and preached at Port Maria, I went on to Annotto Bay. Since the destruction of the chapel by fire, the people have erected a slight structure of poles, and roofed with grass, for their worship, just behind the ruins of their 'beautiful

house,' and here I preached to an audience of at least 1,000 people. Besides this, during the day, I met an inquirers' class of 60 persons, addressed the Sunday school, and conducted a service in the evening for a small gathering of the town's people. My reception by brother Jones and his people was a most hearty one. I could not but deeply sympathise with them in the destruction of their chapel. The walls are still standing, and are good; but it will cost some £1,200 to £1,500 to roof them and to refurnish the interior. In size the chapel is 65 feet by 63. Originally the people built the chapel at their own cost. Now times are much altered, and they are quite unable to raise so large a sum. They have collected, from various sources, about £400, and Mr. Jones will probably make a visit to England, to seek assistance in raising the remainder. Should he do so, I trust he will meet with a cordial reception and a liberal response to his appeal. Both the pastor and the people are worthy of the generous consideration of British Christians. On the Monday I met his church, with the inquirers and a few others,

to the number of 500 or 600 persons, and addressed them on their religious and social well-being. In addition to this, I enjoyed an interview with the deacons and leaders. The day after I returned to Port Maria, when Mr. Brown and I had a long conversation with Mr. Day, about the arrangement proposed for the removal of the debt, which is crushing both his and his people's energies.

"From Oracabessa we returned on our stops, through Ocho Rios, to St. Ann's Bay. In order to rest our horses, we staid a day with our hospitable brother Millard, and then the day following proceeded through Dry Harbour to Brown's Town. At Dry Harbour we met the church under the care of a native brother, Mr. Bennett, and tried to reconcile a difference among them as to the location of a new chapel they have to build. Since our departure I am told that they have agreed to follow our recommendation. From Brown's Town Mr. Brown proceeded to Clarksonville, and I to Bethany, for the Lord's Day Service. We both enjoyed large audiences, and next day, the 16th of January, returned to Brown's Town, where a missionary meeting was to be held. The spacious chapel was quite full. Some 1,300 persons were present. We also enjoyed an interview with the leaders and deacons, who all

dined with Mr. Clark two days before. After a day's repose we separated, Mr. Brown for the station at Gibraltar, and I for the Alps and Spring Gardens. This ride, of seventeen miles, was a wild one, among the mountains, under lofty precipices, and by roads scarped in the mountain side. However, it was safely accomplished through the good hand of God upholding me. On my road to Falmouth I met Mr. Brown for a few minutes on his way to Waldensia, where yesterday he was to preach. I am hourly expecting him here to-day, to take part in the public meeting this evening.

"Thus you see we have abundance of employment; and though our work has in it much enjoyment, yet I can assure you it is accompanied with great fatigue. By Divine mercy our health continues good, though occasionally we long for rest. We have, however, a month of hard work before us, previous to the meeting of the Union, on the 29th of February. The impressions I have already conveyed to you remain unaltered. The people, as a whole, have fine qualities, but they are as yet very imperfectly developed. Beyond all question they have not the wealth of former days; but I doubt whether their piety is not quite as sincere and as earnest."

It will be seen, from the following extract from Mr. Underhill's letter of Feb. 7th, that the Deputation are steadily pursuing their work; and that their health is continued to them. One almost envies them the privilege of talking with those who knew the evils of slavery, and witnessed "*the triumphs of faith.*" The RECORD of which Mr. Underhill speaks may yet perhaps be written:—

"We are travelling much, and acquiring all sorts of information preparatory to our conference with our brethren on the 29th inst. Since my last, we have visited Mr. Gould's stations, at Waldensia and Unity; Mr. G. Henderson's stations, at Hastings and Bethtephil; Mr. J. E. Henderson's, at Montego Bay and Watford Hill; Mr. Dendy's, at Salter's Hill and Maldon; and now Mr. Hewett's, at Mount Carey. Today we go to Shortwood, and, in ten days hence, to Bethel Town. On this side of the island there remain to be visited Mr. Teall's station, at Luca; Mr. Sibley's, at Mount Peto; Mr. Clarke's, at Savanna-la-Mar; and two or three in the parish of St. Elizabeth. These will occupy the rest of the month. Most of the stations visited the last fortnight are large, the number of members very considerable, and, on the whole, they are in a healthy condition. The brethren receive us very cordially, and our intercourse with them is very pleasant.

"The weather is beginning to be hotter; but, hitherto, a kind Providence has given us safety and health. Our intercourse with

the native churches, their leaders and members, are very interesting. Some of the old people retain vivid recollections of 'old time,' as they call it, and tell us deeply stirring stories of the cruelties they endured. It is much to be wished that many of these narratives could be recorded. They display an amount of Christian heroism, fortitude, and piety, equal to any manifestations of these qualities in any period of the Church's history. They ought to be recorded for the benefit of future ages, and to illustrate the triumphs of faith. The great want now is, beyond all question, ministers; pastors over every church. This plurality ought to cease as speedily as possible. It is becoming, in every point of view, most injurious to the wellbeing of the churches, and the grave question to be discussed both here and at home is, how to obtain and secure an adequate supply of ministers? I do not yet know the answer to this question, only I am sure that it must have an early solution if the churches are to be carried forward, and not allowed to drop down."

HAITI.

The following is a literal translation of a letter addressed by the members of the church at Jacmel to the Committee. No attempt has been made to rectify errors of construction, or improve the style of writers. The Committee instructed the Secretary to acknowledge it in a suitable manner.

"To the Members of the Committee of the Baptist Missionary Society, England.

"BRETHREN AND SISTERS IN CHRIST,— It is with sentiments of gratitude, as souls who have tasted how good the Lord is, and who know that his yoke is easy and his burden light, that the members of the Baptist Church at Jacmel come to thank you for your tender care for the church presided over by the Rev. W. H. Webley, who preaches to us the good news of salvation, and who, by his evangelical labours, tries to lead us to the heavenly country. They thank you for the proofs of friendship and fraternal love towards your brethren and sisters in the faith, manifested by the visit of Mr. Underhill, Secretary of your Society, and his lady, who are come, on your part, to give us proof of the affection which the friends in England have for their brethren in Jesus Christ, by making every effort for the propagation of the gospel in Haiti, and especially that our

station may increase to the honour of the great Jehovah.

"They do not cease to present at the eternal throne their ardent prayers for the continuance of your remembrance of them, which will tend in future to work for us all possible good, through the love you have for us in the Lord, who has made us heirs of God, co-heirs of Christ.

"They also entreat you to cause your prayers to ascend to Jehovah for the people of this country that they may hear and understand how good the Lord is, and that they may be blessed by the means you employ for their eternal salvation.

"They reiterate their supplications that the richest blessings may rest on you and on your country. In conclusion, brethren and sisters, Mr. Underhill and his lady will be our organ to express to you our joy at having seen them among us, and they will present to you our sincere and devoted acknowledgments.

"Signed, V. RITIER DOMOND," &c.

A letter of more than ordinary importance has been received from Rev. W. H. Webley. During the visit of the deputation, various plans for the consolidation and enlargement of the mission came under discussion. For sixteen years, Mr. Webley has been labouring for the most part single-handed. The letter will speak for itself, but we may remark that the Committee have already authorised their missionary to employ the two colporteurs he proposed for engagement.

NEW EFFORTS.

"Entering fully into my own views in this matter, Mr. Underhill has authorised me, subject, of course, to the approval of the Committee, to employ two Scripture readers or colporteurs; one for the mountain district, in the vicinity of the town, the other for the town itself. These will go from house to house; will read and pray, and expound with the people; will sell or gratuitously distribute Scriptures; and will use their utmost endeavour to bring the people to the house of God. This is an agency I have long thought of employing, and long wished to employ; and we can only be too grateful that two persons, in every way so fitted for the work, have been raised up. By their efforts, we shall be brought more into contact with the people; the people will better understand our principles, and souls will be saved. Indeed, in this latter respect, both parties have been signally blessed already. The young man, Lola Jean Mitchell, whom we shall employ in the mountains, has been more or

less instrumental in the conversion of about eight members of the church; whilst the young woman, Eliacine Louis Jean, although she has been long absent from this station, has been scarcely less useful. It is proposed not to maintain them, but simply to remunerate them for the time they will give to the mission.

AGENTS RISING UP IN THE CHURCH.

"Then, desirous of finding in the church itself the means of its still further extension, another agency which engaged our attention was that of native preachers. We have had in our church some very promising, intelligent, apparently, at the time, pious young men, who have fallen away. It is a matter for thankfulness now that these young men were not trained for native preaching. They would have disappointed our expectations, and have entailed disgrace upon themselves, and have injured the cause of Christ. On the other hand, it should rejoice us that we still have young men who wish to be employed in this way,

and who have been consistent members almost from childhood. We have two young men whom I propose to take and educate in the best way I can. The sequel will show whether they are fitted for the work. At present, nothing more is intended respecting them than to train them and give them every facility for the development of their abilities. Their names are Deôgène and Voltaire—singular names enough for preachers of Christ's truth.

SCHOOL TO BE RE-ESTABLISHED.

"Another thing which claimed largely our consideration, was the re-establishment of the mission school. Our late school, conducted efficiently as it was, was reputed, even by the Government of Soulouque, to have been the best establishment of the kind then in the island. To this day, too, it is admitted on all hands that if there be here and there a few young people who conduct themselves with propriety, and who have something like moral principle about them, those advantages were acquired in our school. Then, what is of vastly more importance to us, nearly a fourth of our church members have been added to it from the school; whilst several more young people in this town, through the same instrumentality, are secretly professing Christ, not being able to do so openly on account of their Catholic parents. From all this, it is easy to see what a hold such a school gave us upon the people, how much it brought us into contact with them, and how much influence amongst them we have lost by closing such a school.

"Two things are wanted. First, a French lady from England or France

would have to be found and sent out; her salary to be paid by the Society. This is indispensable, as it is useless to open a school similar to those which already exist. Education in these is for the most part gratuitous. Ours must be, as before, a *paying* school. We must then offer superior ability and attainments in the teacher, and therefore superior advantages in the school. Above all, she should be a woman of devoted piety of heart and of life, a woman who will feel and toil for the salvation of the children.

ENLARGEMENT OF PREMISES.

"Another thing required is land on which to build school-rooms. Happily, just at this time, a very eligible piece of land is offered for sale, fully as large as that on which our present premises stand, adjoining and running parallel with them, and originally forming one plot of ground with our own. This land may, I suppose, be bought for, say £250 or £300; whilst we have already on hand almost sufficient building materials for converting the building on this land into school-rooms. A plan I enclose. If we do not purchase it, the Government probably will. Indeed, it has been already offered to Government, but being neighbours, the preference would be given to us. The hum and buzz of a Government school alongside of us would certainly be a great annoyance, and may interfere with our services in the chapel. I do sincerely trust, then, that the Committee may decide to purchase this very desirable acquisition to our mission premises."

WESTERN AFRICA.

CAMEROONS.

"The kingdom of God cometh not with observation," and it is only by the eye of a loving watchfulness that the successive stages of its progress in different parts of the world are discerned. One such advance we gladly hail on the coast of Western Africa. At the close of November last Mr. Saker had the joy of seeing the first printed book of the Old Testament—the Psalms of David—in the Dualla language, brought through the mission press at Cameroons. A few copies have been bound and sent to England. Mr. Saker, as most of our readers are aware, has been for years engaged in reducing the tongue spoken in that country to a written language, giving to it an alphabet and grammar; and the first use to which he turns the new-born language, is to make it convey to the people the words of the living God. It may not be so well known that when Mr. Saker went to Africa he was totally ignorant of the art of printing. He not only taught himself the process, but, to use his own words, "so far impressed his ideas of work on others, that all the sheets of the work have been printed while he was visiting or preaching at other places." The binding also is the work of native boys, who, only a few years ago, were rescued from barbarism.

We recall how, when the great Port-Royalist, M. de Saci, had accomplished in prison a similar task, and M. Nicole, his companion in labour and tribulation, exclaimed, "Now I think, old as we are, we may rest," he responded,

"Rest! rest! shall we not have eternity to rest in?" Mr. Saker, after detailing the happy termination of his labour, takes heart again, and exclaims—

"And now, dear brother, healthful and full of hope, I settle again for another month's toil. The weather is becoming lovely, a bright sun cheers us, all our roads are open, and 1,000 wait to hear us. May our God support us, and fill our hearts with his own love and grace, and the hearts of the people with his fear. We are all in tolerable health and are thankful. Stores came by last mail, and for this we are thankful; and we are *very* glad at receiving the medicine chest: may the Lord abundantly bless the kind friends who have supplied it.

VICTORIA.

Two letters from the Rev. J. Diboll will be read with interest. They afford glimpses of the externals of missionary life.

PROSPECTS NOT PLEASANT.

"Brother Wilson is now in from Clarence. He gives us no hope that a colony will be formed here; at least, the people of Fernando Po are not likely to leave their dwellings; Spaniards are living in almost every house; dollars are said to be plentiful; many that were anxious to emigrate to this place in the first instance, not finding the means to remove just then, are settling down to the acquisition of money. Two of our members who came over to secure *lots* and clear the ground, are gone home, and are not likely to return. Mr. Wilson's family are not come with him, and their unwillingness to remove makes it very uncertain when we shall see them. Brother Horton Johnson will undoubtedly remove his family here; and when they and the Wilsons come, we shall be in all three families. The rest are all servants and labourers, the greater part Kroo men, of whose language we know nothing, and to whom we cannot *preach Christ*. I have *no* knowledge of *more* than three other families who are *likely* to come. Mammon, and the absence of British protection, are powerful drawbacks to the establishment of a colony here.

"The last four market days have done much towards shaking my confidence in the quietness and good behaviour of the natives who surround us. Nothing has been done to conciliate the neighbouring chiefs for what they are pleased now to call our intrusion among them, and I have nothing with which to make them the slightest acknowledgment.

"A night and a day of rain, added to sad news from Fernando Po, have so greatly lowered the mercury in my thermometer, that this whole epistle bears indications of it. Kindly account for this when you are reading. I hope the rainy season will terminate some time or other, and then I may write in better spirits.

"Half-an-hour later the mercury rises. A brother from Fernando Po is come, bringing his bride-elect, that their dear pastor may unite them in marriage. They

intend to dwell here, but must first return to their old home.

"If my kind friends in England should ever send a parcel or box of clothing for Victoria, have the kindness to send it to *my address*, as it is so long since we received anything in that way, that we long for such an expression of their love, besides the real good it would do us in other respects.

WEDDING AT VICTORIA.

"In my last I said that two of our members were come over from Clarence, to be united in marriage. I now inform you that the first marriage was solemnized at this place on the 22nd day of October last. The wedding party took tea at the Mission House.

"The next day there were in all of us ELEVEN PERSONS at the Lord's table—I was glad to commune with so many. The last month has fully informed us that the rainy season is not wholly gone; much of our low ground is under water. There fell, a few nights since, nine inches of water in less than nine hours, but the intervals between the showers are longer, and the sky is clearer, and, of course, the sun is warmer. On the 6th inst., one of our Kroo men died. This is the first death that has occurred here; he was brought sick from Cameroons, and never rallied. On the same day I took a boat and went to a fishing town about four miles distant. The chief, an intelligent man, about fifty years of age, was glad at our visiting him, but expressed his fears if I visited him often, it might bring him into trouble, from a tribe of people occupying a larger town a little above him. Possibly jealousies might arise. The people were well behaved; the women and children well to look at, some of them handsome. Among so small a community I was not prepared to see so many children, and in such good condition; I thought it a strong argument in favour of the healthiness of the place. The chief promised to bring some of the children, that they may be educated, but they are not yet come.

WEST AFRICAN LIFE.

"On the 15th, at night, we had heavy rain, with thunder and lightning, which lasted nearly all night. While the tempest was raging without, the drivers* took possession of our house within; they soon reached our beds, and we and our servants were obliged to rush out of the house in our night-clothes only, and seek a shelter in another house in the mission yard, and made all speed to free ourselves of the little creatures who were biting us almost to madness. On the 15th, at night, our house was again overrun by the ants, but on this occasion we had the drivers and the white ants† too. My wife and daughter were obliged to seek shelter in another house, while I and my servants were trying to preserve our clothes, &c., from destruction, and to rid our house of the very unwelcome intruders. Last night, about an hour after we had retired to rest, we were again driven from our beds by the ants, and obliged to take refuge in an enclosed shed for the night; but we have been very mercifully preserved from harm. Last Lord's day two of the neighbouring villages were visited by brethren Johnson

and Wilson, and the people appeared much pleased; but the brethren are not certain that their message was clearly understood. When the mud and the water abate, I hope to make myself familiar with these places. Mr. Saker has been with us six days; he has been very unwell, and is but little better now, yet he manages in some way to superintend the works, especially the work preparatory to building a house for me to live in; and, I suppose, the building will be begun in earnest when the mail has brought all the materials, as it seems that some pieces necessary to its commencement are not yet come. In matters of religious import we see but few indications of real improvement, and we bewail ourselves; yet, I trust, we can say that to us 'Christ is all and in all'; and that we seek his glory as our chief good. Our daughter has been able to conduct the school twice a day regularly since my last. She is also making some attempts to instruct our Kroo men, nearly all of whom express their desire to learn. These men have long had an interest in our prayers; I shall rejoice in their being brought to Christ by ANY MEANS."

FRANCE.

MORLAIX.

In our February Number mention was made in a letter from the Rev. J. Jenkins of the circumstances which led to the formation of a Baptist church in Angers, and also of the desire that was becoming manifest among Baptists in France for a periodical of their own. M. Robineau, pastor of this new church, was, it will be remembered, deposed from his pastorate in the Established Reformed Church on his embracing the doctrine of believers' baptism. A few of his people sympathising with him retired at the same time, and formed themselves into a church under his care. They now need a place to worship in, and M. Robineau proposes to visit England at the time of our annual meetings, to collect funds for that purpose. Not speaking English, M. Robineau and his friends at Angers are most anxious that Mr. Jenkins—who, knowing perfectly the locality and the circumstances, is eminently the right man—should accompany him. They offer to bear his expenses, and Mr. Jenkins writes to ask the sanction of the Committee to his taking the step. This sanction we are happy to say has been accorded. The project of the magazine will also require some help, and we feel sure that our readers, thus pre-informed of the application to be brought before them, will be prepared to meet it. In France, Christians holding what we believe to be the truth as regards the first (in order of time) of the two ordinances our Lord gave to his Church, are scattered far from each other's sympathies and co-operation. The proposed magazine would be a means of communication between them, and become a bond of union, facilitating combined action and mutual edification. It would in a sense render the body visible to itself and to the world, and be one means by which it would take a recognised place among the outward agencies now at work for the evangelisation, in the true sense of the word, of France. M. Robineau's previous labours in conjunction with his uncle, the Rev. F. Monod, editor of the *Archives du Christianisme*, have peculiarly fitted him to

* Drivers are flesh-eating ants, who so entirely occupy the house that you cannot put your hand or foot where they are not; lizards, beetles, spiders, and all other vermin fall before them.

† White ants spread destruction wherever they go—clothes, bedding, books, boxes, boards, roof-thatching, are all ruined by them in an incredibly short space of time.

conduct this work. The following extract from a letter of M. Robineau, addressed to Mr. Jenkins, affords incidental confirmation of what has been said of the desire among the Baptists in France for a magazine of their own, and also indicates the providence of God directing M. Robineau's steps. Will our readers bear in mind that we have no Continental Society, like our Independent brethren. Our one society does the work both for heathendom and Continental Europe, as far as we have missionaries there (would we were but enabled to do more). The expense of a second machinery is saved, but we must not lose subscriptions. Let the sums given to M. Robineau, and to the magazine, be considered given to *our* Continental Society. And would not those friends, whose attention has been drawn to our French Mission, devote a small sum annually to that object, *in* addition to their ordinary subscription to the General Mission?

"On Tuesday we had a meeting of prayer, that God would put it into your heart to help us in England, and that he would show us whom I should ask to take my place during my absence. Yesterday, Thursday, I received from a young brother, M. Bouhon, missionary pupil in the *Ecole des Missions Evangeliques de Passy* (Paris), a letter, telling me of the interest he took in the work at Angers, having for some years been a Baptist in conviction, and the joy with which he hailed the project to establish a Baptist journal—a project which he had read in the *Baptist Magazine*, in a letter by Mr. Jenkins. . . . Is not that a providential direction? for M. Bouhon, of whose existence I had not even a suspicion, will come and take my place during my absence."

HOME PROCEEDINGS.

THE meetings during the past month have been very numerous. Our esteemed brethren, D. Katters and W. G. Lewis, Jun., have kindly taken the Scottish journey, which usually occupies three weeks, extending from Edinburgh northwards to Aberdeen and Huntly; and westwards to Glasgow, Paisley, Greenock, and Irvine. The Rev. S. Green has visited Great Missenden, High Wycombe, Biggleswade, Sandy, and Shefford; the Rev. W. Crowe, Dunstable; and the Rev. W. Teall (of Jamaica), Dover, Folkestone, and Wokingham and Newbury, with Dr. Leechman, who has also attended a meeting at Rayleigh; the Rev. C. Room, Waterford; and Mr. Wm. Heaton, Harlow; the Secretary, with Mr. Teall, Loughton.

ANNUAL SERVICES.

Our London friends will kindly notice the arrangements announced in the first pages of this Number, which have been made for the Anniversary; and we hope they will kindly use their best efforts to promote them. Brethren from the country are commended to their kind hospitalities, especially those who are comparative strangers to the metropolis. To them London, without such attention, is indeed a strange place.

To the *first* meeting we desire to call particular attention. Last year the attendance was very cheering, and the spirit of the meeting was most animated and fervent. Considering the unusual and wide-spread desire manifested during the past year, in all sections of the Christian Church, to unite in supplication to Almighty God, we expect the introductory PRAYER-MEETING, to be held in the Library, on Thursday morning, the 19th inst., at *eleven o'clock*, the Rev. D. Wassell, of Bath, to preside, will be one of unusual interest. This meeting is all the more influential from the fact of its giving a character and tone to the subsequent engagements of the Anniversary. The field is widening. More missionaries are urgently needed. Larger means are absolutely required. To secure these ends a deeper sense of responsibility, and a livelier interest in the salvation of dying men, must take possession of the hearts of our people. Let us come, then, to God. His mercy-seat is ever open to us. The name of Jesus is all-prevailing. The promises are rich, ample, and unailing. We are not straitened in God, but in ourselves. We need more faith. The *reality* of

these grand truths is not enough understood and felt. Let our cry ascend to our Father in heaven for the Spirit to work in us and by us. No time more pressing than now; no season more propitious. May the Divine benediction be enjoyed, in an eminent degree, at the introductory prayer-meeting, and the services which follow will be fraught with a blessing to us all.

RETURNING MISSIONARIES.

The Rev. J. C. Page, of Barisaul, had not arrived, with his family, at the time of writing, but is hourly expected. The Rev. J. Wenger left Calcutta in February, for Europe; his health, which has been surprisingly sustained during his long and toilsome term of service in India, requiring a temporary change. Mr. and Mrs. Supper, of Dacca, left in the same ship, Mrs. Supper's health being so broken that a longer residence there was pronounced, by medical testimony, to be incompatible with life. These friends may be expected in June.

NOTICE.

As next month's *Herald* will contain the abstract of the Report, and the following one some account of the Anniversary Services, we have added half a sheet this month, so as to bring in all intelligence up to the time of going to press.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from February 21 to March 20, 1860.

W. & O. denotes that the Contribution is for Widows and Orphans; N. P. for Native Preachers; and I. S. F. for India Special Fund.

LIFE SUBSCRIPTION.		£ s. d.	DONATIONS.		£ s. d.	EDMONTON, LOWER, BY MR.	
Barnes, R., Esq.	10	10	0	Williams, Mrs., Brighton	2	0	0
				Under 10s.	0	5	0
ANNUAL SUBSCRIPTIONS.			EDMONTON, LOWER, BY MR.				
Beddome, R. B., Esq.	1	1	0	A Christian Lady, Contributions by	2	0	0
Benham, J. L., Esq.	4	4	0	Angus, J. L., Esq., Newcastle-on-Tyne, for I.S.F.	50	0	0
Blackmore, Rev. S., Earlsland	1	1	0	Bible Translation Society, for Translations	150	0	0
Dowser, W., Esq.	3	0	0	Bird, Mr. W.	1	0	0
Burris, Miss.	1	1	0	"Cynro," Wales, for India	5	0	0
Cozens, Mrs.	1	1	0	Do., for <i>Britany</i>	5	0	0
Deane, Messrs., & Co.	1	1	0	Daves, Rev. Dr., for <i>China</i>	1	0	0
Eames, Miss.	1	1	0	Elton, Rev. E., D.D., for <i>Elton Scholar, Se-rampore College</i>	10	0	0
Edwards, Mrs.	1	1	0	Irish, Mr. F., box by	0	7	0
Gouldsmith, Mrs.	10	0	0	J. W.	23	0	0
Gover, W., Esq.	1	1	0	"Sat bene si sat cito"	20	0	0
Graham, T., Esq.	1	1	0	Towers, Mr. Samuel, Breatford	25	0	0
Green, Stephen, Esq.	4	4	0	Under 10s.	0	11	0
Gurney, Henry, Esq.	5	5	0	LEGACY.			
Haddon, Mr. John	1	1	0	Quarby, Mr. Jonathan, late of Golcar (annual)	1	1	0
Hancock & Rixon, Messrs.	1	1	0	LONDON AND MIDDLESEX AUXILIARIES.			
Haasall, Mrs.	1	1	0	Bloomsbury Chapel.....	61	18	3
Heriot, Mr. J. J.	2	2	0	Camberwell—			
Hewett, Rev. J. H.	0	10	0	Collections	35	16	7
Johnson, Mr. G.	0	10	6	Contributions	99	4	9
Johnson, W., Esq.	1	1	0	Do., for <i>China</i>	150.	16	2
Kitson, Wills, Esq.	2	2	0	LEGACY.			
Murch, Mrs. Dr.	2	2	0	Quarby, Mr. Jonathan, late of Golcar (annual)	1	1	0
Olney, Mr. T.	1	1	0	LONDON AND MIDDLESEX AUXILIARIES.			
Overbury, Mr. B.	1	1	0	Bloomsbury Chapel.....	61	18	3
Pardon, Mr. B.	1	1	0	Camberwell—			
Peek, Brothers, Messrs.	1	1	0	Collections	35	16	7
Pengilly, Rev. R.	0	10	6	Contributions	99	4	9
Pewtress, T., Esq.	2	2	0	Do., for <i>China</i>	150.	16	2
Potter, Mrs.	1	1	0	LEGACY.			
Rippon, Mrs. Thomas	5	0	0	Quarby, Mr. Jonathan, late of Golcar (annual)	1	1	0
Smith, W. L., Esq.	2	2	0	LONDON AND MIDDLESEX AUXILIARIES.			
Smith, Mrs. W. L.	1	1	0	Bloomsbury Chapel.....	61	18	3
Smith, Miss R.	1	1	0	Camberwell—			
Stone, Mr. N.	1	1	0	Collections	35	16	7
Taylor, James, Esq.	2	2	0	Contributions	99	4	9
Templeton, Mr. John	1	1	0	Do., for <i>China</i>	150.	16	2
Thompson, Mr. James.	1	1	0	LEGACY.			
Vines, C., Esq.	5	5	0	Quarby, Mr. Jonathan, late of Golcar (annual)	1	1	0
Wheeler, Mr. D.	1	1	0	LONDON AND MIDDLESEX AUXILIARIES.			
Whitehorne, Mr. James	1	1	0	Bloomsbury Chapel.....	61	18	3

£ s. d.		£ s. d.		£ s. d.	
Steventon—		Kingstanley—		Independent Chapel—	
Collections	5 0 4	Contribs., for China...120 0 0		Collection	2 18 11
Do., for W. & O.	0 10 6	Do., by Y.M.M.A.		Do., Public Meet-	
Contributions	1 18 2	for do.	4 0 0	ing.....	3 15 8
		Proceeds of Lecture,		Do., for W. & O.	0 18 3
		by Rev. T. R. Fuller,		Sunday School	2 15 0
		for do.	1 5 0	Union Chapel—	
Less expenses ...	7 9 0			Collection	3 0 3
	0 11 0			Do., for W. & O.	0 11 5
	6 18 0			Sunday School	2 1 7
BERKSHIRE.		HAMPSHIRE.		St. Neot's—	
Windsor—		Shirley—		Collections	6 8 10
Contribution, addl. ...	1 1 0	Collection	2 0 0	Do., for W. & O. ...	1 0 0
				Contributions.....	6 9 6
				Do., Sunday School	1 16 8
BUCKINGHAMSHIRE.		HERTFORDSHIRE.		Somersham—	
Mursley—		Hitchin—		Collections	1 6 9
Collection, &c.....	1 9 0	Collections	14 3 10	Contribution	0 10 0
Olney—		Contributions	18 10 4	Spaldwick—	
Collections	8 16 1	Do., for <i>Intally</i>	4 0 0	Collections	2 6 11
Contributions	8 18 2	Do., Sunday School.	2 13 1	Do., for W. & O. ...	0 6 9
Stantonbury—		Less expenses ...	39 7 3	Contributions.....	3 8 9
Bible Class, Girls, by			37 4 9	Warboys	1 10 7
Mrs. Harris, for N.P. ...	0 11 0			Woodhurst—	
				Collection	1 17 7
CAMBRIDGESHIRE.				Do., for W. & O. ...	0 12 0
Cambridge, Zion Chapel—		Markyate Street—		Contributions	1 6 0
Collection, for W. & O. ...	3 0 0	Contribs., Sunday Sch.,		Yaxley—	
Contributions	7 17 3	for N.P., <i>Delhi</i> ...	2 0 4	Collection, for W. & O. ...	0 3 3
Wilburton—		Do., by Y.M.M.A.,	0 6 6	Yelling—	
Contribs., for N.P. ...	0 11 1	for China	0 6 6	Collection	1 1 2
				Do., for W. & O. ...	0 8 4
DERBYSHIRE.		Royston—		Less expenses ...	179 16 5
Riddings—		Contribs., by Mr. T.			3 13 6
Collection, for W. & O. ...	0 10 0	Goodman.....	6 0 0		176 2 11
		Ware—			
DEVONSHIRE.		Contribs., by Mr. B.			
Ilfracombe—		Medcalf	1 11 6		
Sunday School, for		Do., for N.P.	0 10 0		
N.P.....	0 9 2	Do., Sunday School,			
Torquay—		Widford	0 5 0		
Collection, for W. & O. ...	1 15 0				
Contributions	1 15 0				
Do., for N.P.....	1 8 8				
DORSETSHIRE.		HUNTINGDONSHIRE.			
Dorchester—		Bluntisham—		Ashford—	
Collection, for W. & O. ...	0 5 0	Collections ...	6 5 3	Collection, for W. & O. ...	1 0 0
Contribs., for N.P.....	2 0 10	Contributions	22 5 4	Contribs., for N.P. ...	1 10 0
Do., Sunday School		Feustanton—		Blackheath, Dacre Park—	
	2 16 7	Collection	1 4 9	Sunday School	3 7 0
Less expenses ...	0 0 6	Do., for W. & O. ...	0 5 6	Borough Green—	
	2 16 1	Sunday School	0 8 0	Collection	1 15 0
		Godmanchester—		Chatham—	
ESSEX.		Collection	1 3 9	Collections	2 10 6
Braintree—		Do., for W. & O.	0 10 0	Crayford—	
Contribs., for N.P.....	1 10 8	Contributions	1 5 3	Contribs., for N.P. ...	1 13 4
Harlow, on account	25 0 0	Do., Sun. Schl., &c. ...	1 0 0	Dover, Salem—	
		Great Granaden—		Collection	5 10 0
		Contribs., by Misses		Contributions.....	5 4 0
		Smith	3 5 9	Faversham—	
		Hail Weston	1 1 10	Collection, for W. & O. ...	1 4 0
		Houghton—		Contribs., for N.P. ...	5 7 0
		Collection	1 11 9	Gravesend—	
		Contributions	8 16 0	Contributions(moiety)	12 10 11
		Huntingdon—		Matfield Green—	
		Collections	5 6 10	Collection	1 0 0
		Contributions	32 10 1	Contributions.....	5 0 11
		Proceeds of Tea Meet-		Meopham—	
		ing	2 0 0	Collection	3 0 0
		Kimbolton—		Tonbridge—	
		Collections, &c.....	4 0 6	Collection	1 3 6
		Do., for W. & O. ...	0 11 0	Contributions, boxes.	0 6 10
		Offord—		Tunbridge Wells—	
		Collection	0 18 3	Collection	3 6 0
		Perry—		Contributions.....	3 5 9
		Collection, for W. & O. ...	0 2 7	Do., Sunday School	0 5 7
		Ramsey—		Woolwich, Euon—	
		Collections	6 11 4	Sunday School	0 15 0
		Do., for W. & O. ...	0 12 6		
		Contributions.....	6 9 6		
		Roxton—		LEICESTERSHIRE.	
		Collections	1 3 0	Leicester—	
		St. Ives—		Robinson, C.B., Esq.	
		Contributions	5 17 0	for China	100 0 0
		Proceeds of Bazaar	15 0 0	Charles Street—	
		Do., of Tea Meet-		Contribs., for N.P. ...	2 5 6
		ing.....	3 0 6	Sutton-in-Elms—	
				Contributions	1 13 0
				Do., for N.P.....	1 19 6

	£	s.	d.
NORTHAMPTONSHIRE.			
Kettering—			
Contribs., for <i>N.P.</i> ...	1	11	2
Milton—			
Dent, Miss, for <i>N.P.</i> ,			
<i>Delhi</i>	1	0	0
Thrapston—			
Collection, for <i>W. & O.</i> ...	0	11	0
Contribs., for <i>China</i> ...	2	3	0
NORTHUMBERLAND.			
Newcastle-on-Tyne,			
Bewick Street—			
Collection, for <i>W. & O.</i> ...	3	0	0
NORTH OF ENGLAND			
Auxiliary, on acct. by			
Mr. Henry Angus ...	43	0	0
NOTTINGHAMSHIRE.			
Sutton-in-Ashfield—			
Collection, Genl. Bap-			
tist Church, for			
<i>W. & O.</i>	0	8	6
OXFORDSHIRE.			
Banbury—			
Collections	3	0	0
Do., for <i>W. & O.</i> ...	1	0	0
Contributions.....	2	5	5
Do., Sunday School	0	7	2
SOMERSETSHIRE.			
Beckington—			
Sunday School, addi-			
tional, for <i>N.P.</i>	0	7	6
STAFFORDSHIRE.			
Walsall—			
Gameson, Mr. Thos....	2	12	0
Wolverhampton—			
Collection	5	3	8
Do., for <i>W. & O.</i> ...	0	10	0
Sunday School	4	0	0
	9	13	8
Less expenses ...	1	9	6
	8	4	2
SURREY.			
Addlestone—			
Collection, for <i>W. & O.</i> ...	2	0	0
Dorinan's Land—			
Proceeds of Lecture,			
by Rev. R. Shindler	1	10	0
SUSSEX.			
Battle—			
Collection, for <i>W. & O.</i> ...	1	0	0
Contribs., for <i>N.P.</i> ...	3	13	6
Crowborough—			
Collection	0	18	0
Forest Row—			
Collection	1	15	6
Less expenses ...	0	7	0
	1	8	6
Hailsham—			
Collection	1	1	9
Less expenses ...	0	1	6
	1	0	3
Lewes—			
Collections	8	13	8
Do., for <i>W. & O.</i> ...	3	10	0
Contributions.....	18	14	2
Do., Beddingham ...	1	0	4

	£	s.	d.
Do., Sunday School	5	1	3
Do., Bible Class.....	1	1	0
Do., do., for <i>N.P.</i> ...	3	11	6
	41	11	6
Less for Baptist			
Irish Society and			
expenses	5	6	6
	36	5	0
Acknowledged be-			
fore	29	3	6
	7	1	6
Uckfield—			
Collection	1	9	0
Contributions	1	8	6
	2	17	6
Less expenses ...	0	4	0
	2	13	6
WARWICKSHIRE.			
Birmingham—			
Contribs., for <i>China</i> ...	19	8	0
Henley-in-Arden—			
Collection	3	1	9
Do., for <i>W. & O.</i> ...	0	6	6
Contributions.....	0	12	10
WILTSHIRE.			
Bradford-on-Avon—			
Contributions by Rev.			
Jonathan Hooper	2	0	0
Do. by do., for			
<i>India</i>	2	0	0
Bratton—			
Collection	3	12	8
Contributions	13	11	0
Damerham and Rockbourne—			
Collection	3	4	6
WORCESTERSHIRE.			
Bromsgrove—			
Collections	3	10	1
Contributions.....	6	17	3
	10	7	4
Less expenses.....	0	11	6
	9	15	10
Evesham—			
Contribution	1	10	0
Do., Sedgbro'	0	7	10
Do., Sunday School	3	13	7
Do., do., Charlton...	0	1	7
	5	13	0
Less expenses, two			
years.....	1	0	6
	4	12	6
Westmancote—			
Contribs., for <i>N.P.</i> ...	0	5	1
YORKSHIRE.			
Bishop Burton—			
Collections	5	10	6
Do., for <i>W. & O.</i> ...	0	18	6
Contributions.....	4	1	0
Do., for <i>N.P.</i>	0	13	0
Doncaster—			
Sunday School, for			
<i>N.P.</i>	0	6	8
Halifax, Trinity Road—			
Collection, for <i>W. & O.</i> ...	1	10	0
Contribs., for <i>N.P.</i>	5	19	4
Horsforth—			
Collection, for <i>W. & O.</i> ...	0	18	4

	£	s.	d.
Lockwood—			
Collection, for <i>W. & O.</i> ...	3	0	0
Masham—			
Collection, for <i>W. & O.</i> ...	0	6	0
Ripon—			
Earle, Mrs.	2	2	0
Rishworth—			
Collection, for <i>W. & O.</i> ...	0	12	0
NORTH WALES.			
CARNARVONSHIRE.			
Llanberis, Sardis—			
Contributions.....	2	3	9
Less expenses ...	0	1	7
	2	2	2
Nevin—			
Collection	1	1	0
Contributions.....	0	19	0
DENBIGHSHIRE			
Llangollen and Glyndyfrdwy—			
Glyndyfrdwy—			
Collection	0	12	2
Contributions	3	15	7
Do., S. School	0	12	6
Llangollen—			
Collection	1	18	10
Do., English ...	0	16	2
Contributions.....	8	6	6
Do., for <i>N.P.</i> ...	1	17	0
Do., for <i>China</i> ...	1	9	6
	19	6	3
Less for Local			
Home Mission			
and expenses ...	5	3	10
	14	2	5
MERIONETHSHIRE.			
Bala—			
Contribs., for <i>N.P.</i> ...	1	16	8
Llanvchwyllyn—			
Contribs., for <i>N.P.</i> ...	0	6	0
	2	2	8
Less expenses ...	0	0	7
	2	2	1
MONTGOMERYSHIRE.			
Benliah—			
Collection	0	17	1
Contributions.....	0	6	0
Do., Sunday School	0	11	1
Caersaws—			
Collection	0	13	8
Contributions.....	1	5	8
Do., Sunday School	1	3	0
Mochdre—			
Collection	0	6	6
Contributions.....	3	11	0
Newtown—			
Contribs., by Mrs. E.			
Morgan, for <i>Mrs.</i>			
<i>Allen's School, Cey-</i>			
<i>lon</i>	5	0	0
Rhydwen, Sion—			
Collection	1	5	4
Sunday School	0	14	8
Rhydylfelin—			
Collection	0	9	4
Contributions.....	1	3	2
Stavlittle—			
Collection	1	2	9
Sunday School	0	19	3
Tanylan—			
Collection	0	17	6

THE MISSIONARY HERALD.

ANNUAL REPORT.

IN presenting to their constituents the sixty-eighth Annual Report, the Committee of the Baptist Missionary Society feel that they would be wanting in a proper regard to the indications of Divine Providence, and in their duty as Christian men, if they did not pause for a moment to acknowledge, with reverence and gratitude, the extraordinary way in which the Holy Spirit is making known His power throughout the world.

It will be remembered that prior to the last annual meeting, there were indications of a revival of true religion in the Church. As speaker after speaker addressed the assembly, the impression deepened that God was about to manifest His great salvation in an unwonted way. Nor did the hopes then excited prove fallacious. Blessings in an abundance, unknown since the Pentecost, have followed the supplications of the faithful. Wherever holy hands have been lifted up without wrath or doubting, there has been given to the suppliants the same persistent spirit which inspired the patriarch's resolve, *I will not let thee go except thou bless me*. There has consequently been awakened a spirit of intense activity and earnestness, manifesting itself in varied zealous efforts to save the lost.

And this spirit continues to spread. It meets us in new forms. In some of the largest commercial cities of the world, we behold the strange spectacle of crowded meetings for prayer, held during the hours of business, and men hitherto absorbed in the pursuit of gain turning aside for awhile, to unite in supplication before the throne of God.

Not the least remarkable fact connected with this revival of godliness, was the call from the mission church at Loodiana to united prayer during the first week of the present year. The prompt and hearty response universally given to it, proves how deeply imbued the Church is with the spirit which gave utterance to that summons, and justifies the belief that she is fast being prepared to receive a still larger blessing.

From these events the friends of missions may take courage. They assure us anew that the Great Head of the Church is graciously

condescending to use our instrumentality, in working all things according to the counsel of His own will. It is not our glory, but His, that we seek; and His regard for His own great name is a pledge that we shall not labour in vain. May we therefore continue instant in prayer, ever remembering that the Divine Benefactor bestows His gifts according to the earnestness with which they are sought, and the diligence with which they are improved.

In looking over the wide field occupied by the Missionary Societies, we see the dense darkness which has for ages covered heathen lands, and the hardness of heart which has characterised idolatrous nations, beginning to give way. It is only when we thus take a comprehensive view of what God has wrought, that we can believe that, by the humble instrumentality employed, the purposes of the Most High will be fulfilled. These recent demonstrations of the power of the Holy Spirit, whose constant presence in the Church has been too much forgotten, enkindles afresh our faith and hope; and the people of God, while bearing on their hearts the wants and woes of heathendom, seem to be inspired with the determination expressed in the prophet's emphatic words, *For Zion's sake will I not hold my peace, and for Jerusalem's sake will I not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.*

The Conference on Christian Missions, recently held at Liverpool, demands a passing notice. It is one of those great events which distinguish the period in which they occur from ordinary years, and make it for ever memorable. Its deliberations embraced the mission fields of the world, and the various methods employed in them to disseminate the gospel. Representatives of all the societies, and missionaries who had laboured in India, Ceylon, China, the South Sea Isles, Africa, Syria, the West Indies, the country of the Red Indians, and Patagonia, were present. Not only were all animated by the same hallowed feeling, but their intercourse during five days, marked by the freest expression of thought and opinion, was not disturbed by one note of discord. Only at the opening and conclusion of the Conference, were there protestations of brotherly love. More were not needed, for the thing itself was there. The harmony was unbroken and complete. The spectacle was a noble one. The Church, too much divided and estranged in its various sections, was there seen to be one. Such a meeting could not be in vain. The spirit of missions convened it, and kept it in peace and concord to the end. It is a sign of the times; and it is not too much to believe that these events are the precursor of some great change in the moral condition of man, and indicate that the overthrow of the kingdom of darkness may be nearer than we are accustomed to think. Let these considerations animate us with fresh ardour, and cause our future lives to be distinguished by a deeper and more thorough consecration to the service of Christ.

The Committee rejoice to say that they are spared this year the painful duty of reporting the death of valued and honoured missionaries. Those labouring in the field have been preserved in their usual health, while all who had been home to recruit their energies, well-nigh exhausted by long years of toil, have reached in safety their accustomed spheres of labour. The Messrs. Hobbs, Craig, Williams, and Claxton, left in the autumn of last year, and are settled at Jessore, Sewry, Muttra, and Madras. Mr. Comfort, of Thrapston, was also accepted for the Indian Mission, but too late to go forth with these brethren. The interval has been spent by him, in study, in the College at Regent's Park, and he will most likely sail in August. The Committee have also great pleasure in stating that they have received *three* other offers of service, which have been accepted. The friends who have contributed to the Indian Special Fund will be glad to learn that the missionaries who have recently gone forth to India, and those who, in a few months, will follow, could not have been sent at all, if they had not thus provided the means. But what is absolutely needed now, is an addition to the list of annual contributors, that a regular supply, adequate to meet the rapidly augmenting expenditure in India, may be placed at the Committee's disposal.

Ill health, occasioned by long and severe toil amidst the jungles of Barisaul, has compelled the Rev. J. C. Page to come to this country, hoping that a somewhat lengthened sojourn may recruit his strength. He has arrived, and is here present to give his own account of the progress of the work in the district which he has long occupied with unquestioned diligence, and where, in the face of the most formidable opposition, he has toiled with unflinching courage and fidelity, and with the manifest tokens of the Divine approval. The Committee most cordially commend him to the good-will and kindness of their friends throughout the land. The Rev. J. Wenger is also obliged, by enfeebled health, to return to Europe, and he will visit England on his way to Switzerland, his native country. He may be expected to arrive in June. The work of translation, began by Carey, so ably continued by Yates, is most efficiently carried on by Mr. Wenger; acknowledged by all judges to be a competent successor of those celebrated scholars. If the Serampore Triumvirate will be held in imperishable renown, as the founders of modern missions, that of Carey, Yates, and Wenger, will as surely live as the first translators of the Word of God into the languages spoken by the myriads inhabiting our Indian empire. This, the most imperishable work of human intellect, is rarely brought before our eye, and is, therefore, not as fully appreciated as it ought to be. The labourer, in the seclusion of the study, is less known to the friends of missions than his brother who toils on the highways of missionary life. But if less obvious, his work is not less important. Nay, more, he is helping every other worker in the field, by preparing, to his hand, the sacred oracles in the language of the people. The welcome which awaits our honoured friend, after seventeen years spent in this arduous but

silent toil. will be, the Committee feel persuaded, one which will gladden his heart, and be as cordial as it is deserved.

THE WEST INDIES.

The Committee reported, last year, that, in accordance with the resolution of the General Meeting of the Society, they had resolved to comply with the urgent and repeated request of the Jamaica brethren to send out a deputation. With Mr. Underhill was united for this important service the Rev. J. T. Brown, of Northampton, the church of which he was pastor kindly and promptly consenting to his leaving them for awhile on this errand. It was thought desirable that Mr. Underhill's visit should embrace the whole of the stations in the West Indies, and he sailed, in August last, for Trinidad. Subsequently, he went on to Haiti; thence to Jamaica, where Mr. Brown joined him in November. The Committee have received reports regarding the mission in Trinidad and Haiti. The report of the deputation, respecting Jamaica, is not yet come to hand; as, indeed, their work is yet scarcely done. But they have forwarded repeated communications, which encourage the expectation that good results will follow this long-desired visit.

One fact, though not of a purely missionary character, yet inseparably connected with the operations of the Society in Jamaica, is often referred to by both the deputed brethren, namely, the universal testimony of all — planter, merchant, and peasant — to the benefits resulting from Negro emancipation. Great as is the change which it has wrought, and utterly altered as are the relations of the working classes to their masters, and unquestioned as have been the difficulties through which that island has passed, all classes are sanguine of ultimate prosperity.

Public attention has frequently been called of late to the character and conduct of the Negro. By some he is condemned as incorrigibly lazy, and his elevation in the social scale pronounced hopeless. The old and insolent doctrine, that he is scarcely a human being, is, in some quarters, again revived. But Mr. Underhill testifies of the peasantry of Trinidad and Haiti, that they “will not enter into any engagement with others which has the aspect of the servile condition from which they have been freed. Even the condition of a *servant*, in many islands, seems to them to approach too nearly the condition of a slave to be undertaken; or if undertaken, it is accompanied by so much pride, independence, or indifference, as to make the so-called servant of little value to the employer. This, it is true, is the effect of slavery; but we cannot, in forming a practical judgment of the state of things, overlook its influence.” Speaking of his voyage, Mr. Brown observes, “Men went with us from many of the islands; some of them old men, who had seen the old evil days, and who had even been accustomed themselves to handle the instruments of cruelty. I cannot tell you

how glad it made me, to hear, from one and all, the unvarying testimony as to the prosperous condition of most of the islands, and the results of emancipation. 'Not for the world,' said one of them, 'would I go back into slavery.' The truth is, that while it has benefited the Negro, it has been, if possible, a greater blessing to the planter. The relief of mind it has given them, the healthful stimulus, the reflex influence upon their character in many ways, cause one to rejoice, for their sakes, that Britain was magnanimous enough to do that immortal deed of justice."

To this most gratifying testimony as to the social benefits of the Act of Emancipation, it may be desirable to add that which the Committee have received regarding the religious condition of the people. The impression has gone abroad that the churches have degenerated—that there is not the same degree of ardour and devotedness as there once was—and that, with improved means, there has not been proportioned liberality. On these points Mr. Underhill makes the following statement:—"The representations to us at home are far too dark and discouraging. It is quite true that the ardour and zeal of the times antecedent and subsequent to emancipation, are not so fervent. . . . But the more I see and hear, I am persuaded that the circumstances of that period must not be taken as a standard by which to judge the present. The people were miserable, *and, as they have told us*, Christ was then their only comforter. Their houses were scenes of degradation; in the house of God they met with fellowship and sympathy. Then, too, the chapels and ministers were fewer, more remote from each other, and the estates. Now they have multiplied, have risen up nearer to the houses of the people, and divided the great congregation which formerly gathered in certain spots. It is true that the churches lose annually, by exclusion, almost as many as they admit; that some forms of immorality are lamentably prevalent; but we have been very much struck with the strictness of the discipline, and its very searching character. We have tested the views of the deacons and leaders in every possible way, and we are sure that not only will not gross vices be tolerated, but that offences, which in England are scarcely ever regarded as subjects for church discipline, are not permitted to pass with impunity. . . . Severe, however, as the discipline is, its effect in raising the moral tone, and purifying the social relations of the community, is of the highest value, and is seen in the estimation in which marriage is regarded, and in the diminution of those illicit connections which slavery sanctioned and encouraged. The leaders, as a class, are shrewd, intelligent men, the best men of the churches; and I have no fear that in their hands religion will be suffered to die out, or the ordinances of the gospel to remain unobserved. The people are certainly not falling back in point of morality or piety." This testimony is as decisive as it is satisfactory, and it cannot fail to produce a very deep impression on all who listen to it. While it stands

out in strong contrast to recent allegations regarding the social and religious condition of the emancipated peasantry of Jamaica, it confirms the hopes and expectations of their benefactors and friends.

Very much perplexity has hung about the subject of an adequate support of the ministry, and the maintenance of religious institutions. Most certainly the contributions of the people towards these objects have not equalled those of former days. But from the communication already quoted, the Committee take the remarks which follow:—"I very much doubt whether it is because they are less liberal than formerly, as some assert. There are many considerations to be drawn from the change in their social habits and condition, which account for it to a large extent. Even planters say that the people are not so well off, nor so well dressed, as they were a few years ago. This may in some measure be traced to the bad seasons of the last two years, the decline in the cultivation of sugar and coffee, as well as to increased taxation; circumstances beyond the control of the peasantry. For a few years after freedom, they were content with the rude living and wretched clothing they were accustomed to as slaves. As some have told us, they had then no use for their money. Now these uses are multiplied. Their food is more varied, and better. With rare exceptions they are well clothed. Their houses are greatly improved. Then land has been purchased to a great extent, so that it is said the quantity under cultivation by the blacks is considerably greater than that in the hands of the whites. With these demands on their resources, it can be no wonder that the people are not so liberal as in the earlier days after emancipation. But to all this I must add that wages have fallen; that present wages, unless assisted by the produce of the land the people own, are inadequate to the support of a man and his family. It is only by rigid economy that they are able to do their 'duty,' as they call it, to the cause of God."

There is yet another important question of which some notice must be taken. A native ministry, and a native pastorate throughout the whole mission field, has been a subject of frequent and anxious deliberation by the Committee. The system adopted by the Serampore brethren undoubtedly was to constitute the missionary an overseer, who was to superintend a band of native agents, itinerating through a given district, and to instruct the churches to choose their pastor from among themselves. And if that system has subsequently been somewhat departed from, the directors of all missionary societies are now fast returning to it. When, therefore, the churches in Jamaica became independent, it was manifestly needful that some steps should be taken to provide a suitable education for pious young men who felt constrained to preach the gospel. Calabar was purchased, and for some years, under the judicious care of the Rev. J. Tinson, and, since his death, by the ability and zeal of the Rev. D. J. East, it has risen to efficiency and importance; and on its present enlarged basis, including a training school for

teachers, and accommodation for lay pupils, sons of members of the churches, it bids fair to command a wider sphere of usefulness.

The deputation have given considerable attention to the Calabar Institution, and were present at, and took part in the examination of the students at the close of the recent session. Without entering into any details, which will be more appropriately given in the Appendix, the Committee present the following more general testimony to the character and efficiency of the brethren who have been educated there:—"It will be some time before a native ministry will be fully competent to be left entirely alone in the management of the churches. The later students from Calabar are considerably superior to the earlier ones, in point of ability and attainment; and those in the institution now bid fair to be a still further step in advance. The chief difficulty in the way of an early production of an able native ministry, is the exceedingly defective education (if any) with which the students enter the institution. Time, that should be devoted to the acquisition of the knowledge more especially required in a minister, is spent in learning the simplest elements. A longer preparatory training seems to be required, which would both prepare the way for ministerial studies, and form a test of the ability and fitness of the student for the work of the Lord. . . . I am rejoiced to say, that hitherto we have not met with any decided instance of prejudice against a native ministry, either amongst the people or the European pastors. . . . The best of the native pastors say, emphatically, that if the native brethren do not take that position in the general operations of the mission that they should, it is their own fault; that no obstacle whatever exists in the views or temper of the European pastors. I am glad to say this much on this topic, as a contrary impression has been produced on the minds of many friends in England."

The Committee offer no apology for dwelling, at this length, on subjects immediately connected with Jamaica. Some of the most eminent and devoted missionaries sent forth by the Church of Christ lived and laboured and died there. Knibb and Burchell—names dear to us all—shine out most conspicuously; but some who preceded them, and others who followed, are worthy of equal honour. For a long series of years the eyes of the philanthropist and the Christian have been fastened on Jamaica. There, multitudes of men and women, once sunk into the lowest depths of ignorance and sin, have been brought to know the Lord. There, the conflict between a brutal tyranny, and temporal and spiritual freedom, was fought out to its close. Christian missions triumphed at last, and showed to all the world what was the most effectual, as well as the readiest means, of civilising a degraded race, and diffusing among them the blessings of liberty and religion.

But other problems are also receiving a solution there. General principles are being tested. The proper course to be pursued towards native churches and native pastors is being developed; and the experience which we are gaining in this sphere of our past operations will be of use

in other lands. It was, however, due to the memory of brethren who formerly conducted the affairs of this Society, and who took a prominent part in the struggle for freedom, to dwell on these topics. It is but an act of justice to the present ministry of Jamaica, and the churches under their care, to produce the testimony of competent and truthful witnesses respecting their present character and condition. And the production of this testimony was due to those friends of missions in England who sustained the policy of Government in carrying out the Act of Emancipation; and they have now this satisfaction, that while prosecuting their great object, they not only helped to extinguish slavery throughout the British empire, but likewise advanced the interests of "justice, religion, and freedom," throughout the world.

The Mission in the other West Indian Isles presents no very striking features on which to dwell. The church in TRINIDAD has enjoyed a goodly measure of prosperity and peace; and Mr. Law continues to labour with his wonted zeal, living in the hearts of his people, and justly held in the highest esteem by all to whom he is known. The cordial intercourse subsisting between the missionaries of this and other societies is a cause for gratitude. They rejoice in each other's success, and are helpers of each other's joy. It is not improbable that Mr. Gamble may be removed from the secluded station at Savanna Grande to San Fernando, a town of about five thousand inhabitants, with most inadequate provision for their spiritual wants, and whence the other stations of the district can be easily reached. This removal will add to Mr. Gamble's comfort, and increase his opportunities of usefulness.

The recent revolution in HAITI, which caused the banishment of the emperor Soulouque, and constituted M. Geffrard president and head of the government, has raised high expectations of brighter days. The imperial *regime* was essentially barbarous, and Haiti greatly declined under it. The present government is eminently favourable to progress. M. Geffrard frankly declared "that he hoped the people would become so enlightened that they could be governed only in accordance with law and constitutional rights; that every one might be able to understand and claim his rights, so as to render despotism impossible." In accordance with these enlightened views he is establishing free schools in various parts of the country; and it is remarkable that the master of the boys' school is the late master of the mission school; and the mistress of the girls' school is M. Diane Ramsay, a member of Mr. Webley's church, and formerly one of the native assistants under Miss Harris. She is allowed to carry on the instruction given in the school, which contains two hundred children, according to her own plans,—with the consent of the president, who has confirmed her appointment—without let or hindrance.

The Committee regret to add, that the health of Mr. and Mrs. Webley is far from satisfactory. A fellow-labourer is absolutely needed; and the re-opening of the Mission School would be regarded by the inha-

bitants of Jacmel as a great boon. An eligible piece of land, contiguous to the chapel, has been offered to Mr. Webley, and he has on hand nearly enough materials for a suitable building. A more favourable opportunity could not have occurred for renewing exertions for the spiritual welfare of Haiti, and, if possible, to enlarge them.

From the BAHAMAS good tidings have continued to reach the Committee throughout the year. Mr. Davey, whose chief station is at Nassau, New Providence, reports:—"Our services have been well attended. Two special missionary meetings have been held at the request of the brethren. The remarks made by those who had been slaves were very touching. At one of these meetings all the speakers, with a single exception, were native Africans. Three of the brethren had copies of the Yorubu Testament, and read from them. This greatly interested those present; and if you had been among us, you would have rejoiced with them at knowing their country people had the Scriptures in their own tongue. . . . In my reply to your circular, I returned twelve inquirers, which was the number that came to me. But on mentioning to the leaders that I thought of baptizing, the number increased to thirty-two. Most of these I expect to baptize in April."

From INAGUA Mr. Littlewood writes:—"Notwithstanding our unworthiness, God's amazing goodness remains immutable. He hath not forsaken us, nor taken his Holy Spirit from us. Hence our services have been continued with regularity, many have been baptized, and we are able to report a clear increase of fifty."

Mr. Rycroft, whose chief station is in TURK'S ISLAND, whence he visits those out-islands which are under his care, has lately severely felt the effects of a protracted residence in a tropical climate. But he writes in the following hopeful strain:—"From all that I have reported, it will be seen how much we need your prayers amidst various, perplexing, and extended labours, in order that we may be faithful and stedfast in the work of the Lord. Blessed be his name for the support thus far granted, and for the hope that the future shall be as the past. Thus girded, we go forth, in *the eighteenth year* of our missionary labour, never seriously interrupted, relying on the precious assurance, 'Lo, I am with you always,' and expecting, because we ask and He promises, that our labour shall not be in vain, that those who have already put on the Lord Jesus, by baptism, may be as the first drops before the descending shower."

INDIA.

In presenting their Report for 1859, the Committee stated that "the tide of rebellion had indeed been turned, but great districts remained unsettled, and the prey of roving bands and predatory tribes of the revolted population." Since that period, order has been restored throughout the whole of our Indian empire, and the missionary may again

pursue his work without danger or fear. The operations of the Society, which had just been resumed in the North-West a year ago, are now carried on with more vigour than ever. Prior to the mutiny there were four missionaries at Delhi, Agra, Muttra, and Chitoura, one of whom, the Rev. R. Williams, has since been compelled, by broken health, to retire from Mission Service. Now there are seven, and connected with them there is larger bands of native preachers, Scripture readers, and teachers, than the Society has ever before employed.

With more help the work proceeds more rapidly. Mr. Smith's determination expressed in his very striking words, "I will try to make Delhi ring with the sounds of mercy," has been carried into effect. He and his fellow-workers, the Rev. W. D. Broadway, removed from Agra, and the Rev. J. Parsons—for many years an active missionary connected with the Methodist Episcopal Church—who has recently joined our mission, have divided the city and the country around it, into three districts, a missionary, with his native assistant, readers, and teachers, taking charge of one, and being responsible for the working of it, yet all acting in concert. In June last, the church consisted of six members. During the six months ending December 31st, there had been baptized *ninety-four*, received from other stations *fifteen*, excluded *one*, making a total of *one hundred and twelve*. During the present year, there have been several large additions, and some idea of the progress made may be gathered from the fact, that no less than *sixteen* were baptized and admitted to church fellowship in January last. With these three brethren there are engaged sixteen native helpers, and as the work extends, and the numerous and populous villages which lie all about the city are visited, the number of these teachers will be augmented as rapidly as possible. "In eight of these villages, we have native converts, besides many more inquirers, and we hope," writes Mr. Smith, "during the present year, to see a number of churches organised under their own native pastors. This is a matter of the greatest importance, and receiving all possible attention."

For more than forty years the Society has carried on its operations in this city amidst great discouragements. Of the untiring and devoted labours of Mr. Thompson was seen little or no fruit. Mr. Mackay had scarcely succeeded him when the mutiny broke out, and apparently swept away every vestige of the toil of so many years. "The missionaries and their converts were ruthlessly slain, the large stock of Scriptures and useful books were scattered to the winds, or burnt, or cast into wells. Thus, to all appearance, former labours were lost. It was not so, however. Thompson, Mackay, and Walayat Ali had not laboured and died in vain." The seed which they scattered, and watered with their tears, is now springing up, and bringing forth fruit to eternal life. Let the present prospect of this hitherto barren spot, rebuke our impatience when disposed to abandon spheres of labour because they seem fruitless. Facts, such as these, supply an instructive comment on the admonitions of

Scripture, *In the morning sow thy seed, and in the evening withhold not thy hand, for thou canst not tell which shall prosper, this or that.*

If the brethren labouring in other parts of India do not report facts so striking as those from Delhi, they yet speak hopefully; and a few extracts from them will supply the needful information. Regarding AGRA, the Rev. J. Gregson writes:—"Our mission prospects were never so full of promise as at present. From all accounts, a marvellous change has come over the feelings and conduct of the people of this district since the mutiny, in reference to Christianity. Formerly, in many places near here, it was with difficulty that even a few were collected to listen to a short address from a missionary. Now, go where we may—in the city or in villages—crowds gather around us, and will listen as long as we have strength to address them." By the removal of the seat of government to Allahabad, one of the churches has been broken up, as most of its members are in the public offices. This, however, leaves Mr. Gregson more time for native work. His success has not only been encouraging among the inhabitants, but he has a Bible class from among the Sikh native troops, more than twenty European soldiers attend Bible reading and instruction, and a considerable number of their comrades worship with them, when not at the service conducted by the Chaplain.

The native, as well as the European, church at MONGHER have received additions during the past year; and Mr. J. G. Gregson, who has recently joined Mr. Lawrence there, is making every effort to master the language, not only by the daily study of it, aided by a pundit, but by freely mingling with the people in the bazaars, and accompanying the native preachers in itinerating visits to the towns and villages around. Of the four natives desirous of joining the church, Mr. Lawrence writes:—"Two formerly lived on the compound of our late venerable brother Mackintosh, and often heard the gospel from his lips. One of their family, a girl about thirteen years of age, died in a very hopeful state of mind. She had been taught to read the Scriptures at our native Christian girls' school. In her last illness she read the Bible much while she was able, and when unable to do so, she loved to hear others read to her. She often spoke to those about her of the Saviour, and told her mother and brother that she was not afraid to die, for she felt that the Lord Jesus had pardoned her sins, and would save her soul, and make her happy after death. While called to lament the loss of a pious deacon, 'good old Mr. Trestram,' one member by exclusion, and another by death, the European church has been strengthened by four additions; thus we have reason to thank God that his word has not been preached in vain, and we would take encouragement to persevere in the work before us."

There have been little or no change, during the past year, in regard to mission work in Calcutta. The return of Mr. Morgan to Howrah, who has received a cordial and loving welcome from his friends, has set

Mr. Kerry free to take the oversight of the churches in the villages south of Calcutta, to which post he was originally appointed by the Committee. Mr. Pearce has resigned this charge, over which he had watched with incessant vigilance and solicitude for many years. It is but fitting, too, after so protracted a missionary life, that he should, as age creeps on, be partially relieved. He finds, however, ample employment in superintending Miss Packer's school operations, instructing the theological class of young men training for the ministry, and attending to the station recently formed in the newly-projected town and port on the river Mutlah. Mr. Sale, the pastor of the Lal Bazaar church, to which office he was invited on the death of Mr. Thomas, says:—"We have gone on steadily, peacefully, and I trust, to some extent, successfully, for twelve months. There has been an increase in the congregation, and some also in the church. The Sunday-school, to which Mrs. Sale has paid as much attention as her strength will allow, has very considerably increased during the past year. I do hope that it is not only, and even not so much, in increase of numbers that the principal encouragement is seen, but in the increase of zeal, brotherly love, and interest in that which concerns Christ's kingdom."

In JESSORE, whence Mr. Sale was removed to take his present charge, Mr. Anderson, aided by a faithful band of native preachers, has carried on the work with considerable success. He has recently had his heart's desire gratified in receiving a coadjutor, in Mr. Hobbs, who will in future divide the labour with him, at least as soon as the acquisition of the language is made. But even without this, which is essential to the true work of a missionary, a fellow-labourer is both a stimulus and a solace. Mr. Hobbs has entered on his work with ardour and zeal, and the Committee now hope that this important district will be efficiently occupied.

But the station which has awakened the deepest interest and concern in Eastern Bengal, is BARISAUL. It was hoped that the successful issue of the trial of the members of the church of Baropakya would put a stop to the repeated outrages to which native Christians are exposed. But this hope has been disappointed. Another and yet another attack has been made upon them; and in bringing the case before the magistrate, the guilty parties brought a cross charge of assault, which he believed, and sentenced the poor people to three years' imprisonment! The Supreme Court has, on appeal, reversed this sentence. But Mr. Martin not having had the experience of Mr. Page, who has ever been the manly opponent of oppressive Zemindars, and the unflinching friend of the poor and defenceless, very deeply feels the weight of responsibility now thrown upon him. To give him all the support in their power, the Committee have directed Mr. Kerry to go up to Barisaul, and remain there during the sojourn of Mr. Page in this country.

The communications from Mr. Robinson, regarding the DACCA station, exhibit the feelings of the people towards Christianity in very strong

contrast to those prevalent in the North-West. There, they manifest deep interest; here, stolid indifference, or contemptuous carelessness. Opposition would be welcomed as a great relief to the wearisome monotony of the work among a people so insensible. Mr. Robinson gives some examples, and these will best exhibit the great discouragements which he and his coadjutor, Mr. Bion, have to struggle against while prosecuting their daily toil:—"We have to report little change in the manner in which our message has been received. The people hear as if they heard not. If, by the frequent assent which one volunteers to your statements, you begin to hope he is a thoughtful listener, the next moment, in the midst of an appeal, which you make as impressive as possible, he makes you a *salam*, and says he is off! You go out the next evening, and as you are preaching, the crowd makes way for a cleanly-dressed, sleek, well-to-do Baboo, who listens, with a well-bred but slightly-patronising air; and at the moment you have something on your tongue which you pray God may prick his conscience, he turns to his next neighbour, and *sotto voce*, but loud enough for your ears, asks whether he does not think the sahib speaks the language very well? Perhaps you wait, if *he* waits so long, till the crowd is dismissed; you take him aside, and, at the conclusion of your speech, he mentions the names of his European acquaintance, whom he has invariably found to be truthful, honest, kind; and he confidently assures you, that the conduct of Christians has given him a most favourable opinion of the Christian religion. You venture to beg that he will make the question of religion a personal one; and, saluting him, turn to depart. He thanks you, and promises that the matter shall have his most serious consideration; but will you be offended if he asks a question? 'What is it?' you reply, tempted by his manner into the belief that he sincerely seeks instruction. 'Sir, may I be so bold as to ask what salary you get?'" After giving some other illustrative examples, Mr. Robinson adds:—"The people have no conscience. The link which elsewhere connects the understanding with the emotion, is wanting. A Hindu will admit an obligation, and yet have no idea that he is doing *wrong* in neglecting it. . . . Such material is hard to work upon. Is it strange that we should sometimes think we are spending our strength for nought? Yet I would not have you suppose that there is nothing to relieve the darkness of this picture. There are exceptions among the people." When missionaries are plunged into personal distress, they are commended to the sympathies and prayers of the people of God; and the appeal is never made in vain. But the Committee think that brethren labouring under the circumstances so graphically described by Mr. Robinson, have, if possible, a stronger claim on sympathy and prayer, that their zeal may not be quenched, and that their faith fail not.

The Committee rejoice to state, that Mr. Cassidy continues to carry on his self-denying labours in POONA, in the Bombay presidency; relying on his own exertions for his support, and devoting the small sum of

£100, which is yearly granted to him, to the maintenance of the general incidental expenses of the station. The district contains about 5,300 square miles, and a population of nearly 700,000 persons, whose language is the Mahratta. Poona itself has 70,000 inhabitants, chiefly Hindus; and within a circle of twenty miles there are 450 villages. Mr. Cassidy has devoted himself to labours both among the native and European population, fostering schools for the young, and visiting the villages around. He reports the baptism of two intelligent natives, one of whom, *Soodoba*, a superior preacher, has been taken on the funds of the Society, and placed under Mr. Cassidy's superintendence.

The Committee have noticed in the correspondence of their brethren, and with very great satisfaction and gratitude, the number of instances of usefulness among the soldiers of the army in India, both Native and European. Not one of the missionaries labouring at any of the military stations but reports conversion among the troops. And these men become very earnest and decided Christians. They unite themselves with the churches, and when removed from one station to another they take the earliest opportunity of seeking fellowship with the people of God. Not unfrequently officers, of various grades, are brought to the knowledge of the truth, and by a devoted life adorn the doctrine of God their Saviour. It has now become an undisputed fact, that the men who were mainly instrumental in suppressing the mutiny, and preserving India to the British Crown, and consequently preventing its untold millions from again falling beneath the power of the luxurious, sensual, and despotic government of native princes, were as distinguished for their Christian virtue, as they were for their wisdom and courage. It is perfectly true that to labour among Europeans is not *the* work which missionaries are sent to do. They are sent to preach the gospel to the heathen; and they are admonished not to allow themselves to be diverted from this, the great end of their life. But when their fellow-countrymen come with evident concern about their salvation, and ask for instruction in the things which pertain to the kingdom of God, your Committee dare not prohibit attention to the cry. The influence of ungodly Europeans all over the world, is described as one of the most formidable obstacles to the missionary's success. The conversion of such men, therefore, is doubly precious; for not only is opposition thereby removed, but there is enlisted on the side of truth an influence of great power for good. As native soldiers, too, are generally more manly, enterprising, and intelligent than the mass of the people, it is no marvel that missionaries rejoice to welcome them to their services; and, when truly converted, should rejoice over them as those who have taken great spoil.

The Committee cannot close this part of their Report without briefly adverting to the course which, in their judgment, the Imperial Government ought to take in all matters which pertain to the vital question of liberty of conscience. In some respects, India is an exceptional case.

The perfect freedom of religion from all control by the secular power, for which we contend in this country, may be, at present, impossible in that. But there are great general principles which can be acted upon everywhere; and there is less reason than ever to withhold their application from India, since the direct rule of the country has been assumed by her Majesty the Queen.

Without doubt, there are some persons most deeply concerned for India, and the honour of the British Crown, who insist on a course which would commit the Government to the patronage of Christianity, and the forcible suppression of idolatry. There are others who go to the contrary extreme, and in their zeal for native rights, seem to sacrifice or forget those of their fellow-countrymen. The Government can be impartial and just. It ought not to be indifferent. Any interference with public servants, who, in their private capacity, desire to countenance and support Christian institutions, is clearly a violation of individual right; and the supreme authorities are bound to take care that officers, in high command, do not interfere with the religious freedom of those in subordinate grades. The humblest private, in both branches of the public service, is on all such subjects entitled to the respectful consideration of his superior. Such acts, therefore, as have recently taken place in the Punjab,* and those which Mr. Gregson describes,† are highly reprehensible; and to prevent a repetition of them, especially when they occur among the military, an appeal to head-quarters, like that made by Mr. Robinson,‡ should at once be resorted to.

Nor, while thus contending for freedom of conscience, must we shrink from dealing with *crime* in India, on the plea that it is a part of the religious system of the Mussulman or Hindu. Cruel practices, which were defended on this ground, have been suppressed without disturbing the public peace or alienating the feelings of the people. Those that yet remain may be safely dealt with in the same way. Obscene rites, which are an offence against public decency, should be compelled to retire from the highway to the appropriate darkness of their temples; and customs which, in their observance, are sometimes fatal to life, should be sternly and effectually put down; not on the ground that Christianity forbids them, but because they are violations of good order. This policy is simply one of *equal justice*. But if our rules of justice are derived from the Scriptures, let the fact be unhesitatingly avowed. For the natives, when they have any knowledge whatever of Christianity, do not hesitate to admit the superiority of the principles of public and private morals which it enjoins. If this policy be openly and steadily pursued, there is every reason to believe that British rule in India will be rapidly strengthened and consolidated. While the missionary will be able to point to his Government with satisfaction and pride, as one

* See Occasional Paper, No. 8, of Church Mission. :

† See Appendix, *Agra*.

‡ Ibid. *Dacca*.

that administers equal justice to all its subjects; the Hindu and Mussulman will not be able to complain that it has, either by force, or by making private opinion a disqualification for service under the Crown, interfered with their efforts to sustain and extend their own religious systems.

CEYLON.

The report which Mr. Allen sends home this year is more encouraging than the previous one. There has been no increase in three of the country churches in his district, but the rest have enjoyed a goodly measure of prosperity. Thirty persons have been baptized during the year, seven restored, and four received by letter; and the decrease has been seven by death, one by dismissal, and ten by exclusion—*increase twenty-three.*

The Pettah church has suffered a severe bereavement in the decease of Dr. Elliott, an active deacon, and a Christian gentleman of high character, and firm, uncompromising principle. He had attained the highest position in his profession; and had just returned from England in improved health. Only a short period, however, elapsed ere disease smote him, and he died, universally lamented by all classes in the colony. For some considerable period he regularly conducted one of the services at the Pettah, and his ministry was attractive, fervent, and useful. By this event Mr. Allen has lost an affectionate friend and a zealous coadjutor in every good work.

At KANDY, Mr. Carter has been earnestly engaged in carrying forward and completing his translation of the New Testament into Singhalese; and by a recent mail the Committee received printed copies of the Gospel of John. There is a very general and concurrent testimony as to the faithfulness and ability displayed in this important work. "My feelings," he observes, on the completion, "I can scarcely describe. I felt as though relieved from a great responsibility, and as released from a prison-house, to go and preach more directly to the heathen; and I felt, too, as though I had bidden farewell to a dearly loved friend. I rejoice that the work is done, and I earnestly hope that the people will now soon be furnished with the whole New Testament in an intelligible language." Mr. Carter has also prepared some useful elementary school-books, which seemed to be much needed. It is scarcely questioned that he is one of the most accurate and able Singhalese scholars in Ceylon. The progress, and general deportment, of the young men who are studying with him appear to be satisfactory, and it is hoped that there may now be a succession of suitable pastors for the village churches.

The Committee cannot, however, regard the mission in Ceylon otherwise than with anxiety. Long-continued, unflinching toil, has affected Mr. Allen's health; and his capacity to endure labour is not what it

was. He has had much domestic affliction lately, and needs repose; and the Committee trust that it will soon be in their power to send out a third missionary to Ceylon, and thus to place the mission on its former efficient footing. Such an addition to the European staff will not only effect this object; but by the relief it will afford to the brethren now labouring there, may tend to prolong their lives and augment their usefulness.

AFRICA.

The Committee sincerely regret that they cannot report the adjustment of their claim on the Spanish Government for losses sustained in Fernando Po by the unwarrantable assumption of the property belonging to the Society. The change which took place last year in public affairs deprived them of the friendly offices of Earl Malmesbury, who had made himself fully conversant with the facts, and rendered prompt and effective aid. The Treasurer has brought the subject under the notice of the present Government, but the peculiar circumstances of the country and the serious character of continental affairs have, for the present, prevented further action. But the effort to get compensation will not be given up; and if it should be found needful to bring the subject before Parliament, the Committee feel assured that the aid of the churches will be promptly and effectually given.

The hope which was entertained of the new colony at Victoria being placed under the protection of the British flag has not yet been realised. Most unfortunately the visit of the commodore, to survey Amboises Bay, took place while Mr. Saker, who had waited a week in the hope of meeting him, was absent. He had the disappointment to learn, when he returned, that the commodore had sailed only two hours previously. What his report to Government has been, the Committee have not been able to ascertain.

This delay, on the part of the authorities, to extend British protection to the new settlement, operates most unfavourably on the removal of the people from Fernando Po. Unassured of a defence against a Spanish descent on their new home, they are indisposed to remove thither. The instructions sent out by the late Government to the officers in command of Her Majesty's ships, to render all the aid in their power to further the removal of the people to the main-land, have proved a dead letter, owing partly to the action of the law, which forbids the removal of goods from the shore between sunset and sunrise, and partly from the fact that only on two occasions have such offers been made, and one was limited, doubtless unintentionally, on the part of the commanding officer, to the prohibited hours.

Mr. Fuller, one of the Jamaica brethren who first went to Africa

in the *Chalmarke*, has been called to mourn over the decease of his wife and infant child. He continues to assist Mr. Saker in the work of translation and the printing office, itinerating, as often as circumstances will allow, among the natives of the surrounding district, and, occasionally going over to Bimbia, to aid and encourage the young brother who labours at that station.

Mr. Pinnock, who was educated at Calabar, and selected by the Jamaica churches as their representative to Africa, provided the Committee accepted him, has taken up his abode at Abo, a large town about twenty miles distant from Cameroons. Considerable opposition has been manifested by the chiefs, whose towns lie on the river, and they have forbidden any one to go to and fro. It is, however, confidently expected that this opposition will soon give way, and Mrs. Pinnock be permitted to join her husband in this new and important sphere of labour.

Mr. Saker has been encouraged and strengthened by the return of his wife, accompanied by their eldest daughter. Besides superintending the general interests of the Mission, he has had the happiness of seeing through the press his translation of the Book of Psalms, and a small collection of hymns, in the Dualla language. It will be remembered that the Dualla owes its existence as a written language to Mr. Saker; and the work of composing, printing, and binding, is performed by native youths, who have been taught by him. Indeed, whatever knowledge of the arts of civilised life is possessed by the people of Cameroons has been mainly communicated by Mr. Saker, who, while teaching them whatever was likely to improve their habits, and enable them to possess themselves of the comforts of life, has never ceased to toil for their spiritual good. The Committee find it difficult suitably to describe Mr. Saker in his varied labours; and when they consider his early circumstances and his present extraordinary attainments, some of them reaching to the higher departments of science, he seems to them not only eminently fitted for his post, but to be one of the remarkable men of the age.

The West African Mission has suffered one of those disappointments which occasionally occur in the history of such institutions. Mr. Innes was sent out last year in the hope that he would prove a valuable co-worker with Mr. Saker; but very soon after his arrival serious differences arose as to the plans on which the Mission was worked, and an extended and painful correspondence passed between him and Mr. Saker and the Committee, who felt constrained, in justice to the interests confided to them, to recall Mr. Innes to England.

The missionaries meet with much encouragement in their journeys into the interior. At ECCLESTOWN, a town so large that it cannot be walked over in one day, a considerable number of persons gladly listened to Mr. Diboll, and some appeared to receive the truth in the love of it. On a former visit the people had earnestly entreated him to live among

them. At this time they resumed their request with much urgency. At DIDOSTOWN a similar anxiety was manifested. The head men of the place assembled in conference, and at the close gave ground to the missionaries, and the next day began to clear it, that a house for a teacher might be built upon it at once. There is some prospect now of the great object on which Mr. Saker has had his heart set being accomplished; for he has ever regarded the stations on the coasts as stepping places to the interior. In this feeling he has the entire and cordial sympathy of the Committee, and they trust that the Divine blessing will rest on the attempts which the brethren are now making to locate themselves in the towns they have selected as the centres of future operations.

BRITTANY.

An important addition has been made, during the past year, to the agency employed at Morlaix. In June last the services of a young man were secured as Scripture-reader, and he labours among the peasantry with increasing acceptance. The effects of missionary labour in this country are slowly becoming perceptible to those who regard them with no friendly eye.

A short time since, a commissary of police, attended by a gendarme, called at the house of the Scripture-reader. He being from home, his wife replied to the inquiries made, and, on his behalf, promised attendance as soon as he returned. He accordingly went to the commissary, taking with him his authorisation to sell books and his certificate of good conduct. The commissary ordered him to attend him to the captain of the gendarmerie. His papers were found to be correct, and he was told he could sell his books wherever he liked.

This was a happy termination of a circumstance that at first had a threatening aspect, and the Scripture-reader is pursuing his useful course with renewed confidence and zeal.

Our missionary, Mr. Jenkins, having received an earnest request from the pastor and church at Angers to accompany the Rev. M. Robineau to this country, and the Committee having cordially acquiesced in it, will be in England for a short time. M. Robineau formerly belonged to the Established Reformed Church; but, having been convinced of the Scripturalness of believers' baptism, he was ejected from the ministry. Many of his flock followed him; but not being in a position to raise sufficient funds to provide a place in which to worship, their pastor is come to seek help from his brethren in this country. It is proposed, also, to establish a periodical publication, by which the few Baptist churches in France may have some means of communication, and interchange sympathy with each other, as well as to supply information regarding the operations of the various institutions connected with the denomination. As pastor M. Robineau is a stranger, and speaks only his native language, Mr. Jenkins

will be able to render him essential service. The Committee cordially commend these esteemed brethren, and the object they desire to promote, to the liberality of their friends throughout the country.

CHINA.

When the tidings reached this country of the treaty which the Earl of Elgin had effected with the Chinese Government, your Committee, in common with the other directors of missionary societies, rejoiced in the prospect thus opened of diffusing the gospel in China. Various communications, from earnest and intelligent friends, were received, urging them, in the strongest terms, to take part in the work; and among the most impressive of these appeals was that of the late venerated and beloved John Angell James.

While the Committee were deliberating on the subject, for the claims of India were still weighing heavily on their minds, an unexpected offer of service came from the Rev. H. J. Kloëkers, once a missionary in China, but then residing in Holland, to which country he had returned in consequence of the inability of the American Southern Board of Missions, with which he had been connected, to support him. The consideration of the whole question was resumed at the ensuing quarterly meeting, and a resolution was passed* to the effect, that it was the duty of the Society to send missionaries to China. The Secretaries were directed to call the attention of the ensuing General Meeting to this resolution. That meeting heartily sustained the Committee in their resolve; and vigorous measures were immediately adopted to bring the subject before the churches.

The Committee then desired Mr. Kloëkers to come over and meet them; and having had repeated interviews with him, his offer of service was accepted. Having attended various public meetings in London and the country, by which means he became personally known to many pastors and churches, and they were furnished with valuable information on the state and the prospects of usefulness in China, he and Mrs. Kloëkers were publicly commended to God in prayer, by one of the largest meetings ever gathered within the walls of Park Street Chapel, in which the Revs. C. H. Spurgeon, W. G. Lewis, jun., and other ministers and friends, took part. They embarked in *The Heroes of Alma*, in company with five other brethren, voyaging to China on the same glorious mission. The parting meeting held on board the ship, where very many of their friends had assembled in the cabin, was affecting and solemn; and whilst the Secretaries of three different societies commended them to the merciful care of Almighty God, and though songs of praise mingled with tears, there was no faltering in those about to depart, and no regret manifested by those who had surrendered sons and daughters to this enterprise. The voyage down Channel was at first very boisterous, and the vessel had

* See Appendix.

to put back three times; consequently there was much suffering. But nothing daunted by this apparently unpropitious beginning, and full of courage and hope, they finally left Portsmouth, November 9th, and the Committee trust that a voyage, which began in storm and tempest, has terminated in safety and peace.

Whilst the foregoing proceedings were in progress, a letter was on its way from China, and which was received in June, from the Rev. C. J. Hall, who had ceased to be connected with the Chinese Evangelical Society, in consequence of their inability to forward regularly the means for his adequate support, tendering his services to the Society; and after all suitable inquiries had been made, and the answers were found satisfactory, his offer of service was also accepted; and he and Mr. Kloëkers on the same day became the Society's first missionaries to China. These circumstances seemed so strongly to intimate the will of God, that the Committee felt no hesitation in undertaking this new responsibility. They would not lay undue stress on such Providential indications, nor interpret them too sanguinely. But it is remarkable that as one of the venerable fathers of this mission was the first to put his hand to the great work of translating the Scriptures into Chinese, so now, after an interval of more than half-a-century, when the Society is called to associate themselves with kindred institutions in the effort to evangelise China, it should *commence* its operations with missionaries qualified for their work, and ready to enter upon it the moment they are accepted. Such a thing has not, it is believed, ever before happened in the history of any mission society. The result of the appeal addressed to the churches has not equalled the expectations that were entertained; but as the step was taken after solemn deliberation and earnest prayer, the Committee look with confidence to their constituents to supply the means of sustaining and enlarging this new mission. They unite with all devout minds in beseeching God to avert from China the calamity of war; and that He would so overrule the movements of the Governments of England and France, that they may be kept from a guilty participation in a bloody conflict, and that the peace and happiness of the nations may be preserved.

FINANCES.

The Committee offer the few remarks they have to make on the income and expenditure of the Society with more than ordinary pleasure. Notwithstanding the continued appeal for India, and the more immediate one on behalf of the new mission to China, the contributions to all the general purposes of the Society have somewhat increased; while, with a small exception in those for native preachers, the produce of the gifts of the young, the more special objects have been well sustained. The Widows and Orphans' Fund has enjoyed a slight increase; and the Committee rejoice to state, that the churches continue to express their interest in this

effort; and to the fact that its influence on the churches uniting in it is not only most beneficial, but likewise most cheering to the missionaries and their wives. When the first Lord's day in each new year comes round, they know that many thousands of Christians at home are remembering them at a throne of grace, and giving substantial proofs of their affection and sympathy.

The grants from the Bible Translation Society have only been £5 less than those of last year. The increasing demands on the Society's funds, by the extension of its operations in the work of translation, by the expenses of the new versions in Singhalese, in Ceylon; Dualla, in West Africa; Hindi, Sanskrit, and others, in India, require augmented support. The Translation Society, therefore, is an indispensable auxiliary to the Baptist Mission. Its grants, however, are not confined to one institution; for it would be a mistake to suppose it is merely a Baptist Society. It is founded on, and intended to, vindicate great principles. Its conductors declare that they believe it to be a solemn duty faithfully to *translate* the word of God; and that every man who undertakes the work should be left free to carry out this rule in its entirety, without let or hindrance; and that no Committee of any Society is justified in making a prescribed method of dealing with particular words and phrases the condition of its support. These are principles which rise far above all mere sectarian objects. They are the common property of the Christian Church, and should control every section of it in this important department of labour.

The income of the Society, for all purposes, during the past year, amounts to £29,006 13s. 11*d.* This sum includes £262 18s. 2*d.*, contributions to the Indian Special Fund, and £2,469 12s. 9*d.* to the China Fund. Besides these amounts, £4,881 4s. 5*d.*, proceeds of the mission press for two years, have been carried to account; and, doubtless, in future, as in past years, this establishment will not only materially aid the Committee in sustaining the growing demand for the Scriptures and useful religious works, but provide a portion of the required funds. Deducting the *special* contributions from the total income, there yet remains an increase on those of previous years on the general purpose account; a fact all the more encouraging, since the legacies this year have been unusually small.

The expenditure, amounting to £27,031 9s. 10*d.*, has, however, greatly increased; and chiefly in India, where there has been an excess, over the past year, of £1,772 10s. 6*d.* This will be greatly augmented during the present year, for though seven brethren have died, and one has finally returned to England, during the past five years, the number of missionaries in India has, during that period, increased from twenty-eight to thirty-five, besides a large addition of native preachers. To this must be added the urgent claims of Ceylon and Haiti, and an increased expenditure on the West Indian Mission, in order to place it on a more efficient footing.

It will be seen that on the general cash account there is a balance in the Treasurer's hand of £2,515 5s. 7*d.* But as that general account includes *all* receipts, both general and special, the balances due to the Indian Fund, of £1,191 0s. 11*d.*, and to the China Fund, of £1,903 15s. 1*d.* (for these accounts are kept distinct, and will be presented, along with the general account, by the Treasurer), amounting together to £3,094 16s., must be taken as a liability. The true view therefore is, that there is a balance due to these two special funds of £579 10s. 5*d.*

It has not been the practice of this Society to carry to account the sums raised at the various mission stations. It has often been asked, why not do as the other institutions do? Without, however, departing from the usual course, an attempt has been made to ascertain how much was contributed by the mission churches. From the returns received, and they are not yet complete, the Committee find that not less than £2,851 5s. 4*d.* have been raised and disbursed by these churches during the past year.

These brief statements in regard to the finances will show that our friends must not relax in any effort, nor withdraw any contribution, if the present scale of operations is to be maintained. Death is yearly removing the elder members of the Society who have faithfully and liberally sustained it hitherto. It behoves those who succeed them to see to it that they imbibe their spirit, and imitate their example. But this duty devolves not on private individuals alone. It rests on the church at large; for no one can read what the word of God says of it without feeling convinced that its true end and purpose is to wage war with the powers of darkness until they are vanquished. In the united action of all its members, in the systematic organisation of their efforts, in their enlightened perception of the true law of Christian beneficence, and their obedience to it, in their persistent, believing prayer, lies, under God, the ability to sustain and enlarge missionary operations. Who can look on the perishing millions of Asia without pity? or regard for a moment Africa's swarthy, down-trodden, oppressed race, so utterly without God, and be insensible? And now to these uncounted myriads of immortal souls, whose destitution, if it could become vocal, would fill the universe with its wail of agony, there is added China's yet more enormous population! Before this awful mass of sin and misery we should feel ourselves helpless, and instead of contending with it, we should retire in despair, were it not for the oath and promise of the Eternal God. And we cast our eye over the world, and look on the verdant spots which are seen in the midst of surrounding sterility and darkness. Some now living can remember when, as the result of missionary efforts, the first of them began to appear, and others have witnessed their rapid increase. What sanctified human instrumentality has done, it can do again; and the work goes on with an augmenting celerity, for every fortress taken from the enemy facilitates fresh conquest. If what remains to be done appears formidable, past success is not less

astonishing. No words so suitably express the feelings of the devout mind in regard to it as those of the inspired psalmist, "*This is the Lord's doing, and it is marvellous in our eyes.*" May the Almighty, whose servants we are, mercifully give us to know our power with Him in prayer! May we feel that in His presence, and with His word, it is criminal to hesitate or doubt. May He keep us from all unholy curiosity about the times and seasons which He hath put in His own power, or from an useless expenditure of thought and means in working out theories unsanctioned by experience. Humbly, earnestly, with unflinching faith and holy ardour, may we obey the Divine Master's last injunction, "*Go into all the world and preach the gospel to every creature.*"

NOTICE.

The Rev. S. Jones, of Anotto Bay, had an interview with the Committee to state that the reason of his return to England was the destruction of the chapel there; on which it was resolved, That this Committee desire to express sympathy with Mr. Jones and the church at Anotto Bay in the calamity which has fallen upon them; and while pleased to notice their efforts to restore the ruined building in which they have been accustomed to worship, and the assistance rendered by friends on the spot, and by sister churches in the island, they cordially recommend the case to their friends throughout the country.

It is with feelings of peculiar pleasure that we announce that at their last sitting the Committee accepted for mission service in India, three brethren—Mr. Ellis, of Glasgow; Mr. Reed, of London; Mr. Rose, of Kettering, students in the College at Bristol. With Mr. Comfort, at present in Regent's Park College, four *additional* missionaries will go forth to India in August. Surely these tidings will encourage the churches, and stimulate them to fresh exertions to sustain and extend the mission.

The station which will next have to be reinforced is Ceylon. The brethren there are overdone, and the mission will not be kept in an efficient state unless help be speedily sent. Who will go?

We have just time, before going to press, to notice the *Prayer Meeting* on Thursday the 19th. We have never before seen so large an attendance; and the spirit of prayer was evidently bestowed. The brethren, Hands, of Luton; Hiron, of Brixton; Katterns, of Hackney; Newman, of Shortwood; and Behari Lall Sing, of Calcutta, a licentiate of the Free Church, Calcutta, engaged in prayer, and Mr. Wassall presided, and offered some observations of peculiar appropriateness and interest. This good beginning encourages the hope of a good anniversary.

IRISH CHRONICLE.

MAY, 1860.

EXTRACTS FROM THE ANNUAL REPORT.

THE COMMITTEE of the BAPTIST IRISH SOCIETY present the Report of their proceedings, during the last year, with much cause for thankfulness to the God of all grace, and for congratulation with Christian friends, whose trust they have endeavoured to discharge. The year has been one of great encouragement on account of the religious interest awakened; but of great solicitude also that the Society's operations might be rightly conducted at such an important period in the history of Ireland.

In the month of August the Secretary visited the stations, and on his return reported that, though all did not afford an equal amount of encouragement, the mission generally gave much cause for gratitude and hope; gratitude for great spiritual good already secured, and hope that this was the warrant, and would become the means, of further and still greater success.

The Committee have endeavoured, as far as possible, to render the operations of the Society productive of permanent good, by bringing them to bear on places where the number and character of the population afford reason to believe that the ministry of the Gospel will be sustained hereafter by its own efforts. The principle so frequently recognised, viz., the employment of a thoroughly effective ministry in some few well-selected spheres of labour, is of great importance in the conduct of evangelical missions in Ireland. It is of no less importance that the resources of the churches should be so developed that they may eventually sustain themselves, and not be enfeebled by constant dependence on others. In order to carry these principles into effect, the Committee, after very careful consideration, adopted certain resolutions which are given in the Report.

Among other populous towns to which their attention has been directed is COLERAINE. There has been a Baptist church in this place for many years, and formerly the pastor was an agent of this Society. For some time, however, the church has been without a settled pastor; recently they resolved to seek a renewal of the benefits to be derived from such ministry, and, having liberally exerted themselves, applied to the Society for aid in the accomplishment of so desirable a purpose. The opportunity of enlarged usefulness, afforded by the recent Religious Awakening, appeared to the Committee to render it incumbent upon them to comply with that request. Two brethren, whom the church successively invited to labour among them, were compelled, by obligations which they deemed imperative, to remain in their present stations. It is, however, hoped that this truly important and encouraging post of ministerial service will soon be occupied by some thoroughly competent and devoted servant of Christ.

The new cause at RATHMINES, DUBLIN, continues to prosper. During the last year the character of the congregation has become more fixed, and from the members of Christian churches who meet

at the Lord's table a church will, without difficulty, be formed as soon as there is a settled pastor. The attendance has been uniformly good, and at the morning service has been often beyond the sitting accommodation of the hall. The pulpit has continued to be supplied mainly by ministers from England, and their services meet with very general acceptance. It has become, however, more than ever needful that the people should have a pastor settled amongst them. Several efforts in this direction have been made, but hitherto without success; we trust, however, the Lord will soon send them an able minister, under whose care and supervision a church may be formed, and the objects sought more fully carried out. When such an arrangement has been effected, it is believed that the result, by the Divine blessing, will abundantly repay all the care and expense that have been incurred. Thus far the effort has fulfilled the most sanguine expectations, and the Committee trust that the church to be gathered will be the means hereafter of extending the cause of Christ in other parts of Ireland.

In pecuniary matters, the efforts of the Society have been well sustained by the few friends in Dublin who are associated in this important work. They not only defrayed the whole cost of fitting up the hall for religious worship, but, after the first year, they also met the charge for rent, as well as other incidental expenses. Since the commencement of the effort, upwards of £250 have been raised by them, independently of their contributions for the erection of a new chapel.

It was stated, in the last Report, that the friends at Rathmines had been so encouraged by the regularity of attendance in the hall, that they had resolved to proceed in this important work, and had secured land in a central situation on very advantageous terms. A chapel is now in course of erection. The entire cost of the building, with schools and vestries, will involve an outlay of about £3,000. The Local Committee have thought it prudent to limit the first outlay to about £2,000, and to defer the vestries, &c., until the funds obtained are sufficient to warrant them in carrying out the full plan without leaving a very heavy debt. It is expected that the chapel will be ready for opening some time in the autumn of this year. The amount of subscriptions received and promised reaches nearly £700, and the Committee regard it as a very pleasing feature in this new effort, that it has had the sympathies of so many friends belonging to other sections of the Church of Christ. A member of the Established Church, living in the City, has collected among his friends more than £40 in aid of the building-fund.

It is to be observed that of the amount raised towards this building, more than £600 has been collected in Dublin and its vicinity, and it is hoped £400 more will be obtained there. The Local Committee are now looking with considerable anxiety for assistance from Christian friends in England and Scotland.

[Details respecting various stations are omitted for want of room. Some of these will be given in future numbers of the "Chronicle".]

The remarkable RELIGIOUS AWAKENING which has taken place in the North of Ireland has engaged the attention of the Committee, and has been the occasion of thankfulness and hope. At the same time the Committee have been deeply solicitous that they might be rightly directed in their measures for the advancement of the Redeemer's kingdom, in this season of merciful visitation. They recognise in this visita-

tion the work of the Holy Spirit, and have been greatly concerned that human instrumentality should be so employed that continued and enlarged success might be secured by the exercise of Divine power.

The subject having been brought before them by the Secretary on his return from Ireland, it was resolved—

“ I. That the present Religious Awakening in the North of Ireland affords a very favourable opportunity for increased evangelical labours in that part of the country.

“ II. That measures be taken to obtain increased temporary agency, under the superintendence of a sub-committee, and that an Appeal be immediately addressed to the friends of evangelical truth for aid, in order to carry the above proposal into effect.”

A meeting for Prayer and Conference was afterwards held, at which the Rev. Dr. EVANS presided, and many ministerial and other friends were present. The Committee were greatly encouraged by the tone of the meeting, and especially by the cordial and unanimous approval expressed in the resolution adopted, viz. :—

“ That this meeting having heard the statements of the Secretary respecting the special effort which it is proposed by the Committee of the Baptist Irish Society to make in Ireland, expresses its satisfaction with the mode of operation which it is proposed to put forth, and earnestly commends the effort to the sympathies and the prayers of all who are interested in the progress of God's cause.”

Thus animated by the hearty concurrence of their brethren, the Committee issued an Appeal for the pecuniary means required to carry their proposal into effect. The sum asked for was £500; the amount contributed exceeded £700. The spirit by which this extra effort has been marked has been even more animating than the sum subscribed, showing, as it has done, that the spiritual welfare of Ireland still has its hold on the sympathies of British Christians.

The plan of action, adopted with the approval of brethren stationed in Ireland, was to obtain the services of pastors on whose labours at home the Divine blessing had rested; each of whom should spend a month in evangelistic work in certain districts concurrently with the agents located there, making the stations of the Society centres, whence they should go forth preaching the Gospel of Christ wherever opportunity offered.

The Rev. A. BOWDEN, of Hunslet, and the Rev. F. WILLS, of London, have given a month each to this work. The Rev. Dr. EVANS, of Scarborough, has devoted a fortnight to the same service. Other brethren, who have been engaged as supplies at Dublin, have also rendered much useful aid in this important work. The Rev. W. WOODS, of Swaffham, W. BARKER, of London, B. C. ETHERIDGE, of Ramsgate, and C. KIRTLAND, of Canterbury, have been thus engaged.

The season of the year at which such a response to their appeal was given as to warrant the Committee to commence this order of agency rendered it advisable to reserve a considerable portion of the amount contributed for earnest and vigorous effort in the spring and summer. In this opinion they were confirmed by the judgment of brethren labouring in Ireland. Out-door services form so important a part of this great work, that there could be no hesitation as to the propriety of this course.* These labours will now be shortly resumed. Many honoured

* It will be seen that nearly £600 remains in hand; this will be devoted exclusively to the special agency thus employed.

and useful brethren have expressed their readiness to place their services at the disposal of the Committee, and the strongest assurances are given by friends in Ireland that the people will be found prepared to welcome the messengers coming among them in the name of the Lord.

It is cause for thankfulness that the FUNDS have this year somewhat increased, not merely in the total amount raised for the special effort, and the ordinary purposes of the Society, but in the sum raised for ordinary purposes alone. This fact is the more worthy of notice, because the amount received in the form of legacies is less than in the preceding year, and also because the special effort has naturally diverted some contributions that would otherwise have been added to the income for general purposes. A considerable part of this increase has been received from SCOTLAND. Hitherto the appeal to friends in that part of the United Kingdom has been made only once in two years; it is now to be made annually; and this year, which is the first time that the visit has been so made, the amount is more than in the year preceding. It is due to the memory of the Rev. DAVID WALLACE, of Paisley, who, with the Rev. J. MILLIGAN, undertook that service among the last of his earthly engagements, to state that the generous contributions thus received were, to a considerable extent, owing to the zeal with which he advocated the cause of Ireland.

It would be to the Committee an occasion of great pleasure if the cost of collecting the funds of the Society were lessened. The charge for deputations this year is larger than usual, owing, in some measure, to the protracted illness of the Secretary, whose place had to be supplied by other means.* The diminution of this item of expenditure rests, however, chiefly with the contributing churches. If those in the same locality would kindly concur as to the time of their meetings, it would obviate expense, which has now frequently to be incurred on account of visits to single congregations, so that several journeys have to be undertaken in the course of the year to the same locality. Churches in the same district do thus unite in behalf of some other Societies; it is greatly to be desired that they would do so in behalf of this Institution, the smallness of whose income renders economy in the collection, as well as in the expenditure of its funds, a matter of great importance.

In conclusion, the Committee commend the spiritual welfare of Ireland to the sympathies and prayers of British Christians. The mission is now full of promise. A people that very lately would not hear, are now eager to catch the sound of mercy. A land that seemed as though it would yield no fruit, has now been made to yield a rich return to toiling husbandmen. God, who had for a time seemed to withhold his blessing from labourers in that field, has now made us to see that there is no field which he cannot bless.

Let the faith and devotedness of his people be exercised in corresponding measure, and Ireland shall prove well entitled to the honourable appellation "the land of saints," because it will be a land that the Lord our God hath blessed.

* The Committee take this opportunity of expressing their sincere thankfulness to Almighty God that the health of the Secretary is now restored; they would also gratefully recognise the valuable assistance rendered by the Rev. Samuel Green, during Mr. Middleitch's late illness.

THE MISSIONARY HERALD.

THE ANNUAL MEETINGS.

WE had the opportunity in the last number of the "Herald" of briefly stating how well attended, and how earnest and devout, was the prayer-meeting which commenced the Anniversary Services.

The attendance and collections at the sermons throughout the metropolis on the Mission Sunday were above the average; in some cases very much so. The sermons, too, were more missionary. We were glad to notice the presence of a larger number of younger brethren, some of whom had not had an opportunity of taking part in the Anniversary Services on any previous occasion.

The General Meeting of the Subscribers was unusually large; and a more cordial and satisfied spirit than has sometimes been manifested, seemed to prevail. The fullest information was supplied as to the proceedings of the Committee during the past year, of the receipts and expenditure, and the course to be taken in regard to India and China particularly, which appeared to give satisfaction to those present. The income, though somewhat improved, is yet far below the mark; but, from what passed during the Anniversary Services, we are not without hope that the pastors and members of churches who took part in them will make fresh efforts to augment it.

The following gentlemen were elected to serve on the Committee for the ensuing year:—

Aldis, Rev. John, Reading.	Leechman, Rev. John, LL.D., Hammersmith.
Allen, Joseph H., Esq., Aston Clinton.	Lewis, Rev. W. G., jun., London.
Benham, J. L., Esq., London.	Manning, Rev. S., Frome.
Birrell, Rev. Charles M., Liverpool.	Middleditch, Rev. C. J., London.
Brock, Rev. William, London.	Mursell, Rev. James P., Leicester.
Brown, Rev. J. J., Birmingham.	Newman, Rev. T. F., Shortwood.
Brown, Rev. J. T., Northampton.	Prichard, Rev. John, Llangollen.
Burchell, Rev. W. F., Rochdale.	Robinson, Rev. William, Cambridge.
Cartwright, Richard, Esq., London.	Smith, W. L., Esq., St. Alban's.
Chown, Rev. J. P., Bradford.	Stovel, Rev. Charles, London.
Davies, Rev. Dr., London.	Templeton, Mr. John, F.R.G.S., London.
Dowson, Rev. Henry, Bradford.	Tresidder, Mr. J. E., London.
Evans, Rev. B., D.D., Scarborough.	Tucker, Rev. Francis, B.A., London.
Gotch, Rev. F. W., LL.D., Bristol.	Vince, Rev. C., Birmingham.
Harris, R., Esq., Leicester.	Watson, William H., Esq., London.
Haycroft, Rev. N., M.A., Bristol.	Webb, Rev. James, Ipswich.
Heaton, Mr. W., London.	Wheeler, Rev. T. A., Norwich.
Landels, Rev. W., London.	Williams, Rev. B., St. Clear's.

It will be seen that there are some few changes. Vacancies occurred owing to the Committee having placed on the *Honorary List* Dr. Aeworth, the Rev. J. Russell, George Stevenson, and Thomas Pewtress, Esqs., gentlemen who have long and faithfully served the Society, and, for important services rendered to it, are added to the honorary members of Committee. Their valued services will yet be available. Their places are supplied by Dr. Davies, the Rev. W. G. Lewis, jun., and Messrs. J. Templeton and J. E. Tresidder.

The Rev. F. Bosworth in his sermon presented a mass of facts in a lucid and striking form, showing the progress and success of Missionary Societies in all parts of the world. Mr. Tresidder, of Paternoster Row, has undertaken to publish it at a low price; and we trust it will be extensively read. The Rev. J. Stoughton, on the words, "According to the glorious gospel of the blessed God, which is committed to my trust," enforced, in the most beautiful and impressive manner, the subject of *responsibility*, taking it back from *trust*, through the previous phrases. These sermons were certainly most eminently adapted to stimulate the missionary spirit, and to impress on individual Christians their personal obligations to further activity and devotedness.

The Annual Public Meeting in Exeter Hall was under the presidency of George T. Kemp, Esq., of Rochdale. It was opened with prayer by the Rev. J. H. Millard, of Maze Pond; and the speakers were the Revs. W. Rosevear, of Coventry, J. C. Page, of Barisaul, India, C. Larom, of Sheffield, Dr. Boaz, of Calcutta, and W. Landels, of Regent's Park Chapel. The Rev. S. Jones, of Annotto Bay, Jamaica, implored the Divine blessing at the close. The attendance was very large, and the attention of the meeting was well sustained throughout. We proceed, as last year, to give extracts from the speeches, rather than to publish them at length.

THE REALITIES OF MISSION WORK.

There is one idea which I would throw out, and would leave to your hearts to improve, and that is the necessity, as far as possible, of giving a sense of reality to the work in which we are engaged. There is a great deal of excitement at these meetings, and we are, perhaps, tempted with the charms of oratory and other things to overlook the work itself in that which is adventurous, and so we lose the true sense of reality. We have heard of debates lately, said to be wanting in reality; and there is, I fear, a great want of this same deep-felt truthfulness and reality in religious matters. But our object is essentially a real one. If we could see anything of the sin and suffering, the sorrow, the blackness that is over the world, we should say that heathenism is a reality; and if we could more vividly realise in our faith Him who smiles upon the meanest effort for his sake, we should feel that we have a reality too on our side as against this dreadful reality. We may fancy we are living much in the light, and we are; but it is only a small spot that is so lightened against the dreary wastes of darkness around; there are tens of millions of our own subjects, besides countless others, to whom even the name of Christ is unknown. If we can get this sense of reality, it will, I think, affect our hearts, and through our hearts our efforts.

G. T. Kemp, Esq.

INDIVIDUAL RESPONSIBILITY.

We are in danger of falling into a system of routine. There is much to be gained by organisation and co-operation,

yet there is a great danger of our losing our individuality of effort and of responsibility. It is a tidal flow, as I have said, but ours ought to be an ever-advancing tide. Therefore let us all seek that our individual responsibilities and efforts should not be merged in our organisation. As a slight example I may read to you a few lines from a letter which I have just received from a friend who has gone out to China for a commercial object. He says:—"The Chinese people I rather like; and I think their treatment by us not the right thing. There is too much of the Romans with the Barbarians in our treatment of them. Now God so loved the world—emphatically the world—that he gave his Son for all. We may be the elect now, but their time will come. Let us not be proud, but manifest the love of Christ in our dealings with these poor heathens. I shall at least try to do what I can, though fully conscious of my weakness and deficiencies." If that were the tone and spirit of the people of this country who went forth to heathen lands, we should be a missionary nation. As it was said of our Saviour, that "virtue went out of him," so virtue would go out from England, and of the best kind, if this spirit should prevail.

G. T. Kemp, Esq.

WHAT THE GOSPEL HAS DONE FOR ENGLAND.

I was thinking in how strong a light the first clause of this resolution would be set if one of the earliest inhabitants of the country, an old Druid, for instance, could wake up from his long sleep and could

stand in the midst of us to-day. Every eye would be fastened upon him. He might tell you of a period in which he lived and died here upon your own soil in a darkness dense as that which now hangs over the countries of the East. It may tend to excite gratitude to God for the blessings we enjoy as a nation, and so far to awaken a missionary spirit, if you allow your minds for a moment to travel back into that period. You have for the time being separated yourselves from everything of which, as Englishmen, you boast. The art, the science, the commerce, the engineering, the works of genius, and the brighter works of Christian benevolence, which everywhere adorn your cities, and those cities themselves, have melted away like a dream. You are standing there at the edge of a dark forest. Stern men are entering it. That rude pile of stones around which they are gathering is the altar of their religion. They are at their worship. Mark well one of its ceremonies. That flash of light is the reflection from a blade of cold steel lifted up in the noon-day sun to be plunged, by the hand of a priest, too, into the heart of a brother man. The dews of heaven falling upon that altar lose their purity and become dyed with blood. The beams of day are tinged by it, and the winds of night moan out from sea to sea that word of terror—blood. Time was when this island was an *Acelanda*. Before a Divine Providence sent to it conquering armies and Christian missionaries from the East, this country was as full of the habitations of cruelty as those dark places of the earth on whose behalf we this day address special appeal to you and special prayer to Almighty God. But by some means or other a wondrous change has come over this land. Walk with the ancient Briton across modern England. Ask him to show you some of his old Druidic forests, and pointing to your manufacturing and commercial cities he might say—There, there they once waved, but they wave no longer, they have disappeared before the genius of a new time, they are displaced by a new creation. Show him the interior of those cities, the machineries at work there, all but instinct with mind, so perfectly do they mould and fashion the rude products of earth into fabrics of varied utility and beauty. Show him the telegraph-wire, and the steam-engine flying through bridges thrown over arms of the sea which he used to cross in his little coracle. Show him your harbours and your docks, alive with ships keeping up an unbroken intercourse with all the nations of the world. Stand with him opposite to the British temple of to-day, and read there over its portal, those

truths—"God is love. God hath made of one blood all nations of men for to dwell upon the face of the earth. Christ the wisdom of God; Christ the power of God. In him is life, and the life is the light of men. Go, therefore, preach the gospel to every creature." And tell him how the spirit of those truths has come to some of the worshippers in that temple with all the force of an apostolic call from the skies. Tell him how they have risen up, not counting their own lives dear unto themselves, and gone forth into the East, and the West, and the North, and the South, and laid in almost every pagan land the foundations of the empire of Christ. He might say, Why, you have had some miracle-worker here. That is the fact. That fact is the secret and glory of our history. But who or what was the miracle worker which lifted this country from barbarism to the pinnacle of the civilised world? Was it Greek thought? Was it Roman law? Or was it that grand old heroism which visited us from the seas and forests of the North, and which still lives in our English blood, strong enough, if need be, to thrust back the mightiest invader who ventures his foot upon our soil? No! the miracle-worker of which I speak came from a remoter land than either of these. Christianity is the builder and maker of whatever is most truly regal in this kingdom.

Rev. W. Rosevear.

ENGLAND'S DUTY AND ENGLAND'S CONDUCT.

Then I submit it is a most solemn and sacred duty devolved upon the nation, by the very genius of its history, to be as you have said, Sir, a missionary nation, openly and fearlessly to recognise and honour Christianity in those idolatrous lands in which Providence may have employed it to plant new empires. Have we done this? Alas! in those Eastern countries now subject to her sway, England has been the most inveterate enemy of the Christian religion. What a struggle it had to get even a foothold upon her Indian possessions! When Wilberforce brought before the British Senate a scheme for the enlightenment of Bengal, a scheme framed by Charles Grant, the first man connected with the Government of India who ever ventured to advocate the religious improvement of the natives, it was contemptuously thrust aside by overwhelming majorities in both Houses of Parliament. And when another scheme, deeper and broader than that which the British Senate had dashed to the ground, was rising into existence out of the prayers and spiritual communitings of poor men—when a group of Baptist ministers, for whom Providence

had reserved the honour of which the great and the noble had rendered themselves unworthy, were executing that scheme of theirs, or rather God's scheme, for the salvation of the world, and two missionaries were actually embarked for the East—then the British Government rose like a sea-wall across the British seas, and forbade them to pass. And when Carey and Thomas at length stole their way across the deep in a Danish ship, and a church with life in it made its appearance in Hindostan, how many were the instances in which the British Government enthroned itself side by side with the old pagan gods, and joined them in seeking to crush the infant church! The mutiny came. It warned them against governing India on the suicidal principle of selfish fear. It called upon them in tones that stirred the heart of the nation, to reconsider their Indian policy, to establish a government powerful enough to protect the progress of improvement in the native mind, to allow the Church of God fullest, freest scope in spreading the gospel—to do this, or retire from the country. A new era, I believe, has dawned. Never before was there such a flood of light let in upon the mind of our Indian rulers. Only let them ponder the teachings of those two admirable books, the Life of the Bishop of Calcutta, and the Life and Times of the Serampore Missionaries, in connection with the significant fact that in the recent mutiny the men who were equal to the terrible crisis, the men who rolled back the torrent of revolution and saved our dominion in the East, were men of the Havelock stamp, who feared God, and feared nought besides, and they must in common honesty admit that Christianity has been, and is, the truest and best friend of the British power in India, and that the time has come for her, in her own divine right, as the messenger of God, to be allowed to carry out her own plans without let or hindrance, to traverse the land far and wide, from the feet of the Himalayan mountains to the palm groves of the South, preaching among the Gentiles the unsearchable riches of Christ.

Rev. W. Rosevear.

THE SPIRIT IN WHICH THE MISSION
BEGAN.

Our first mission, Sir, in Asia, was undertaken and established in the same apostolic spirit as that which first introduced the gospel into Europe. One's admiration of the Serampore Mission is unbounded. In it self was forgotten, Christ was all and in all. It belonged to what has been well styled the heroic age of missions. It included men of heroic mould. Large-hearted, right brotherly souls, they went on with their self-forgetting, self-denying

work, with the regularity and quiet grandeur of a law of nature, and before they went down into their graves they had created, though they knew it not, a new epoch in the world. Hear them at the close of one of their published documents, animating one another thus:—"Let us never think that our time, our gifts, our strength, our families, or even the clothes that we wear, are our own. Let us sanctify them all to God and his cause. Let us give ourselves up unreservedly to this glorious work." Listen to Carey in one of his letters to Andrew Fuller:—"I can only say that, after my family's obtaining a bare allowance, my whole income—and some months much more—goes for the purposes of the gospel. I am indeed poor, and shall ever be so until the Bible is published in Bengalee and Hindostanee, and the people want no further instruction." These men visited India, not as their contemporaries were then doing, in a spirit of avaricious greed,—not to break through treaties and become grand salesmen of native princes and their provinces,—not to follow up these unrighteous sales by wasting the country with fire and with sword, and then to leave it uttering its cries to the seas and the winds, while they returned to their own land, and with the magic of ill-gotten gold to rise into seats in the British Parliament, to corrupt at home the nation they had dishonoured abroad—no; but they went out to India in the self-sacrificing spirit of the cross of Christ, to give up, for the good of a people they had never seen, their ease, their comfort, their safety, their life, their all, to remember the forgotten, to minister to the neglected, to tell the outcast and the forsaken of a Heavenly Father and a heavenly home, to dive down into the depths of Asiatic misery, to collect and bring up lost jewels with which to adorn the crown of Him who is the true Lord and King of all lands. Such, Sir, were our first missionaries. I do not wonder that the cold page of Southey glowed when his pen began to describe the achievements of these humble mechanics, as he called them. I do not wonder that Lord Wellesley, when Governor-General of India, should have said of one of them whom he knew best,—“I esteem the good opinion of such a man a greater honour than the applause of courts and parliaments.” These were glorious men, and their names are being preserved in a glorious monument.

Rev. W. Rosevear.

THE WANT OF THE AGE.

There are influences at work in modern thought which tend to eat out the supernatural element from Christianity, and to drag down our churches, our theologies,

and religious enterprises to the level of human systems. Earnest men, weary with the religious noises of their time, are coming anew with the simplicity of children to the fount of all truth and power—the Bible. If they turn away from the creeds of Christendom, it is only that they may gaze more steadily, with more of personal thought and prayer, upon the Christ of Scripture, and find their life by losing it in him. Night and day the conviction is burning itself into our soul, that the only thing which can make us a living priesthood, consecrating to Christ the mighty powers which are about us in this nineteenth century, is the outpouring of the Spirit of God. This is *the* want of our age, not new truth on parchment, but the spirit of the old truth in the heart. We believe in God that the history of this world, thus far, is little more than a history of preparation—preparation of new fields and of new weapons for his Church. God is planting his Church in the key positions of the world. Already she has taken the outworks of the empire of idolatry. She is now marching eastward upon the central citadel where Satan's seat is. Superstition is losing its hold upon its worshippers. A day cometh when its fearful sceptre shall fall powerless and shivered from its grasp, and the throne from which it first began to cast its terrible spells over the race shall sink like a millstone into its own native hell amidst the shouts of disenthralled millions, the jubilant songs of a liberated world. Let us, so far as our personal consecration to Christ is concerned, live even now in the light of that future glory. The true millennium of the New Testament, the true millennium for you and for me, does not lie in poetic visions, in theologic dogmas, or in religious gossip, but it lies here in the present hour, in the present work, in the present gift, in the present sacrifice.

Rev. W. Rosevear.

THE TRUE MOTIVE TO MISSION WORK.

What could the angel who guarded the sepulchre of the Lord say more than this—“We obey and serve Christ with burning zeal and love in heaven, and I have come to urge you to obey and serve him in a similar way on earth”? No, not the mightiest angel could reach the height of this great argument. There was but One, he believed, in heaven, who could do so. He upon the travail of whose soul the work of missions rests. But, if Jesus Christ himself should suddenly appear in the midst of that assembly, as he did to his disciples soon after the resurrection, what could he say more than urge his followers, by all that he had suffered, and by his

glorious ascension and pleadings before the throne, to gird themselves afresh to this great work, to preach the gospel to every creature? But though Christ, in his corporal presence, must not be looked for again on earth till he come to judgment, he was spiritually present in the assemblies of the saints, and it only required that they should be prepared to listen and obey. The great object of these gatherings was not a forenoon's intellectual gratification, not the gaining of personal honours, nor even the mere acquisition of money, but to have their hearts warmed and elevated, if so be that the whole of the churches might be influenced thereby, and made to feel a deeper interest in the missionary work. And the present was pre-eminently the time when the Church should feel its pressing obligations to extend to the nations a knowledge of Christ and of his great salvation. China was open for the gospel, and India preparing more fully to receive it. The necessities of the times demanded of the Church in these lands money, men, and prayer; and in proportion as Christian people got their hearts into sympathy with the missionary work would these demands meet with a due response. “As surely as I live, saith the Lord, the whole earth shall be filled with my glory.” Let this be their encouragement to persevere in their enterprise, and the ground of their hope of success.

Rev. C. Larom.

A WITNESS TO THE GOSPEL'S POWER.

I have dreaded lest, in speaking in English, my tongue should be tied, and I should be unable to give expression to those things which are burning within me. But, thinking as a Bengalee thinks, I have been arguing with myself thus:—My mind has said to me, “What dost thou here? Hast thou forgotten the old Bengalee proverb, ‘The dwarf seizes to catch the moon with his hand’?” and then I have answered my mind thus, “O mind! I am not here as a pleader, I am here as a witness.” But on what am I called here to give evidence this day? The resolution, on which you have heard a most able speech—the resolution directs me. It tells me to speak of past successes, and the present manifestation of the power of the Holy Spirit. But I feel that I must run the risk of being thought an egotist, in order that I may be just to the great and glorious cause of missions. For my part, I cannot but refer to myself; and I hope you will pardon me in doing so. It is forty-six years ago since your missionary, Mr. Moore, by a word spoken in season, led my father to serious reflection, and that serious reflection led to his conversion. My mother also embraced the

truth, and they invited that great missionary, John Chamberlain, and opened their house to him to preach the gospel. Mr. Chamberlain baptized my father and mother in the river Ganges, below the great fort of Monghir. Mr. Chamberlain died, and was succeeded by his most worthy son-in-law, Mr. Leslie, who was, by the Spirit of God, made the instrument of the conversion of my three sisters. I was at that time a boy in a school in this your favoured land. I knew little of religion. I knew it was my duty to pray, for a pious mother had taught me that, and I never forgot so to do; but of the saving nature of the gospel of Christ I had no experience. However, I went back to India, was received into a pious home, and then the holy example of a mother—one of the excellent of the earth—and the love and tender sollicitude of a pious sister, who seemed determined to snatch my soul from ruin—and the faithful ministry of Mr. Leslie—drew me, as by a three-fold cord, I trust, to the feet of Christ. Mr. Leslie baptized me; and, from the day of my baptism, I prayed God that he would help me all through life to pay back to the cause of missions that which I, my father, and mother, and sisters, owed to that cause.

HIS TESTIMONY.

Now I can speak of conversions amongst the heathen, but my sphere of labour has been chiefly amongst the poor; and I glory in this, that Christ has, in his providence, called me to preach his gospel to the poor. I will mention the case of an old woman, by the name of Jeshudd. This woman, many, many years ago, resided in a village on the other side of the large river on which our mission station at Barisaul is established. She became a widow, and being rather discontented, she left her home, and wandered all over the country. She seemed to feel that she needed some other religion than Hindoo idolatry. She joined a number of religious mendicants, and for thirty years that woman, with large necklaces around her neck, with great marks upon her forehead, representing the names of the gods, wandered over the country, seeking after what she called the "chief good." But, of course, she found it not in such wanderings. One day, in the providence of God, she was led into a village where there were a few families of native Christians. Inquiring where she might stay for the night, she was directed to these Christian houses; they received her, and asked her what all those necklaces and those great marks on her forehead meant. And then they began to tell her what to her was a new thing, that Jesus Christ was the Saviour of the world,

and that the chief of sinners would find salvation at his feet. The woman was struck with their conversation; she immediately wished to know where the missionary lived. The next day she found her way to Barisaul; she came to me, and then she said, "Sir, I am an old heathen woman; for thirty years I have been looking out for the great good, but I have not found it, and now I come to you; can you tell me of it?" We rejoiced to see an aged woman like that coming to hear of Christ; we took her in; we kept her many a long day; we taught her, and the old woman was such a docile, teachable creature! By degrees, light seemed to beam upon her darkened mind; her prejudice vanished; she came every day to the little chapel to listen to the word. She would weep over many an expression showing the love of Christ to souls. Many a time I have seen that aged woman arise, full of tears, as I have been preaching; and then she used to come to us and ask questions, whether Christ was the Saviour, and whether he would save her too? At last she obtained hope, and was enabled to realise Christ as her Saviour. She offered herself for baptism, and we received her with great joy. After her baptism this aged convert said, "Oh, Sir, I want nothing more; I have found Jesus, the Saviour of my soul. For thirty years I have been seeking for God, and having him, there is nothing in creation that I desire." The poor old woman was so happy, so unaccountably happy, that some of us living near her began to think that something might happen to her: and strangely enough, four days afterwards, she dressed herself clean, and going to every one of the Christians living near, wished them all good-bye most affectionately, saying to each, "Brother, sister, I have found Christ, and now he beckons me away. I am going to my Lord, I feel I cannot live any longer." A few days after she was suddenly taken ill. I went to her and supported her. She died in the course of half an hour, crying out, "O Father, O Lord, receive my soul."

Rev. J. C. Page.

A WONDERFUL CHANGE.

There are in the village of Diggaleer, established in the midst of an immense swamp, two men, brothers, of the lowest caste. And before Christianity was brought to that village, though the lowest caste, they were the most noted of men. They were always employed by the landlords of the village to fight their battles with clubs. They were thorough Bengalee clubmen. They have confessed to me that they have fought many a desperate battle, inflicted many a desperate wound, and they have

said with sorrow, that they may have slain some of their fellows. However, the gospel came into the village, and these ruffians, for they were nothing else, who cared neither for religion nor for law, for public opinion nor the decisions of the magistrates, who used to be hired out merely to break the heads of their fellows, heard of the gospel; it entered their heart; and now they are two mild, patient, enduring, consistent, praying men. I have seen the elder of them when anything particularly offended him, when the landlords in those parts persecuted the Christians (and I could tell tales of persecution too, but not to-day)—I have seen his whole frame swelling as it were, the old passion rising up within him, and I have said, "Think of Christ." His eyes have filled with tears, and he has said, "Sir, that is it—that subdues me." They have endured two persecutions; twice has all that they possessed been taken away from them, because they professed the name of Christ; but they rejoice amidst it all.

Rev. J. C. Page.

A YOUNG CONVERT.

A boy named Sookeram was very sick, even unto death. His mother went to the Brahmins, but they despised her. She then made this vow, "If Mohadai restores my son, and if he does not die, I will, when he grows up, let him swing on the churruck at the swinging festival." She kept her vow. When he was about fifteen years of age, he was swung, and he has the marks on his back now. He became a wicked youth; he used to take tracts and make kites of them, and say, "There are your tracts." One day he got something a little heavier than a tract, that would not fly so easily, namely, a copy of the New Testament. He read that Testament chapter after chapter, he asked concerning many of the things he read, and by degrees was so impressed with the truth of Christianity that he avowed himself a Christian. His parents shut him up for three days, guarded his house, placed men all round the village that no Christian should get to him. He burst from his house, left all that he had, threw in his lot amongst us; and mark his course. Soon after his baptism it was told us that in a village called Sahler, belonging to a zemindar who is one of the most bitter enemies of the gospel, two families had embraced Christianity. Sookeram no sooner heard of it than he posted off to this village, and with another native preacher encouraged these people, read and prayed with them during the entire day. The next morning, ere the sun rose, a band of clubmen came down

upon these houses, surrounded them, and seized him and the other Christians, and carried them away to the office of the zemindar. They tied him up hands and feet and beat him. They continued this day after day for some time, and said to him, "Will you abandon Christianity? will you abandon the Lord Jesus Christ?" "Never," said he, "never will I give up Christ;" so it went on till the second Sabbath, when he and the others commenced singing an hymn, and then to pray, and to speak to the people that came near. Finally, the zemindar said, "Send him away; whoever goes near him hears nothing but about Jesus Christ as the Saviour of the world; turn him out of the village, or he will corrupt the whole place." He is still living quite illiterate, but a consistent Christian man.

Rev. J. C. Page.

A NOBLE REPLY.

In India I have been taunted with this remark, "Your converts"—they call them ours, they are not ours but Christ's,— "your converts, they are of the poor people, all of the lowest caste." Very well. I remember on one occasion a Brahmin, a proud, imperious Brahmin, taunting me with a remark like that. "Sir," said he, "what is your name?" I gave it him. "Oh, you are the missionary of these poor people?" I said, "Yes." He said, "Your converts are the poorest and most ignorant, most contemptible men." We were in a large market-place. At that moment my eye rested on a ladder raised against a house, and I said to the Brahmin, "Do you see that ladder? If you wished to ascend that ladder, what would you do?" "Why," he said, "I should place my foot on that step, and another, and so ascend." "Now," I said to him, "Brahmin, the Lord Jesus, my King, my Lord, my All in all, has placed his foot upon the lowest step; but as surely as he has placed his blessed foot there, so surely will he rise higher and higher, until he places it on the topmost round, on your proud head, and then I will shout out too, 'Victory to my King Jesus, victory to Jesus.'"

Rev. J. C. Page.

THE RIGHT RESOLVE.

Suppose we had no success, would you then refuse to help on this glorious cause of missions? Never! I am certain that Englishmen need not be reminded of that tremendous motive-power which lies hid in one word—duty. You need not be told that the most honourable thing is to lead on a forlorn hope; I cannot, as a soldier of the cross, help saying that if, in this our enter-

prise, in our attack upon the strongholds of Satan in India, though we are trodden down, baffled, cast back a thousand times, yet we should go on again and again; and I cannot help feeling that the day is not far off when something of this spirit must animate us. Let us pray, brethren, and let us remember that there are mighty forts yet, which must be taken by us. But shall we draw back? Never, brethren, never so long as there is a man amongst us who will go to India. Never, oh never, so long as there remains a farthing that we can give towards this glorious cause. And never, oh never, thou King of saints, shall we cease to put forth every nerve in this great cause, so long as there remains a single rebel in India against thee, our Sovereign, our Lord, and our God!

Rev. J. C. Page.

A RELIC.

If we had lived some thirty years back, and had gone down to Leadenhall-street, we might have seen, perhaps, a poor, humble, devoted missionary treading silently up the dark corridors of that imperial house of the Eastern government. And we should see him taking in his hand a document like this. It is the last remnant of the dark ages of Leadenhall-street. In those days, Sir, the missionaries were obliged to take a solemn league and covenant, in that India House; and, among other things, they covenanted that they would not be bankers or merchants, that they would not commit any offence against king, prince, government, state, or nation. Terrific men these must have been, and yet it is a fact, that this solemn league and covenant was taken, an identical copy of which I hold in my hand. Why, instead of the missionaries overturning the government of India, that government committed suicide. Missionaries have no need to go to the India House, because there is no Indian House of government to covenant with. They need not ask the Board of Control, or the Secretary for India, for they can go just as other people go; they pay their passage and the sea is free to them; the land is free to them, and they meet with a hearty welcome on the other side the great wide waste of waters.

Rev. Dr. Boaz.

A SUGGESTION.

There is another scene in connection with the mission that I would bring before you. I read it in Mr. Marshman's book this morning. I think I see Brother Ward going into that chapel of Serampore, having in his hand a volume which he had just completed at the press. That volume was

the first complete edition of the Bengal New Testament. The Christian families and native converts were all assembled, and Mr. Ward placed the sacred volume on the communion table. They then united in thanking God for the accomplishment of the work. I do not know what you may think about it, but if I were a wealthy Baptist, and wished to encourage the arts, I would give an artist an order to paint a picture of that beautiful scene. You have heard here to-day about your translations in the Bengalee, Hindostanee, and Sanscrit, and you have heard reference made to the names of Carey, Yates, and Wenger. Whenever I think of these three men in connection with your translations, they always appear to me as if they were a beautiful succession of dissolving views. Carey first, putting his hand to the rough work of the primary translation, and that dissolving into the beautiful and correct labour of Yates, and at last coming out with the almost perfect finish of Wenger. You have given the translation in Sanscrit to the learned, Bengalee to the middle classes, and Hindostanee to the other branches of the Indian family. So that when you think of the time when the first volume was presented on the communion table at the chapel of Serampore, and contrast it with the present perfect edition of the Bengalee, you may thank God for the present success. Not only have the Scriptures been given in Bengalee and in Hindostanee and in the Sanscrit, but this is what I call the great evangelical fact of the age—that into all the great dialects of the East, the word of God has been translated.

Rev. Dr. Boaz.

HOW TO WELCOME AND CHEER A MISSIONARY.

You heard much from my friend, Mr. Page—he is a child of the sun. It is true he wandered here a little while in these cold, dim regions of the north, but he soon returned to his own bright home, when he said that he would tell you about himself. I only wish he had. I said to a friend, I wish he would turn himself inside out, because then you would have had the picture of a Christian man's conduct and action in the repression of wrong, in the meeting of injury and overcoming it with good, in defending those poor, of whom he glories in being the missionary. You would have seen in him what was meant by following in the footsteps of his blessed Master. In banding together himself and his brethren against hordes of dark spirits and of men who fear neither God nor man, overcoming them by the simple spirit of the gospel,

and in determined opposition of everything that is evil and wrong;—he could have told you that. I say of him that he is worthy of all your love, your highest respect, and your utmost confidence. Cheer him while he is here, and cheer him when he returns by giving him a ship-load of brethren to preach the gospel of Christ on the burning plains of India.

Rev. Dr. Boaz.

INDIA'S CRY AND OUR ANSWER.

India is a country full of wants and woes; she has risen from the sleep of ages; and we hear strange voices from, and see strange movements in, that people. But they all unite and embody themselves in some such phraseology as this: "Who will show us any good? Who will come over and help us? Where is the great good, the truth, that is to make us happy and free?" These are the voices from the millions of India; and as they speak, the people long for something. There comes in the advocates of civilisation, and they say, a nation like the Hindoos must be polished, must be burnished, you must mollify her with science before you can sanctify her by religion. That has tried its hand and has failed. Then comes war, with its cannon and its swords, and its rifles and its serried battalions, and it stains the land with blood. It has tried its hand and has failed. And then come politics and finance. Why, India, one would have thought, would have unfolded her arms and bared her breast and welcomed to her heart that great financier who has gone out as Indian Chancellor of the Exchequer. And so it did, it hailed him as a benefactor; and what has he given her? A paper currency and taxation. If that won't bless India, what will? We stand in a different relation. We take in our hands the Lamp of Life, and we hold it out, and we say to those that sit in the region of the shadow of death, "Look here; here is that which can light your path through this dark world, up the golden stair into the celestial gate, where you shall see the King in his glory." We take the water of life in the gospel vase and pour it out over the thirsty land. God has said that he will sprinkle many nations—that he will pour rivers of water over the thirsty land. And we add—

"Waft, waft, ye winds, his story,
And you, ye waters, roll,
Till, lie a sea of glory,
It spreads from pole to pole."

Much has to be done before India is converted to Christ. Many difficulties have to be overcome. We missionaries, and you Christians, should ignore that word "diffi-

culty." We should expunge it from our vocabulary. There are great things to be done before that day can come when Christ shall reign; he shall reign, but we have a work to do. That which India wants is a full Christ for an empty world; the atonement, in its length, breadth, and integrity, not the cross only, but Him which hung upon it. Let us have the Spirit of God, and in answer to all difficulties, and all suggestions about our impotency, and of our measures of success or failure, we lift up the standard of the cross, we point to Him that died upon it, and say in answer to all comers, "We believe in the Holy Ghost."

Rev. Dr. Boaz.

DEFECTS AND USEFULNESS OF THE MAY MEETINGS.

The question has been asked lately, "What is the object, if they have any, of your May meetings?" The fact of its being asked is matter for grave consideration, as an indication of something sadly out of joint somewhere. It is a proof that in the estimation of some our May meetings do not answer the purpose for which they are ostensibly held. Even in the defences which are sometimes offered on their behalf, there is a tacit admission of their deficiency. They are said to have minor advantages, if they do not answer the great object of their existence. It is suggested that they afford opportunities for the renewal of old friendships and the formation of new ones among ministers and members of the same denomination—a most important advantage certainly, but still only incidental, and of itself not sufficient to justify and to secure their continuance. If they do not answer their avowed purpose, our May meetings must be numbered soon among things that were. I am willing to hope, however, that these May meetings do answer their purpose, though not, perhaps, to the extent we could wish. I am aware that the tone of conversation afterwards is frequently not quite in accordance with the condition of a world which we seek to save, but the merits of the several speakers. Mr. Somebody "made a splendid effort," or Mr. Somebody else "made the speech of the day;" or "Did you not feel for such a one who failed so signally? Why was he invited to speak? Could not the committee have selected some one else?" Such talk indulged in as if it were the only thing required, appears to me to be woful triling in presence of the most momentous realities which can occupy the attention of mortals. It may be that speakers sometimes foster this state of things. It may be that we have regarded the missionary platform as

an arena for the display of intellectual agility and intellectual gladiatorship. It may be that we are more anxious to elicit applause than to enforce duty. It may be that we are content to tell amusing stories, when by the exercise of a little faith we might hear sometimes, amid the laughter we excite, the groans of the lost, and the voice of our Master summoning us to duty and rebuking us for our remissness and levity. If so, we have been sadly punished for our offences. The people have taken us at our estimate of ourselves, judged us by our own standard, and, instead of giving heed to our appeals as if we were ambassadors of the Lord, have too often pronounced on our performances as if we were, on these public occasions, mere caterers for their amusement. But, with all that, I am here to maintain that our May meetings do something towards promoting the great purposes which they have in view. I can testify from personal knowledge that from what ministers have heard in this hall they have been encouraged and stimulated to missionary labour. Young men have been led to the formation of resolutions to offer themselves for missionary service; and Christians have gone home from these gatherings to augment or commence their contributions to the cause of Christ. If our May meetings were discontinued, they would be sadly missed. I fear the missionary spirit of our churches would flag greatly, and that their contributions would become "small by degrees and not beautifully less." And surely, at a time when we need every means for meeting the claims that arise, it would be sadly out of place to discontinue these annual gatherings. Let those who find fault with our meetings do their utmost to mend them. It will be soon enough to entertain a proposal for their discontinuance when they have found out for us a better way.

Rev. W. Landels.

A PLEA FOR CHINA.

I am glad to hear from the report that the contributions on behalf of India have not suffered by our mission to China. India requires not a diminution, but an increase of agency. We have laboured at a disadvantage there hitherto, because our labours have been too disproportionate to the vastness of the field. Not unfrequently promising stations depending on the labours of a single missionary have, on their decease, been abandoned, and thus a large amount of effort has been comparatively wasted. I think we need to change our course in this matter. I believe that before India shall be evangelised we need to adopt—chiefly through

native agency—a system of effort similar to that of our City Mission at home. But even if India were to suffer for China's sake, I do not sympathise with those who think that on that account we must neglect China entirely. Must we wait till the last Hindoo has been converted before we carry the gospel to China? What would have been the condition of the world at this time had the apostles acted on that principle? What would have been our own condition? Concentrate your efforts to a greater extent on India if you will, and if you can find the means of doing so; but you will be remiss in duty if you do not also send heralds into China, that they may go throughout the length and breadth of that vast country, and in its teeming cities, among its multitudinous populations, proclaiming the glad tidings of salvation. I have heard it stated as a reason for neglecting China, that the Chinese are difficult to reach—that, while less superstitious than Hindoos, they have less conscience and heart. I once heard a missionary from India—a good man—in the ardour of his zeal for his own field of labour, give such a description of Chinese wickedness as contrasted with the Hindoos, and that, too, after he had given a picture of India of the very blackest kind—that I was constrained to say, "If the Chinese are indeed worse than your friends, the devil must be ashamed of his own children." I do not stop to refute these assertions, I should not hope to gain the sympathy of these objectors if I did.

Rev. W. Landels.

THE GOSPEL FOR THE WORLD.

The gospel is not meant for the salvation of men who are so good that they hardly seem to need it, but for men that are bad—for the very worst of men. Admit all that can be said of the badness of the Chinese; admit the blackest portrait that can be correctly painted of them; admit that they are as bad as men can be out of hell—if I understand the matter rightly, you only make out a stronger case for sending them the gospel of Christ. There is a story told of a vendor of a quack medicine, who sent out an advertisement to one of the Australian newspapers, and after enumerating all the diseases of which he could think, he added, "if there be any disease peculiar to the colony, put that in, for my medicine will cure that too." A statement that was not true of the quack medicine, we can apply to the gospel of Christ. If there be any wickedness peculiar to the Chinese; if they are the worst speci-

mens of humanity; if human depravity has assumed a type there which it does not present in any other part of the world, put all these in, for the gospel will cure them too. It is a remedy for all diseases, even the worst.

Rev. W. Landels.

A PLEA FOR CONSISTENCY.

I admire with others your soundness and your zeal; only bear with me if, while I admire, I also venture to plead for your consistency. You know this as well as I do, that you would question the soundness of any man who did not believe that the heathens are living without God, and dying without hope. It is computed that of the population of the world, about one passes away into eternity at every second; every tick of the clock ushers one soul into the unseen; since this meeting commenced thousands have gone into the eternal world, and, as you believe, they have gone, a great number of them, into an eternal hell. And they are brethren of yours, bone of your bone, flesh of your flesh, their souls are as precious as yours, they will sink as deep in perdition as you could ever sink, they might rise as high in glory as you can rise, your Master would not be less honoured by their salvation than he is by your own. If hell would be an awful thing to you, it is no less awful to them. Nor do the attractions of heaven prove stronger to you than they would to them. Christ's blood was shed for them as well as for you. He tells you to go and preach the gospel to them, to tell them of his dying love, of his willingness and his ability to save. What are you doing for this purpose? Bear with me, brethren, if I ask the question pointedly, What are you doing? Your Master gave his life a ransom for many. He could not save himself, because he would save others. He has left us an example that we should follow in his steps. What are you doing for a world perishing? I would like to say pleasant things if I could; I would like to say "Well done" if I could; but what are you doing for a world that is perishing? About a halfpenny a week on an average from each of your number! We are orthodox, we are sound in the faith, we believe in the depravity of man, we believe that the guilty soul is a ruined soul,—hopelessly ruined but for Christ's gospel. But what becomes of our consistency in view of these facts? I do not think our soundness of creed would be at all injured, were there a little more consistency of practice.

Rev. W. Landels.

A GREAT LESSON STRIKINGLY ENFORCED.

An obscure cobbler, in a village in Northamptonshire, is visited with the strange thought of commencing a mission to convert the idolaters of India, and overthrow a system of idolatry rendered sacred by the associations of thirty centuries, supported by millions of people, defended by tens of thousands of priests, strong in the splendour of its temples, and the number and magnificence of its rites. At first his friends think him mad. After waiting for years he can only obtain promise of the most scanty pecuniary support. The powers that be, as we have heard, place obstacles in his way; he will go notwithstanding British ships refuse to convey such a hair-brained adventurer; he sails under a foreign flag. His own Government is opposed; he takes refuge in the territory of a neighbouring state. And thus, unfriended and frowned upon, that despised and humble man, with a grand audacity, summons Brahminism to resign the sceptre which for centuries it has swayed over millions of the human race. He will commence the overthrow of that system of idolatry so venerable and extensive. He toils at his task, amid the jeers of the scoffer, and lo, at length, the outer walls of the citadel begin to crumble, and a train is laid beneath its deep foundation—a train, the springing of which will lay the fabric level with the dust; and the standard of the cross, planted there by that lonely man, will yet wave in matchless supremacy over the ruins of its pride and power. And now, England's greatest warrior, the hero of a hundred fights, though he died laden with honours which a grateful country has conferred, has no laurel surrounding his memory like that which wreathes the brow of the once despised missionary; and after the name of Wellington has lost its power to charm, there will be seen blazoned on high, pointed to by the Church, as the honour and the glory, not only of the denomination to which we belong, but of the Christian name which he bears, the once despised, but now honoured, name of William Carey. You revere his memory, and it is right you should. It would be a sad omen, I think, were such heroism to be forgotten. But, in revering his memory, do you not condemn yourselves. Think you, were Carey here to-day—as perhaps he is—that he would praise you for your liberality and zeal? Would he say, "Doubtless, ye have done well; ye are not unmindful of the work to which I consecrated my life. Well done, my children, you give one halfpenny in the week, on an average, to the cause for which I lived and died; ye are the noble sons of noble sires. There is a bright reward awaiting you in

the better world to which I have passed, for the work you have done for the evangelisation of the heathen"? Would he not rather upbraid you for your degeneracy? Would he not rather say, as Alexander said to the worthless soldier who bore his name, "Change your name, or act better: cease to revere my memory as you profess, or learn in a worthy manner to emulate my deeds"? I have said it many a time elsewhere; I have said it to my own people, and do say again here, that we must gird ourselves for grander efforts than we have yet put forth. The wants of the world demand it. Babes that are cast away to the destroyer, ye Christian mothers, call upon you who have human kindness in your breasts to feel for them as you

feel for your own, and to send a gospel that will surround them with the guard of its sanctity, and secure for them a training which will render their life happy, and their eternity blessed. Millions, going down to eternity, call upon you to send them that gospel which has gladdened your own hearts, and filled you with the hope of glory. The Master, from his throne, pointing to his wounded hands, and side, and feet, and saying, "I have suffered this for you," asks, "What wilt thou give for me—to spread abroad the fragrance of my name—to tell those brethren—mine and yours—the great love wherewith I have loved them, and of the salvation which I have wrought out for them?"

Rev. W. Landels.

In the evening the Annual Meeting of the Young Men's Missionary Association was held in Albion Chapel, Moorgate Street. The Earl of Shaftesbury was prevented from taking the Chair by the illness of his daughter. It was occupied by the Rev. F. Trestrail, Secretary to the Parent Society. The Revs. B. C. Etheridge, Wm. Arthur, C. Vince, and other friends, addressed the meeting, which was unusually large. The interest of the proceedings was most animated throughout. We congratulate our younger brethren on the success which attended their efforts. May the Divine blessing eminently rest on the services which are again past; and may all the friends of the Society renew with warmer love, and more devoted zeal, their efforts, during the coming year, to extend Christ's kingdom in the world.

FOREIGN LETTERS RECEIVED.

- AFRICA—ABO, Pinnock, F., Jan. 14.
CAMEROONS, Fuller, J. J., Mar. 30; Pinnock, F., Mar. 20; Saker, A., Feb. 28, Mar. 1, 27, 31.
SIERRA LEONE, Diboll, J., April 21.
VICTORIA, Diboll, J., Jan. 17, 25, Feb. 15; Wilson, J., sen., Mar. 25.
AMERICA—NEW YORK, Brown, N., Feb. 28.
ASIA—AGBA, Gregson, J., Jan. 17, Mar. 4, 12, April 4.
AKYOB, Douglas, J. L., Feb. 21.
ALIPOBE, Pearce, G., Jan. 7, Feb. 3, Mar. 22.
BARISAUL, Martin, T., Jan. 18, Apr. 3.
BABASET, Chandra Mohun, Feb. 24.
BAREILLY, Butler, W., March 8.
BENARES, Heinig, H., Jan. 3.
CALCUTTA, Leslie, A., Feb. 7; Lewis, C. B., Jan. 19, 20, Feb. 1, 7, 22, Mar. 10, 22, 23, April 7; Kabiraj, R. K., Mar. 22; Kerry, G., Mar. 2, 17; Sale, J., Feb. 8; Supper, F., Feb. 8; Wenger, J., Jan. 21, Feb. 26, and St. Helena, March 28.
CANTON, Roberts, J. J., Jan. 25.
CHEREMONCOTTE, Hobbs, W. A., Jan. 10.
CHITTAGONG, Johannes, J., Jan. 5, 23.
COLOMBO, Allen, J., Jan. 16, March 15; Lecchman, G. R., Jan. 29.
DACCIA, Bion, R., April 5; Robinson, R., Jan. 4, Feb. 10.
DELHI, Broadway, D. P., Feb. 2; Parsons, J., Feb. 15, Mar. 17, 19; Smith, J., Feb. 8, 16.
DINAGEPORE, M'Kenna, A., Jan. 17.
GYA, Greiffe, E., Jan. 17.
HOWEAB, Morgan, T., Feb. 8.
HOOGHLY RIVER, Morgan, T., Jan. 9.
INTALLY, Kerry, G., Jan. 18, Feb. 6, 22; Sale, J. (no date, received Apr. 3), Apr. 9; Sale, F., Apr. 9.
JESSORE, Anderson, J. H., Jan. 6, 26.
KANDY, Carter, C., Feb. 13, 27, April 4.
MACAO, Roberts, I. J., Jan. 11.
MADRAS, Claxton, W. A., Jan. 28; Claxton, W. A., and others, Feb. 11; Stevens, G., Feb. 13.
MERRUT, Medland, A., Feb. 16.
MONGHYR, Gregson, J. G., Feb. 3; Lawrence, J., Jan. 11; Parsons, J. Jan. 27.
POONA, Cassidy, H. P., Feb. 8, Mar. 26.
SEBAMPORE, Dakin, E., Mar. 9; Sampson, W., Mar. 9; Trafford, J., and W. Sampson, Mar. 8.
SEWRY, Craig, T. R., Dec. 13, April 10, Feb. 14; Williamson, J., Feb. 1.
SHANGHAI, Hall, C. J., Jan. 5, Feb. 13, Mar. 5, 22.
AUSTRALIA—HOBART TOWN, Tinson, E. H., Mar. 12.

	£	s.	d.
CAMBRIDGESHIRE.			
Cambridge—			
Contributions.....	117	11	9
Do., for <i>P.E., India</i>	5	5	0
Do., for <i>N.P.</i>	0	10	4
Do., for <i>W. & O.</i>	7	15	0
Do., for <i>China</i>	4	0	0
Gamlingay—			
Contributions.....	8	2	0

	£	s.	d.
CHEESHIRE.			
Birkenhead, Welsh Church—			
Collection	1	15	0
Contributions.....	6	10	2
	8	5	2
Less expenses ...	0	3	0
	8	2	2

	£	s.	d.
CORNWALL.			
Falmouth—			
Collections.....	13	7	0
Contributions	17	16	11
Do., Sunday School	1	1	0
Do., for <i>Chitoura Orphan Refuge</i> ...	1	0	0
	33	4	11
Acknowledged before and district expenses	17	11	2
	15	13	9

	£	s.	d.
Launceston..			
Contributions.....	2	1	0
Padstow—			
Contributions	2	3	0
Penzance—			
Collection, &c.	10	4	0
Contributions.....	7	18	4
Redruth—			
Anon	1	15	0
Truro—			
Collections.....	7	15	9
Contributions.....	11	9	0
Do., Sunday School	1	12	0
Do., for <i>N.P.</i>	0	19	6
	21	16	3
Less expenses ...	0	17	0
	20	19	3

	£	s.	d.
CUMBRELAND.			
Brayton—			
Contribution	1	0	0
Carlisle—			
Contributions	2	5	0
Maryport—			
Collections.....	3	12	0
Contributions.....	2	8	0
Whitehaven—			
Collections.....	6	7	6
Contributions.....	8	5	0
Workington	0	9	0
	24	6	6
Less expenses ...	0	10	0
	23	16	6

	£	s.	d.
DEVONSHIRE.			
Brixham—			
Collection, for <i>W. & O.</i>	0	16	0
Sunday School	1	4	0
Devonport, Hope Chapel—			
Collections.....	8	8	0
Contributions	10	16	2

	£	s.	d.
Do., Sunday School,			
Stoke	0	5	6
Do., for <i>Africa</i>	1	10	0
Do., for <i>Translations</i>	1	0	0
	21	19	8
Less expenses ...	1	11	8
	20	8	0

	£	s.	d.
DEVONPORT, MORICE SQUARE—			
Collections.....	7	5	8
Do., for <i>W. & O.</i> ...	1	14	0
Contributions	15	4	11
Do., Sunday School	0	2	9
	24	7	4
Acknowledged before	15	18	2
	8	9	2

	£	s.	d.
EXETER, SOUTH STREET—			
Collection	3	2	0
Contributions	2	0	0
Do., for <i>China</i>	1	0	0
	6	2	0
Less expenses ...	0	12	0
	5	10	0

	£	s.	d.
IFRACOMBE—			
Collection, for <i>W. & O.</i>	0	11	10
Contribution	0	10	0

	£	s.	d.
KINGSBRIDGE—			
Collection	5	9	10
Do., for <i>W. & O.</i> ...	1	15	0
Contributions	19	2	7
Do., Sunday School	5	0	0
Do., for <i>China</i>	0	18	7
	32	4	0
Less expenses ...	0	4	0
	32	0	0

	£	s.	d.
LIFTON—			
Collection	0	10	0
PLYMOUTH—			
Collection, for <i>W. & O.</i>	7	10	0
Contributions.....	30	17	6

	£	s.	d.
TIVERTON—			
Collection	10	0	0
Contributions	15	7	10
	25	7	10
Acknowledged before and expenses	18	14	6
	6	13	4

	£	s.	d.
TOTNES—			
Contributions	1	0	0
Do., for <i>W. & O.</i> ...	0	2	4

	£	s.	d.
DORSETSHIRE.			
Lyme	2	17	0

	£	s.	d.
DURHAM.			
Darlington—			
Contributions.....	11	9	6
Houghton-le-Spring—			
Contribs., by Misses			
Bee	2	12	6

	£	s.	d.
SOUTH SHIELDS, BARRINGTON STREET—			
Collections	3	13	10
Contributions.....	10	6	0
Do., Sunday School	0	9	5
	14	9	3
Less expenses ...	0	14	3
	13	15	0

	£	s.	d.
ESSEX.			
Ashdon—			
Contributions	1	18	0
Colchester—			
Collection, for <i>W. & O.</i>	0	8	6
Contributions	9	4	9
Do., Sunday School	0	10	0
Do., for <i>Translations</i>	1	3	2
Do., for <i>I.S.P.</i>	4	4	6
	15	10	11
Less expenses ...	0	1	11
	15	9	0

	£	s.	d.
HARLOW—			
Collection	10	1	0
Contributions	19	6	5
Do., addl. for <i>I.S.P.</i>	0	10	0
Do., for <i>China</i>	8	4	1
Do., Sunday School	1	9	8
	39	11	2
Acknowledged before and expenses	26	0	0
	13	11	2

	£	s.	d.
LANGLEY—			
Collection	1	17	0
Do., for <i>W. & O.</i>	0	15	6
Contributions.....	4	13	7
	7	6	1
Less expenses ...	0	17	0
	6	9	1

	£	s.	d.
LOUGHTON—			
Collections.....	14	4	2
Contributions.....	3	9	10
Do., for <i>N.P.</i>	8	9	2
Rayleigh.....	6	16	0

	£	s.	d.
SAFFRON WALDEN—			
Collections	13	0	7
Do., for <i>W. & O.</i>	2	0	0
Contributions.....	17	3	4
Do., for <i>China</i>	1	0	0
Do., Sunday School	1	19	5
	35	3	4
Less expenses ...	1	16	0
	33	7	4

	£	s.	d.
WALTHAMSTOW—			
Contribs., by Mrs. R. Pechey	1	9	0

	£	s.	d.
GLoucestershire.			
Bourton-on-the-Water—			
Collections	4	1	11
Contributions	2	10	9
Do., for <i>N.P.</i>	0	8	6
Cheltenham—			
Contribs., by Mrs. Whit-tard, for <i>Mrs. Allen's School, Ceylon</i>	22	16	0
Cambray Chapel—			
Collections	18	2	4
Contributions.....	2	16	6
Do., Infant class..	0	5	0

	£	s.	d.
Salem Chapel—			
Collections	24	0	11
Contributions	9	11	6
Do., Sunday Schl.	10	3	8
	43	16	1
Less expenses ...	1	6	0
	42	10	1

	£	s.	d.
Cirencester—			
Contributions.....	11	2	8

	£	s.	d.
Cutsdean—			
Collection	0	18	2
Do., for <i>W. & O.</i>	0	4	2
Contributions	1	16	10
Do., Snowhill	0	8	1
Do., for <i>N.P.</i>	0	3	6
Gloucester—			
Collections	7	18	4
Do., for <i>W. & O.</i>	2	18	6
Contributions	3	19	0
Do., for <i>China</i>	1	6	2
Do., for <i>Falmouth School</i>	4	7	3
Do., Sunday School, for <i>Ceylon School</i>	8	0	0
Do., do., for <i>N.P.</i>	0	15	5
Lydney—			
Contribs., by <i>Y.M.M.A.</i>	2	2	0
A., for <i>China</i>			
Naunton and Guiting—			
Collections—			
Naunton	4	9	6
Do., for <i>W. & O.</i>	1	0	0
Guiting	1	11	6
Brockhampton	1	0	0
Contributions	1	0	0
Do., for <i>N.P.</i>	2	17	11
Do., by <i>Y.M.M.A.</i> , for <i>China</i>	1	2	0
Stow-on-the-Wold—			
Collections	3	13	1
Do., for <i>W. & O.</i>	1	0	0
Contribs., for <i>N.P.</i>	1	7	4
Do., Sunday School	0	10	0
	19	11	4
Less district expenses	0	15	4
	18	16	0
Tewkesbury—			
Contribs., for <i>N.P.</i>	0	10	0
Winchcomb—			
Collection	1	0	1
Contributions	1	13	6
Do., Sunday School	0	6	3
Wotton-under-Edge—			
Griffiths, John, Esq.—	5	0	0

HAMPSHIRE.

Lymington—			
Contributions	7	2	6
Bomsey—			
Collection, for <i>W. & O.</i>	1	0	0
Contribs., for <i>N.P.</i>	0	8	0
Do., for <i>China</i>	1	1	0
Southampton—			
East Street—			
Collection	7	7	0
Do., for <i>W. & O.</i>	1	6	0
Contributions	11	5	1
Do., Bible Class, Sunday School, &c.	3	1	5
Portland Chapel—			
Collection	7	7	0
Contributions	1	0	0
Whitchurch—			
Collections	4	18	7
Contributions	3	6	11
Do., by <i>Y.M.M.A.</i> , for <i>China</i>	2	13	0
	10	18	6
Less district expenses	0	10	0
	10	8	6

	£	s.	d.
HEREFORDSHIRE.			
Garway—			
Contributions	0	12	6
Lodbury—			
Collection, for <i>W. & O.</i>	0	10	0
Contributions	3	15	0

	£	s.	d.
HEREFORDSHIRE.			
Bormoor—			
Collections	2	7	0
Do., for <i>W. & O.</i>	1	0	0
Contributions	5	12	0
Do., Sunday School, for <i>N.P.</i>	1	13	10
Proceeds of Tea-meeting	1	13	1

Hemel Hempstead—			
Collections	11	4	8
Contributions	8	6	1
	19	10	9
Less expenses	1	13	6
	17	17	3

St. Alban's—			
Collections	16	5	5
Contributions	14	12	7
Do., for <i>India</i>	5	0	0
Do., or <i>African Schools</i>	3	6	0
Do., Juvenile	2	10	11
	41	14	11

Acknowledged before and expenses	16	6	6
	25	8	5

Tring, New Mill—			
Collections	10	10	9
Do., for <i>W. & O.</i>	1	16	0
Contributions	18	4	5
Do., for <i>China</i>	1	0	0
Do., Sunday School	3	6	8
Do. do., Tabernacle	0	13	11
	35	11	9
Less expenses	0	10	0
	35	1	9

Watford—			
Collections	17	0	0
Do., for <i>W. & O.</i>	3	17	0
Do., Levesdon Green	0	7	1
Contributions	28	17	3
Do., for <i>China</i>	6	16	0
Do., Sunday School	2	18	9
	59	14	1
Acknowledged before and expenses	30	13	6
	29	0	7

	£	s.	d.
HUNTINGDONSHIRE.			
Huntingdon—			
Contribs., for <i>India</i>	10	0	0
Do., for <i>Serampore</i>	1	1	0
Do., for <i>China</i>	1	1	0
Do., by <i>Y.M.M.A.</i> , for <i>do.</i>	4	5	6
Do., Union Chapel, for <i>N.P.</i>	1	19	5

	£	s.	d.
KENT.			
Biddenden—			
Collection	2	0	11
Contributions	2	10	6
Do., Sunday School	1	11	4

	£	s.	d.
Borough Green—			
Collection, for <i>W. & O.</i>	1	6	0
Contributions	0	5	0
Do., for <i>Africa</i>	1	2	0
Do., for <i>N.P.</i>	1	5	0

Canterbury—			
Collections	12	0	0
Contributions	25	18	6
Do., for <i>N.P.</i>	0	3	6
Do., Sunday School	0	10	4
	38	12	4
Less expenses	0	11	3
	38	1	1

Faversham—			
Contributions	7	4	10

Folkestone—			
Collection	7	6	3
Contributions	13	19	0
Do., Sunday School	1	0	0
	22	5	3
Less expenses	0	10	6
	21	14	9

Lee—			
Contributions	18	7	2
Do., Sunday School, by <i>Y.M.M.A.</i>	1	5	2
Do. do., by do., for <i>N.P.</i>	2	15	6

Lewisham Road—			
Contributions	16	13	10
Do., for <i>India</i>	1	10	0
Do., for <i>China</i>	1	10	0

Maidstone—			
Collection, for <i>W. & O.</i>	2	2	0
Contributions	19	14	3
Do., for <i>Translation</i>	5	0	0
Do., for <i>India</i>	1	0	0
Do., Sunday School	1	2	0

Margate—			
Contributions	19	7	11
Do., for <i>China</i>	5	0	0
Do., for <i>N.P.</i>	2	5	0

Matfield Green—			
Collection, additional	0	4	0

	£	s.	d.
LANCASHIRE.			
Ashton-under-Lyne—			
Collections	1	16	7
Contributions	8	4	8
	10	1	3
Less expenses	0	1	0
	10	0	3

Liverpool—			
Edge Hill, Welsh—			
Collection	1	5	0
Great Crosshall St., Welsh—			
Collection, &c.	11	14	2
Sunday School	4	13	1
Pembroke Chapel—			
Contribution	1	0	0

Manchester—			
Coll., Public Meet- ing	15	9	0
Contributions	192	2	0
Do., for <i>Serampore</i>	5	0	0
Granby Row, Welsh—			
Collection	4	14	8
Great George St., Salford—			
Collection	8	1	6
Sunday School	7	10	0
Grosvenor Street—			
Collection	14	0	0
Sunday School	7	6	11
Union Chapel—			
Collections	187	6	5

	£	s.	d.
Do., for <i>W. & O.</i>	17	0	0
Contributions	30	0	0
Do., for <i>China</i>	20	0	0
Do., Sunday Schl.	3	1	9
Do., do., for <i>N.P.</i>	8	0	0
Do., do., for <i>fratally</i>	8	13	7
York Street—			
Collection	7	19	3
Sunday School	12	0	0
	548	5	1
Acknowledged before and expenses	304	17	6
	243	7	7
NORTH LANCASHIRE—			
Acorington—			
Collections	26	1	3
Contribs., Juvenile.	10	13	11
Proceeds of Tea Meeting	0	17	3
Blackburn—			
Collections	6	9	5
Briercliffe—			
Collection	3	0	0
Burnley—			
Collections	20	0	0
Cloughfold—			
Collections	7	10	10
Darwen—			
Collections	6	11	3
Goodshaw	7	8	6
Haslingden, Ebenezer—			
Collections	10	14	4
Contribution	15	0	0
Haslingden, Pleasant St.—			
Collection	6	0	0
Do., for <i>W. & O.</i>	1	15	10
Contributions	0	18	2
Padiham—			
Collections, &c.....	12	11	11
Ramsbottom—			
Collection	2	5	9
	137	18	6
Acknowledged before and expenses	129	17	6
	9	0	11
Ogden—			
Collection, for <i>W. & O.</i>	0	14	6
Contributions	2	10	0
Oldham—			
Contribs., for <i>China</i>	5	11	2
Preston, Fishergate—			
Collections	23	13	6
Contributions	18	10	6
	42	4	0
Less expenses ...	2	14	6
	39	9	6
Rochdale—			
Contribs., by <i>Y.M.M.A.</i> , for <i>China</i>	2	18	5
Sabden—			
Foster, George, Esq., Do., for <i>Jamaica Institution</i>	10	0	0
Do., for <i>Serampore</i>	10	0	0
Tottlebank—			
Collection	1	0	0
Ulverston—			
Contributions	10	0	0
NORFOLK.			
Aylsham—			
Collection, for <i>W. & O.</i>	0	10	0

	£	s.	d.
Blakeney—			
Collections	2	14	8
Contributions	2	8	6
Buxton—			
Collection	3	7	9
Dereham, East—			
Collection	5	12	6
Contributions	6	8	0
Diss—			
Collection	3	4	0
Do., Juvenile	0	4	4
Contributions	9	1	7
Do., Sunday School	0	5	1
Downham—			
Collection	3	8	0
Contributions	3	14	0
Fakenham—			
Collection	4	1	8
Contributions	15	18	10
Do., Sunday School	0	11	0
Ingham—			
Collection	5	18	7
Contributions	21	5	1
Kenninghall—			
Collection	6	10	0
Contributions	1	5	6
Lynn—			
Collection	9	13	7
Contributions	14	1	4
Maudesley—			
Collection	1	11	6
Contributions	0	12	0
Norwich—			
St. Clement's—			
Collection	14	2	0
Do., Public Meeting	11	12	0
Do., for <i>W. & O.</i>	7	10	0
Contributions	26	6	3
Do., Sun. School	4	0	0
Do., do., for <i>N.P.</i>	0	15	0
St. Mary's—			
Collections	27	16	6
Do., Lord's Supper	4	13	6
Contributions	42	9	6
Shelfanger—			
Contribs., for <i>I.S.F.</i>	1	7	0
Swaffham—			
Collection	5	0	7
Do., Castleacre	0	8	10
Do., for <i>W. & O.</i>	1	5	9
Contributions	15	6	3
Legacy of late Mr. Chandler	10	0	0
Worstead—			
Collection	8	8	8
Contributions	1	2	8
Do., Juvenile	1	6	0
	305	17	7
Acknowledged before and expenses	253	11	1
	52	6	6
NORTHAMPTONSHIRE.			
Burton Latimer—			
Contributions	4	2	9
NORTHUMBERLAND.			
NORTH OF ENGLAND			
Auxiliary—			
Steward, Rev. G.	1	0	0
Broomley—			
Collection	4	5	1
Contributions	0	13	6
Newcastle, Bewick St.—			
Collections	18	7	1
Contributions	28	3	1
Do., Juvenile	7	5	9

	£	s.	d.
Newcastle, New Court—			
Collections	6	19	6
Do., Juvenile	1	0	6
Do., for <i>W. & O.</i>	5	0	0
Contributions	6	16	10
Do., for <i>Translations</i>	1	0	0
Do., for <i>F.E.</i>	0	12	6
Shields, North—			
Collections	3	15	9
Contributions	7	5	0
Do., for <i>Schools</i>	1	10	0
Do., Sunday Schl.	1	2	9
Shotley	2	2	8
Wolsingham	0	15	6
	95	15	5
Acknowledged before and expenses	55	12	7
	40	2	10
NOTTINGHAMSHIRE.			
Newark—			
Collection, for <i>W. & O.</i>	1	1	0
Southwell—			
Contribution	0	5	0
OXFORDSHIRE.			
Bicester—			
Contribution	1	1	0
Chipping Norton—			
Collections, &c.....	8	15	7
Contribs., Juvenile	2	7	8
Do., do., for <i>Orphan</i>	5	0	0
Oxford—			
Collections	9	5	6
Do., for <i>W. & O.</i>	2	17	0
Do., Headington	1	0	0
Do., Littlemore	0	16	0
Contributions	21	9	3
Do., for <i>N.P.</i>	2	5	1
Do., Sunday School	0	17	4
Do., do., Headington	0	16	0
	39	5	2
Less expenses ...	1	2	8
	38	2	6
SHROPSHIRE.			
Dawley—			
Collection, for <i>W. & O.</i>	0	16	4
Contribs., for <i>N.P.</i>	0	12	0
Maesbrook—			
Collection, for <i>W. & O.</i>	1	10	0
Contribs., for <i>I.S.F.</i>	0	10	0
Oswestry—			
Collections	5	17	3
Do., for <i>W. & O.</i>	1	0	0
Contributions	6	12	2
Do., Sunday School	2	13	0
	15	2	5
Less expenses ...	0	14	9
	15	7	8
Shrewsbury—			
Claremont Street—			
Collections	8	13	
Contributions	3	13	11
Do., for <i>N.P.</i>	0	13	2
Do., for <i>China</i>	5	10	6
Do., Sun. School	0	2	10
	13	14	1
Acknowledged before and expenses	12	19	0
	5	15	1

			£ s. d.				£ s. d.				£ s. d.
Coleham—				SUFFOLK.				Bond Street—			
Collections	3	16	7	Ashfield—			Collection	0	5	5	
Contributions	2	10	0	Collection	0	0	Do., for <i>W. & O.</i>	2	0	0	
	6	6	7	Botesdale—			Contributions	10	17	10	
Less expenses	0	15	1	Sunday Schools	1	4	Do., for <i>N.P.</i>	1	1	9	
	5	11	6	Bungay—			Do., Sunday Schl.	10	1	7	
Wem—				Collection	1	1	0	38 1 10			
Contributions	0	10	0	Bury St. Edmunds—			Less for Baptist				
	SOMERSETSHIRE.			Contribs., by <i>Y.M.M.</i>	1	0	0	Irish Society ...			4 0 0
	Bath—			<i>A. for China</i>	1	0	0	94 1 10			
Colls., Somerset Street	7	3	9	Charsfield—			Acknowledged be-				
Do., Quiet St., Re-				Contributions	0	8	6	fore and expenses			23 10 0
formed Wesleyans	5	0	0	Glemsford—			10 11 10				
Do., Twerton	2	15	3	Collection	1	5	0	Queen Square—			
Contributions	23	15	11	Grundisburgh—			Contributions				5 10 4
Do., for <i>China</i>	4	0	0	Collection	3	6	0	Do., Sunday Schl.			0 11 9
Do., Somerset St.				Hadleigh—			Burwash—				
Juv. Association..	5	10	6	Collection, for <i>W. & O.</i>	0	10	0	Contrib., for <i>China</i> ...			1 1 0
	48	5	5	Contributions	4	11	6	Hastings, Wellington Square—			
Less expenses	0	18	0	Halesworth—			Collections				16 0 5
	47	7	5	Collection	1	3	0	Contributions			11 14 8
Bath, Kensington Chapel—				Hoxne—			Do., Sunday School ...				3 4 3
Collections	15	12	0	Collection	0	16	0	Midhurst—			
Contributions	25	9	2	Cox, Rev. J. & friends	2	18	0	Collection, for <i>W. & O.</i>			0 12 0
Do., Sunday School	19	7	4	Turret Green—			Contributions				1 15 0
Cheddar—				Collection	8	14	0	WARWICKSHIRE.			
Collection, for <i>W. & O.</i>	1	0	0	Do., for <i>W. & O.</i> ..	1	11	6	Leamington—			
Frome—				Contributions	10	6	0	Contributions			17 16 0
Proceeds of Lecture,				Do., Friars' Street	1	0	0	Do., Schools			2 5 8
by Rev. T. E. Fuller	0	5	5	Do., Sunday Schl.	1	0	0	Rugby—			
	STAFFORDSHIRE.			Do., for <i>N.P.</i>	1	9	9	Collection			3 12 4
	Barton-under-Needwood—			Zoar—			Contributions				6 18 10
Contributions, by Miss				Contributions	0	5	0	Do., Sunday School			1 9 4
Sanders	2	8	0	Less expenses ...	0	4	6	WESTMORELAND.			
Hanley—				26 19 9			Kendal—				
Collection, & c	8	14	0	Norton—			Contributions by Rev.				
Proceeds of Bazaar ...	9	0	0	Collection	0	10	0	Thomas Taylor			6 10 0
	MINING DISTRICT—			Pulham—			Less expenses ...				0 12 3
	Beardley—			Collection	1	10	0	5 17 9			
Collection, & c.	4	8	5	Rattlesden—			WILTSHIRE.				
	Bilston—			Collection	2	8	4	Bromham—			
Collections	3	15	3	Contributions	1	0	4	Proceeds of Lecture,			
Contributions	0	12	3	Eishangles—			by Rev. T. E. Fuller				0 7 3
Do., for <i>China</i>	2	5	6	Collection	1	10	0	Calne—			
Coseley, Darkhouse—				Somersham—			Do., by do.				1 3 0
Collections	9	3	0	Collection	0	13	6	Shrewton, Zion—			
Contributions	15	2	11	Sodbury—			Sunday School				5 0 0
Do., for <i>China</i>	1	0	0	Collection	3	14	6	Swindon—			
Do., Sunday Schl.	0	13	4	Contributions	5	9	0	Collection, for <i>W. & O.</i>			1 15 0
Proceeds of Lecture	0	11	6	Do., Sunday School	1	16	9	Contributions			3 8 6
Coseley, Providence—				Tunstall—			Do., for <i>N.P.</i>				1 5 2
Collection	7	10	0	Collection	0	15	0	Do., Sunday School			0 2 5
Contributions	2	11	0	Walton—			Proceeds of Lecture,				
Netherton—				Collection	4	5	0	by Rev. T. E. Fuller			0 13 6
Collection	3	2	6	Do., for <i>W. & O.</i> ...	0	14	2	Trowbridge—			
Contributions	3	1	0	Sunday School	0	5	0	Contributions, by			
Princes End, Zion—				Wattisham—			Y. M. M. A., for				
Collections	6	17	8	Collection	2	17	0	<i>China</i>			3 10 6
Contributions	1	6	7				Bethesda—				
Do., Sunday School	3	15	9	SURREY.			Proceeds of Lecture,				
Stourbridge—				Kingston—			by Rev. T. E. Fal-				
Collection	2	4	0	Collections			ler				1 0 0
Do., for <i>W. & O.</i> ...	1	2	6	Do., for <i>W. & O.</i> ...			Westbury—				
Contributions	1	18	6	Contributions			Proceeds of Lecture,				
Do., Sunday School	0	5	7	Do., for <i>China</i>			by do.				0 13 6
Do., Sunday School	0	5	7	Do., for <i>W & O.</i> ...			WORCESTERSHIRE.				
	82	16	6	Do., Sunday School			Stourbridge—				
	44	1	1	Less expenses ...			Dorricutt, Mrs. ...A.S.				1 1 0
	38	15	5	28 12 10			YORKSHIRE.				
Acknowledged be-				0 8 0			Beverly—				
fore and expenses				28 4 10			Collections				
				Norwood, Upper—			Do., Skidby				
				Contributions			Contributions				
				32 18 0			Do., Sunday School				
				Sussex.			14 1 0				
				Brighton—			1 0 0				
				Coll., Public Meet-			6 12 0				
				ing			1 11 1				
				7 16 0							

	£	s.	d.
Bradford, First Church—			
Contributions.....	34	12	0
Do., for <i>Schools</i>	0	10	0
Bradford, Second Church—			
Contributions.....	28	6	8
Do., for <i>Serampore</i>	4	0	0
Bradford, Third Church—			
Contributions.....	3	13	0
Burlington—			
Collections.....	8	1	6
Contributions.....	3	7	9
Do., by Y.M.M.A.,			
for <i>China</i>	1	4	8
Cowling Hill—			
Collection.....	1	4	0
Driffild—			
Collections.....	7	16	3
Contributions.....	0	9	7
Huddersfield—			
Contributions, by Mrs.			
Willett, for <i>F. E.</i>			
<i>India</i>	7	0	0
Hull—			
Coll., Public Meet-			
ing.....	10	15	6
Contributions.....	11	15	0
Do., for <i>Alipore</i>			
<i>School</i>	5	0	0
George Street—			
Collections.....	16	0	0
Contribs., for <i>N.P.</i>			
Do., Sunday Schl.			
.....	6	18	10
Salthouse Lane—			
Collections.....	9	2	0
Hunmanby—			
Collections.....	2	16	2
Do., for <i>W. & O.</i>			
.....	0	8	0
Contributions.....	5	6	10
Do., by Y.M.M.A.,			
for <i>China</i>	0	17	0
Do., Sunday School			
.....	0	2	6
Kilham—			
Collection.....	0	13	10
Lockwood—			
Contributions.....	19	6	4
Do., for <i>China</i>	10	0	0
Do., Juvenile.....	7	10	0
Mirfield—			
Collections.....	2	17	0
Rawden—			
Contributions.....	6	1	0
Scarborough—			
Collections.....	23	3	8
Do., for <i>W. & O.</i>			
.....	2	12	0
Contributions.....	27	4	10
Do., by Y.M.M.A.,			
for <i>China</i>	13	18	9
Do., for <i>N.P.</i>	1	3	4
Do., Sunday School			
.....	0	7	0
Sheffield, Townhead Street—			
Collections, (in addi-			
tion to £60 acknow-			
ledged before).....	16	14	1
Do., for <i>W. & O.</i>			
.....	4	0	0
Contributions.....	24	10	3
Do., for <i>China</i>	0	5	0
Stanningley—			
Collections.....	2	9	6
Less expenses ...	358	3	9
.....	28	11	1
.....	329	12	8

NORTH WALES.

ANGLESEA.			
Bellan.....	1	1	3
Bodedern—			
Collection.....	0	11	6
Contribution.....	0	10	0
Bontypront.....	1	9	3
Brynsionoyon.....	1	10	0
Caeceiliog.....	1	5	0

	£	s.	d.
Capel Gwyn—			
Contribs., for <i>N.P.</i> ...	1	1	4
Gaerwon.....	0	9	2
Llanddeusant.....	0	19	6
Llandegfan.....	4	11	7
Llanfachreth—			
Collection.....	2	4	4
Contribs., for <i>N.P.</i> ...	0	17	7
Llangefni.....	4	9	3
Llanrhyddlad.....	1	1	6
Menai Bridge.....	4	0	0
Soar.....	1	2	6

CARNARVONSHIRE.

Capel y Beirdd—			
Collection.....	1	0	6
Contributions.....	0	15	0
Criccieth—			
Collection.....	0	6	0
Garn Dolbenmaen—			
Collection.....	1	6	6
Llanduddo—			
Contributions.....	11	6	0
Llanllyfni—			
Collection.....	2	13	6
Pwllheli—			
Contributions.....	30	5	8
Tyddynsion—			
Contributions.....	5	6	1

DENBIGHSHIRE

Abergele.....	4	3	4
Brymbo, Moss and Try-			
dyn.....	1	18	2
Denbigh—			
Contributions.....	5	13	0
Do., Sunday Schools			
.....	0	18	3
Gefal y Rhyd and Llan-			
rhaeadr.....	4	0	0
Glynceiriog.....	5	8	8
Llanddulas.....	0	15	0
Llanellan.....	2	17	5
Llanfair.....	0	9	0
Llanrwst—			
Collection.....	0	11	6
Contributions.....	0	5	0
Llanwydden—			
Collection.....	1	0	6
Moelfre.....	4	6	4
Penycae.....	2	6	9
Rhos.....	1	19	4
Ruthin.....	4	17	6

FLINTSHIRE.

Holywell—			
Contributions.....	4	14	0
Rhuddlan.....	1	11	6
Rhyl—			
Contribution.....	1	0	0
St. Asaph.....	1	0	9

MERIONETHSHIRE.

Cynwyd.....	0	6	5
Llansantffraid.....	1	0	9
Pandyr Capel and Llanellan—			
Collection, &c.....	7	17	8
Contribs., for <i>N.P.</i> ...	0	3	0
Tre'r ddol.....	1	10	4

MONTGOMERYSHIRE.

Llanbryn Mair—			
Collection.....	0	5	3
Llanfair—			
Collection.....	1	0	3
Contributions.....	1	1	1
Newtown—			
Collections.....	5	1	5
Contributions.....	17	1	5

	£	s.	d.
Talywern—			
Collection.....	1	0	1
Do., for <i>W. & O.</i> ...			
.....	0	4	0
Contributions.....	0	5	0
Do., Sunday School			
.....	0	8	0

SOUTH WALES.

BROCKNOCKESHIRE.

Beanfort—			
Collection.....	2	11	10
Contributions.....	0	12	2
Bethel—			
Collection.....	0	17	6

Brecon, Kensington—			
Collection.....	2	0	0
Contributions.....	1	7	0
Do., Sunday School			
.....	1	11	0
Less expenses ...	4	18	0
.....	0	0	6
.....	4	17	6

Brynmawr, Tabor—			
Collection, &c.....	5	0	0
Brynmawr, Zion—			
Collection.....	1	10	0
Contribs., for <i>N.P.</i> ...			
.....	1	13	0
Llanely, Bethlehem—			
Collection.....	1	4	4
Contributions.....	6	11	2
Llangynidr, Sardis—			
Collection.....	1	0	0

Maesyberlan—			
Collection.....	1	11	3
Contributions.....	0	17	6
Do., for <i>N.P.</i>	2	8	5
Less expenses ...	4	17	2
.....	0	0	8
.....	4	16	6

Nantyllyn—			
Collections.....	0	11	0
Contributions.....	0	12	6
Pantycelyn—			
Collection.....	1	8	6
Contributions.....	0	15	0
Salim—			
Collection.....	0	5	0
Contributions.....	1	0	0
Less expenses ...	3	8	6
.....	0	0	6
.....	3	8	0

Soar—			
Collection.....	0	5	6
Contributions.....	0	17	6
Less expenses ...	1	3	0
.....	0	3	0
.....	1	0	0

CARDIGANSHIRE.

Aberystwith—			
Collection.....	1	13	6
Contributions.....	8	6	6

Cardigan—			
Contributions.....	6	5	3
Do., Sunday School			
.....	5	19	0
Do., for <i>N.P.</i>	7	3	3
Moriah—			
Collection.....	0	5	0
Contributions.....	1	12	6

	£ s. d.		£ s. d.		£ s. d.
Penypark—		Do., for N.P.	1 10 2	Cwmbach—	
Collection	1 11 2	Salem Mydrim—		Collection	2 9 0
Do., for W. & O.	0 10 0	Collection	2 8 0	Cwmwtrecb—	
Contributions	1 7 6	Contributions	5 10 6	Collection	1 15 4
Verwick, Silsam—				Dowlais, Caersalem—	
Collection	0 18 6			Collections	2 0 0
Do., for W. & O.	0 12 6	Less expenses	0 9 0	Contributions	3 4 0
Contributions	0 5 0				5 4 0
CARMARTHENSHIRE.		7 9 6		Less expenses	0 0 7
Aberduar—		Waunlyuda—			5 3 5
Collection	1 2 7	Collection	0 14 2	Dowlais, Moriah—	
Contributions	0 10 6			Collection for W. & O.	0 12 0
Do., Sunday School	1 11 5	GLAMORGANSHIRE.		Hirwain—	
Bwlchygynt—		Aberaman—		Collection	1 18 2
Collection	0 9 2	Collection	1 3 1	Contributions	5 10 10
Contributions	5 10 10	Contributions	7 7 7	Less expenses	0 16 9
Cayo, Bethel and Salem—		Aberdare—			6 12 3
Collection	2 4 6	Coll. Public Meeting	1 6 10	Lantwit Major—	
Contributions	1 7 6	Calvary—		Collection	1 14 6
Cwmfelin—		Collection	4 17 1	Lisvane—	
Collection	1 14 2	Contributions	10 9 5	Collection	1 0 0
Contributions	2 8 11	Do., for China	2 18 0	Contribs., for N.P.	4 3 7
Ebenezer—		Do., Juvenile	20 1 4	Do., Sunday School	0 6 2
Collection	1 12 6	Do., Sunday Schl.	10 0 10	Llanearvan—	
Contributions	0 17 0	Bethel branch—		Collection	0 16 0
	19 9 1	Collection	0 7 2	Contribs., for N.P.	3 4 0
Less expenses	0 2 10	Contributions	0 17 6		
	19 6 3	Less expenses	50 18 2	Merthyr Tydvil, Ebenezer—	
Felinfoel—		1 10 0		Collection	1 6 1
Collection	2 0 6	49 8 2		Contributions	6 9 4
Contributions	12 17 10	English Chapel—		Do., Sunday School	2 14 0
	14 18 4	Contributions	3 13 8	Less expenses	10 9 5
Less expenses	0 12 0	Heol-y-felin—			0 4 0
	14 6 4	Collections	4 14 4	Mountain Ash—	
Ferryside—		Contributions	11 14 2	Collection	1 14 1
Collection	0 8 0	Do., Juvenile	6 16 2	Contributions	6 4 5
Horeb—		Do., Sunday School	4 6 4	Neath, Bethania—	
Collection	1 0 8	Do., do., Cwmdare	1 10 0	Collection	1 12 9
Contributions	0 3 0	Do., do., Llwydeod	4 10 9	Contributions	1 10 0
Kidwelly—		Do., for N.P.	1 13 9	Paran	1 0 0
Collection	0 7 0	Less expenses	35 5 6		
Contribution	0 5 0	1 0 0		Pontbrenllwyd—	
		34 5 6		Collection	0 12 0
Llanelly, Bethel—		Aberdulais—		Contributions	2 11 6
Collection	1 12 4	Contribution	0 10 0	Less expenses	3 3 6
Contributions	5 0 6	Caersalem Newydd—			0 7 0
Do., for N.P.	2 8 4	Collection	1 14 7		2 16 6
	9 1 2	Contributions	2 4 6	Pontypridd, Carmel—	
Less expenses	0 1 1	Do., for N.P.	1 14 3	Collections	5 6 8
	9 0 1	Canton—		Contributions	4 1 10
Llanelly, Greenfield Chapel—		Collection	1 0 2	Spelters, Maesteg—	
Collection	2 10 3	Contributions	1 19 6	Collection	1 12 0
Contributions	18 18 6			Swansea—	
Llanelly, Zion—				Bethesda—	
Collection	2 2 0			Collection	8 4 0
Contributions	5 8 6			Contributions	23 16 0
Llanstephan—				York Place—	
Collection	0 11 6			Collections	10 8 0
Llwynhendy, Zoar—				Contributions	2 3 0
Collection	1 8 0			Do., Sunday Schools	4 14 4
Contributions	0 17 6			Tongwynnias	1 5 3
Pembrey, Bethlehem—				Twynrodyn—	
Collection	0 10 0			Collection	1 10 7
Contribution	0 2 6			Ysalyfera, Soar—	
				Collection	1 12 6
Rhydwlwm—				Contributions	0 15 0
Collection	2 14 7				
Do., Sunday School	3 15 8			MONMOUTHSHIRE.	
Contributions	1 2 6			Abergavenny, Frogmore St.—	
	7 12 9			Contribs., for N.P.	3 13 0
Less expenses	0 1 1			Delli	3 13 0
	7 11 8			Blaenafon, Ebenezer	1 0 0
St. Clear's, Zion—					
Collection	1 9 2				
Contributions	4 11 0				

	£	s.	d.
Blacau Gwent—			
Collection	2	12	0
Contributions	5	14	3
Do., Sunday School	0	10	0
	8	16	3
Less expenses ...	0	10	0
	8	6	3
Chepstow—			
Collections	3	11	8
Do., for <i>W. & O.</i> ...	0	12	0
Contributions	5	2	9
	8	6	5
Less expenses	0	2	6
	9	3	11
Ebbw Vale—			
Brynhyfryd—			
Collection	0	18	0
Contributions	2	3	6
Do., Sunday Schl.	0	5	0
Nebo—			
Collections	1	14	7
Contributions	5	0	5
Do., for <i>N.P.</i> ...	1	4	5
Newbridge, Beulah—			
Collections	1	12	6
Contributions	7	2	4
Rhymney, Jerusalem	1	12	0
Risca, Moriah—			
Collection	0	18	5
Contributions	1	10	0
Do., for <i>N.P.</i> ...	0	17	9
St. Bride's	7	14	7
St. Mellon's—			
Collection	1	3	10
Contributions	3	9	9
Do., for <i>N.P.</i> ...	3	3	2
Talywain, Pisgah—			
Collection	1	7	5
Do., for <i>W. & O.</i> ...	1	0	0
Contributions	4	3	1
Do., for <i>N.P.</i> ...	0	9	4
Do., Sunday School	8	5	9
	15	5	7
Less expenses ...	0	7	7
	14	18	0
PRMBROKESHIRE.			
Bethlehem—			
Collection	1	10	0
Beulah and Pancheston—			
Collection	1	0	0
Contributions	0	15	0
Blaenifos—			
Collection	1	11	2
Contributions	2	0	8
Do., Sunday School	3	6	10
Broadhaven—			
Collection	0	3	0
Caersalem—			
Collections	1	8	10
Do., for <i>W. & O.</i> ...	0	8	0
Contributions	3	8	0
Carmel—			
Collection	8	6	3
Contributions	1	10	0
	4	16	3
Less expenses ...	0	0	7
	4	15	8
Ebenezer—			
Collection	1	11	6
Contribution	0	2	6

	£	s.	d.
Fishguard—			
Collection	2	3	5
Contributions	2	2	6
Do., Sunday School	1	12	9
	5	18	8
Less expenses ...	0	0	8
	5	18	0
Haverfordwest—			
Collections	21	16	3
Contributions	123	3	6
Do., for <i>China</i> ...	20	0	0
Do., Juvenile	6	19	3
	171	19	0
Less expenses	0	18	6
	171	2	6
Jabez—			
Collections	1	2	10
Do., for <i>W. & O.</i> ...	0	13	0
Contributions	4	18	8
Lettersston—			
Collection	1	3	4
Contributions	1	19	8
Llangloffan—			
Collection	1	16	10
Contributions	7	10	0
	12	9	8
Less expenses ...	0	2	0
	12	7	8
Martletwy—			
Collection	1	0	0
Contributions	0	5	0
Narberth—			
Contributions	13	4	6
Less expenses ...	1	0	0
	12	4	6
Newport—			
Collection	2	0	5
Contributions	4	8	0
	6	8	5
Less expenses ...	0	5	0
	6	3	5
Pembroke Dock, Bethany—			
Collections	5	0	0
Contributions	4	12	0
Tabor—			
Collection	1	8	9
Contributions	2	18	0
Do., for <i>China</i> ...	1	15	3
Treffgarne, Salem—			
Collection	1	6	6
RADNORSHIRE.			
Dolan—			
Collection	1	4	6
Contributions	0	8	0
	1	12	6
Less expenses ...	0	0	7
	1	11	11
Nantgwyn—			
Collection	2	18	0
Contributions	1	14	0
Rhayader—			
Collection	0	18	2
Rock	1	8	11

	£	s.	d.
SCOTLAND.			
Aberdeen—			
Collection	6	2	8
Contributions	21	6	6
Do., for <i>China</i> ...	9	4	0
Do., Friends, 208, George Street ...	3	0	0
Legacy, Mrs. Kynoch	8	0	0
Anstruther—			
Collection, Rev. Mr. Brown's	12	7	8
Contributions	1	8	6
Berwick-on-Tweed—			
Contributions	6	1	0
First Baptist Church.	2	0	0
Collection	3	7	3
Capar—			
Collection	3	0	0
Contributions	11	7	1
Do., for <i>India</i> ...	3	0	0
Do., for <i>China</i> ...	3	2	0
Do., for <i>N.P.</i> ...	0	14	0
Dundee—			
Collection, Panmure Street	6	6	0
Do., Public Meeting	1	6	8
Do., Staple Church.	2	7	8
Do., Ward Chapel.	4	10	0
Contributions	16	8	0
Do., for <i>China</i> ...	0	15	0
Dunfermline—			
Collection	1	8	0
Contributions	20	19	6
Edinburgh—			
Coll., Public Meet- ing	2	3	2
Contribution	50	0	0
Do., for <i>N.P.</i> ...			
<i>India</i> , "William Innes"	10	0	0
Do., for <i>Schools</i> , <i>India</i>	5	0	0
Do., for <i>China</i> ...	6	5	0
Charlotte Chapel—			
Collection	15	0	11
Contributions	0	7	0
Dublin Street—			
Collections	84	14	9
Contributions	31	13	1
Do., Sunday Schl.	2	0	0
Tabernacle—			
Collection	10	13	0
Contribs. for <i>N.P.</i> ...	5	1	10
Glasgow—			
Contributions	32	15	0
Do., for <i>China</i> ...	4	1	0
Baronial Hall	9	6	0
Blackfriars' Street.	9	4	0
Do., Sunday School	3	14	6
Hope Street—			
Collections, &c.	40	2	4
Do., Public Meet- ing	5	0	0
Contribs., Bible Class, for <i>N.P.</i> ...	7	1	4
John Street—			
Collection	4	0	0
Contributions	11	11	1
North Frederick Street—			
Collection	3	10	0
Greenock—			
Contributions	6	0	6
Do., for <i>China</i> ...	0	5	0
Nelson Street—			
Collection	4	10	0
Bible Class	0	10	0
West Buru Street—			
Collection	5	0	3
Sunday School for <i>N.P.</i>	4	17	2
Huntley—			
Coll., Free Church ...	1	6	5
Contributions	3	10	0

£ s. d.		£ s. d.		£ s. d.	
Irvine—		Contribution	0 13 6	FOREIGN.	
Collection	0 18 0			AUSTRALIA.	
Contributions	7 7 0		688 19 0	VICTORIA.—	
Do., for China	2 0 6	Acknowledged be-		Ballarât	8 9 4
Do., for N.P.	1 0 6	fore and expenses	126 4 0	Brighton	15 5 5
				Castlemaine	4 17 0
Kirkcaldy—			542 15 0	Elsternwick	2 0 0
Collections—		IRELAND.		Geelong	20 0 0
Cowan Street Cong-		Coleraine—		Kyneton	30 7 0
regational Chapel	4 5 5	Contribs., by Miss		Melbourne—	
White's Causeway		Carson, for N.P.	2 10 0	Contributions	14 1 0
Chapel	5 6 2	Cookstown, by do., for		Proceeds of Lecture,	
Montrose—		do.	0 17 6	by Rev. J. Smith ...	17 2 3
Coll., Public Meeting.	5 3 6	Curandaisy, by do., for		Albert Street—	
Contributions	6 0 0	do.	0 8 6	Contributions	35 5 6
Paisley—		Dublin—		Do., for India ...	5 5 0
Collection	4 0 0	Sykes, G., Esq., for		Do., for China ...	5 5 0
Contributions	59 17 6	Delhi	1 0 0	Do., Bible Class ...	1 5 1
Do., for N.P.	1 18 0	Waterford—		Do., Sunday Schl.	7 0 3
Do., Sunday School,		Collections	8 3 5		
Storie Street	3 0 0	Contributions	19 11 6	BAHAMAS.	
Perth—		Do., for Schools	0 10 0	Nassau—	
Collections	12 2 11	Do., for N.P.	4 13 7	Contributions	28 15 0
Contributions	12 0 0				
Do., for China	2 0 0			INDIA.	
St. Andrews—				Calcutta, &c.—	
Collection	1 0 6			Contributions	89 7 8
Contributions	6 3 6			Do., for Indian Sta-	
Do., for China	1 10 0	Less expenses ...	0 5 6	tions	70 0 0
Stirling—				Do., for W. & O. ...	60 0 0
Collection	5 7 4				

Received from April 9 to May 20, 1860.

ANNUAL COLLECTIONS.		Taylor, Mr. Rees, late of Newport, by Mr. W. Nicholas		Devonshire Square—	
Annual Sermons—			10 0 0	Collections	17 2 5
Bloomsbury Chapel ...	26 10 0	LONDON AND MIDDLESEX AUXILIARIES.		Contribution	2 2 0
Surrey Chapel	18 1 3	Alie Street, Little—		Edmonton, Lower, Baptist Chapel—	
Annual Meeting, Exeter Hall	90 4 0	Collections	5 15 4	Collections	2 4 6
		Austin Street, Hackney Road—		Hackney—	
		Collections	8 1 6	Collections	30 11 7
		Bell Court, Milton Street—		Hampstead, Hollybush Hill—	
		Contribs., by Y.M.M.A.		Collections	4 14 11
		A	3 1 0	Contributions, boxes	2 19 10
		Bloomsbury—		Harrow-on-the-Hill—	
		Sunday School, for Schools, Agra	5 0 0	Collections	2 11 7
		Do., for do., Alipore	5 0 0	Contribs., Juvenile ...	0 4 3
		Bow—		Hawley Road—	
		Collections	7 15 0	Collections, &c.	9 15 4
		Contributions, box ...	0 8 0	Contributions	11 9 8
		Brentford, Park Chapel—		Highbury—	
		Collections	4 15 0	Collections	3 6 0
		Camberwell, Denmark Place—		Islington, Cross Street—	
		Juvenile Auxiliary, by Y. M. M. A., for Scripture reader, Delhi	10 0 0	Collections	18 14 3
		Do., by do., for Mrs. Allen's School, Ceylon	6 0 0	Juvenile Society	6 5 9
		Camberwell, Mansion House Chapel—		John Street—	
		Collections, &c.	3 15 0	Contributions	84 19 5
		Camden Road—		Do., for I. S. F. ...	16 1 5
		Collections	34 10 3	Kennington, Charles Street—	
		Commercial Street—		Contribs., by Y.M.M.A.	
		Collection, Juvenile, by Y.M.M.A.	1 0 0	A	3 9 5
				Keppel Street—	
				Collections	6 5 0
				Maze Pond—	
				Collections	17 13 0
				Contributions	3 4 0
				New Park Street—	
				Collections	41 10 0
				Contributions, for Mrs. Allen's Schl., Ceylon	70 0 0
				Poplar, Cotton Street—	
				Collections	7 0 6
				Contributions	12 4 9
				Romney Street—	
				Collections	2 14 1

LEGACIES.

Geard, Mr. Jesse, late of Montacute, by Rev. J. Price	19 19 0
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	£	s.	d.
Shepherd's Bush, Oldlands Chapel—			
Collections (part)	8	2	0
Spencer Place—			
Collections	7	8	2
Stoke Newington, Salem—			
Collections	2	0	0
Tottenham Court Road, Welsh Chapel—			
Collection	0	17	6
Contributions	1	10	0
Walworth, Lion Street—			
Contributions for Rev. J. Smith's N.P., Delhi	10	0	0
Wild Street, Little—			
Collections	12	12	0
BEDFORDSHIRE.			
Bedford, Bunyan Meeting—			
Contributions, moiety 28	28	5	11
BUCKINGHAMSHIRE.			
Brickhill, Great—			
Collections, &c.	5	2	10
Sunday School	2	7	2
CHESHIRE.			
Stockport, Greek Street—			
Contribs., Juvenile, for N.P., Delhi	10	0	0
CORNWALL.			
Truro—			
Contributions	1	10	0
DEVONSHIRE.			
Bideford—			
Contribs., by Miss Angus	6	0	0
Hemyock—			
Contributions, 1858-9	2	2	0
Plymouth—			
Colhn, Mr. J. N.	5	0	0
Uffculme—			
Contributions, 1859 ...	1	0	0
DURHAM.			
Sunderland—			
Contributions	3	10	0
ESSEX.			
Braintree—			
Contributions, by Mr. W. Challis	2	0	0
Harlow—			
Contributions, Prayer Meetings	1	8	6
Romford—			
Collections	4	13	8
Contributions, boxes	1	12	6
	6	6	0
Less expenses ...	0	5	6
	6	0	6
GLoucestershire.			
Cheltenham—			
Olney, Mrs. D., by Rev. J. Smith	50	0	0

	£	s.	d.
HAMPSHIRE.			
Beaulieu—			
Burt, Rev. J. B.	1	1	0
HERTFORDSHIRE.			
Bushey Heath—			
Collections	3	6	6
Hitchin—			
Proceeds of Tea Meeting	5	10	6
Rickmansworth—			
Collection	5	0	0
KENT.			
Birchington—			
Collection	2	0	7
Contributions	2	9	11
	4	10	6
Less expenses ...	0	6	6
	4	4	0
Blackheath, Dacre Park—			
Collections	5	0	0
Crayford—			
Collections	5	13	0
Contributions	2	6	0
Do., by Y.M.M.A., for China	1	0	0
Do., Sunday School and branches, for Todoon Wagedara School, Ceylon	3	14	7
Eythorne—			
Contributions	0	10	0
Do., Sunday School	1	9	8
Do., for China	0	17	0
Gravesend, Zion Chapel—			
Collections	7	5	7
Lee—			
Collections	8	11	0
Do., Juvenile, by Y.M.M.A.	0	13	1
Lewisham Road—			
Collections	9	14	0
Woolwich, Parson's Hill—			
Collections	2	7	0
Contribs., by Miss S. Broad	2	11	10
Woolwich, Queen Street—			
Collections	8	5	5
Less expenses ...	0	8	0
	7	17	5
LANCASHIRE.			
Inskip—			
Collection	3	1	8
Do., for W. & O. ...	0	10	0
Do., for I. S. F. ...	1	0	0
Contributions	3	2	8
Liverpool—			
Ladies' Negroes' Friend Society, for Jamaica Institution	10	0	0
Do., for Rev. D. Day	5	0	0
Do., for Mrs. Henderson, Bethsephil	5	0	0
Do., for Rev. B. Mil-lard	7	0	0
LEICESTERSHIRE.			
Leicester, Charles Street—			
Harris, R., Esq., for Rev. G. Pearce's N.P.	15	0	0

	£	s.	d.
LINCOLNSHIRE.			
Burgh—			
Proceeds of Missionary Basket (half) ...	3	10	0
OXFORDSHIRE.			
Burford—			
Contribs., by Miss Wall	1	3	4
Do., by do., for W. & O.	0	7	6
Chadlington—			
Colln. for W. & O. ...	0	10	0
SHERIFFSHIRE.			
Pontesbury—			
Contributions	2	7	0
SOMERSETSHIRE.			
Bath—			
Contribs., on account, by Mr. E. Hancock	45	0	0
Beckington—			
Collection	2	3	0
Contributions	4	12	7
Bourton—			
Collection	2	15	7
Bristol, Coopers' Hall—			
Sunday School	5	1	0
Frome—			
Contributions—			
Badcox Lane	4	10	0
Do., for W. & O. ...	1	10	0
Naishes Street	1	7	6
Public Meeting	6	9	0
Sheppard's Barton	6	12	6
Contributions	60	12	0
	81	0	0
Less district expenses	3	1	3
	77	18	9
Minehead—			
Contributions	4	18	8
Norton St. Philip—			
Collection	1	4	8
Contribs., by box	1	10	4
Whitbourne—			
Collection	2	4	3
Wincanton—			
Collection	2	18	0
Contributions	6	3	2
Do., Sunday School	2	15	0
Do., by Y.M.M.A., for China	3	0	0
	14	16	2
Less expenses ...	0	19	6
	13	16	8
SURREY.			
Norwood, Upper—			
Collections, &c.	12	6	6
WESTMORELAND.			
Crosby Garrett—			
Contributions	5	4	0
WILTSHIRE.			
Bromham—			
Collections, &c.	1	4	8
Calne—			
Collection	2	11	8
Sunday School	1	16	6
	4	8	0
Less expenses ...	0	10	0
	3	18	0

£ s. d.		SOUTH WALES.		£ s. d.		SCOTLAND.		£ s. d.	
Chippenham—		BRECKNOCKSHIRE.				Aberdeen—			
Collections	4 10 7	Dareufelen—				Black, Miss, Cullen ...	1 0 0		
Contributions	5 6 3	Contributions	1 14 6			Elgin—			
Do., Juvenile	4 4 4	Maesyberlan—				Contribution	1 0 0		
	14 1 2	Collection, for <i>W. & O.</i>	0 6 0			Do., for <i>Africa</i>	1 0 0		
Less expenses ...	0 3 2	Llangorse—				Do., for <i>India</i>	1 0 0		
	13 18 2	Collection	1 0 1			Leith—			
Corsham—		Talgarth—				Collection, for <i>W. & O.</i>	0 0 0		
Collection	2 9 4	Collection	0 5 1			Contribs., for <i>N.P.</i> ...	0 14 0		
Contributions	3 13 0								
		CARMARTHENSHIRE.				IRELAND.			
Devizes—		Logan—				Dublin—			
Collections	19 6 10	Collection	2 10 7			Contributions	5 0 0		
Contributions	10 2 11	Contribs., for <i>N.P.</i> ...	0 9 0						
Do., Juvenile	10 3 6								
	39 13 3								
Less expenses ...	0 18 0								
	38 15 3								
		GLAMORGANSHIRE.							
Melksbam—		Aberavon—				FOREIGN.			
Juvenile Association..	6 0 0	Contributions	1 4 0			AMERICA.			
Rudge—		Cardiff, Tabernacle—				Montreal—			
Collection	0 8 0	Contrib., for <i>China</i> ...	3 0 0			Wenham, Jos., Esq. ...	3 0 0		
Salisbury—		Gellygaer, Tir Phil—							
Contrib., by Mr. J.		Collection	1 9 8			AUSTRALIA.			
Cleach	1 1 0	Merthyr Tydvil—				Melbourne—			
Westbury Leigh—		Collection	0 15 7			Miller, Mr. Alex., Mur-			
Collections	4 7 11	Do., <i>W. & O.</i>	1 0 0			rundindi	25 0 0		
Contributions	5 10 1	Contributions	0 11 11						
Do., Sunday School	4 0 3								
		MONMOUTHSHIRE.							
		Llanvachus, Bethany ...	1 3 6			JAMAICA.			
		Magor, Ebenezer	4 0 0			Contribs., on account,			
		Redwick, Salem	1 2 9			by Rev. J. E. Hend-			
			6 6 3			erson, Treasurer of			
						Jamaica Missionary			
						Society, for <i>Africa</i>	150 0 0		
						Mount Charles, by Rev.			
						J. Thompson, for			
						<i>Africa</i>	8 0 0		
						Mount Hermon, by Rev.			
						J. Hume, for <i>do.</i> ...	10 0 0		
						Point Hill—			
						By Rev. R. E. Watson,			
						for <i>China</i>	0 13 0		
						NEW ZEALAND.			
						Nelson...			
						Contribs., by Mr.			
						H. C. Daniell	6 0 0		
						Hope—			
						Colln., &c. (part) by			
						Mr. J. Packer ...	3 7 0		

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, Bart., M.P., Treasurer; by the Rev. Frederick Trestrail, and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by John Jackson, Esq.; in CALCUTTA, by the Rev. C. B. Lewis, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co.'s, Lombard Street, to the account of the Treasurer.

THE MISSIONARY HERALD.

CHRISTIANITY IN INDIA.

THE following remarks on this important subject are from the *Friend of India*. At this time, when the Duke of Marlborough has a motion before the House of Lords on the subject of the removal of "the authoritative exclusion of the Word of God from the system of education in the Government Schools in India," the article will be read with greater interest.

Christianity is the *bête noir* of the Government of India. On all other subjects it has possessed a definite opinion and exercised a fixed policy which could be understood. On this it has drifted without a purpose, or varied from one extreme to the other, according to the personal character of its members in India, and of the Court of Directors at home, or according to the strength of the religious feeling in England at the moment. When men like Charles Grant were in the direction or in the Board of Control,—when men like Lord Teignmouth, or far-seeing statesmen like Lord Wellesley, were rulers in India,—attempts were made to prove to idolaters that truth is one, and that the one truth is Christianity. Notwithstanding intolerant orders by the Court to its servants in India to hide their own faith and to encourage falsehood, officials acted very much according as they possessed internal convictions of the truth, or were indifferent to its progress. One Commander-in-Chief delighted to muster his men to do honour to an idol; another threw up his commission rather than act contrary to his conscience. One local governor, in spite of the orders of the Court, insisted on presiding at missionary meetings, and urged the introduction of the Bible into every school; another declared it as his opinion that all Christian "priests" should be expelled from India,—that to them and their schools was the rebellion of 1857 to be traced,—that they ought not to be supported by grants of money from the State for the secular instruction they impart. One Governor-General paid for the translation and distribution of the Bible out of the imperial exchequer, and refused to publish an order limiting the liberality of the Christian servants of Government; another placed money with his own hands on idol shrines, and, with alarm, reproved a Christian commissioner for attending a Christian baptism. A fixed policy of intolerance to Christianity may exist in statutes and despatches, but as carried out into action it has been variable and contradictory. Yet the vacillation and uncertainty have resulted in progress. We are nearer the true idea of religious neutrality now—though still very far from its attainment—than when the Court of Directors was in existence. Up to the extinction of the Court almost all ameliorations in the restrictive orders which kept the missionary out of India, were made by the Board of Control. That Board was influenced by the House of Commons; the House was on many occasions the channel through which the voice of puritan England made itself heard. The Court never heartily adopted Sir Charles Wood's despatch of 1854, which Lord Stanley reiterated. Almost their last act was to restrict expenditure on education, to refuse to allow a Catholic University to examine Christian students in Butler and Paley. That refusal, Sir Charles Wood has

rescinded, and directed the universities of India, not only to examine, but to grant honours for an examination, in the evidences of revealed religion. A few weeks before the mutinies of 1857, the Court reiterated their order for the exclusion of all clergymen from educational appointments. The *Gazette* now publishes Sir Charles Wood's despatch revoking that order, and asserting more clearly than we remember to have seen it expressed by any official, the true principles of religious neutrality :—

“It appears to me that a rule by which a person fitted in other respects for employment in the Education Department is excluded simply upon the ground that he is a Christian clergyman, is incompatible with the principle on which the Government of India has been and ought to be conducted, of not sanctioning any partial disabilities applicable either to the European or native subjects of her Majesty.”

But this is too liberal for the Government of India. It must necessarily be more fully aware than any English Secretary of State, of the danger involved in allowing a Christian minister to give secular instruction or inspect secular schools. True, the men whose schools are the most crowded, and whose education is most valued by the natives, are missionaries. But it would not be “expedient” to appoint them to offices which may be held by Brahmin priests and Mohammedan moulvies. And so the just order of Sir Charles Wood appears in this truncated form :—

“The Governor-General is pleased to declare, that, excepting the office of Inspector of Schools, the employment in the Education Department of clergymen or ministers, if in other respects they are fit for such employment, is not prohibited on the ground of their profession, but that no such person is to be so employed without careful advertence to his individual character, to the particular position in which he will be placed, and to the effect which may be produced by his appointment. His Excellency is also pleased to declare that no one who is, or has recently been engaged as a missionary, is eligible for such employment, and that no clergyman or minister can be employed in the office of Inspector of Schools.”

“Clergymen or ministers” may be teachers, but not inspectors of Government Schools; “missionaries” may be neither.

So far as the personal question is concerned, there is no wise minister or missionary in India who will object to the exclusion. Their work is not to teach nor to inspect Government schools; it is higher than that. If a little more of their spirit and of their conscientiousness were brought to bear upon Government education it would be well. Theirs is not the disadvantage, it is Government's. They themselves profess that they do not hold in the highest honour any of their number who, other things being equal, leave the spiritual for the secular. But the error committed by Government is two-fold. The orders of Sir Charles Wood are tortured into a meaning which they do not justly bear; and in spite of the talk of religious neutrality, Government again goes out of its way to place disabilities on the ministers of its own faith, a faith which the Royal proclamation acknowledges to be alone true. Sir Charles Wood says, in all such appointments, the character, position, and antecedents of the minister must be taken into consideration; the Government of India says, no minister, whatever his character, position, or antecedents, shall be an inspector. Sir Charles Wood says, it is not to be expected that the natives will readily place implicit confidence in an inspector who has been a missionary; the Government of India says, no one who is or has once been a missionary, though he has now ceased to be so, can be made either teacher or inspector. Why should Government thus publicly, in the eyes of the heathen, throw contempt on the ministers of the national and the only faith? An order, such as that in

the *Gazette* of the 11th April, is as uncalled for as it is unjust. It is the fruit of ignorance and political expediency. Of ignorance—for the native is really indifferent whether a minister or a layman be appointed inspector or teacher, where he does not wonder at the English Government's want of respect for their own creed, and suspect some secret design under so unaccountable a fact. Of political expediency—for the Government, to prevent an imaginary danger, commits an everlasting wrong. We do not ask the Government of India to carry out in practice any better definition of religious neutrality than Sir Charles Wood's.

FOREIGN INTELLIGENCE.

INDIA.

WE learn from the Indian papers that a complaint had been forwarded to the Government of the conduct of Mr. Tytler, a magistrate, by some Hindoos resident at Ahmednugger, a large city about 120 miles east of Bombay. It seems that he permitted the native Christians to use the public wells like the rest of the inhabitants. This was a great offence; and forthwith the attention of the Government was called to it. The reception given to this precious document will be seen from the following statement, which we insert with peculiar pleasure, as it justly rebukes the complainants for their unreasonable request, and indicates the course which the authorities should take on all such questions. This is the true "neutral policy." Hitherto it has been almost always one-sided.

AN EFFECTUAL REBUKE.

"The intolerant petition of certain Hindoo inhabitants of Ahmednugger against the magistrate, Mr. Fraser Tytler, for not forbidding the native Christians the use of the public wells, to which 'cattle, horses, donkeys, prostitutes, &c., have all access,' has called forth the following admirable resolution from the Government of Bombay, which we give in full:—'The magistrate may be instructed to inform Anundrao Babajee Deshpandey, that Government will not for a moment entertain so absurd and so insulting an application as that contained in the petition signed by himself and a few other misguided persons at Ahmednugger. The petitioners should be reminded that, by their own showing, the fountains in question were established by Mahomedan kings; and that, in the

days of those kings, no Hindoo would have dared to suggest that they were polluted by being used by Mussulmans. If they could be used without pollution by any Dher or Mang who embraced the Mohammedan religion, how can they be polluted by the use of Christian converts?"

"The petitioners have forgotten their own Shasters, which declare that the caste of the ruler, whatever it may be, is equal to the highest; and they have perverted the declaration in the Queen's proclamation, which expressly states that none should be molested by reason of their religious faith, into an argument for molesting and insulting those who profess the same faith which the Queen not merely acknowledges, but of which she proclaims herself 'the Defender.'"

AGRA.

Mr. Gregson has given, in a recent letter, a long account of an interesting tea-party which he had for the soldiers in the garrison. A large number of these men seem much concerned about religion. No one can blame our missionary for devoting the time he does to these men. Under the circumstances described he may well ask, "What am I to do?" His statement that he is alone will soon be changed. Mr. Rose, of Kettering, a student in Bristol College, has been appointed to the North-West, and will, at least for the present, be associated with Mr Gregson, who will receive the tidings of the appointment of a colleague with great pleasure.

"Their going has left me my Sunday mornings for the native church; for although they much wish me to give them an extra service at the cantonment, I don't

think, at present, I should be justified in doing so. I accordingly go every Sunday morning to the native church, preaching once in two weeks. I have also commenced a Sabbath School at which we have upwards of fifty scholars. I superintend and teach the first boys' class. We have not recently had such good congregations in the city, partly, I think, on account of the cold weather; but never have we had more inquirers. We have just got employment for ten or twelve, who have been receiving instruction from us for several weeks, and who have broken caste, and wish to be baptized. We have now nearly *twenty* inquirers, some of whom I think we shall baptize ere long.

A SOLDIERS' TEA-PARTY.

"The good work amongst the English soldiers is steadily progressing. I have just given them a Christmas Tea-Party. The idea originated with themselves; but there was a little difficulty about the price of tickets, so I determined to give it myself. The men would contribute, so I told them that I would give the Tea, and their contributions should go to the Army Scripture Readers' Association; I laid all my friends under contributions for greens and flowers, &c., and got a magnificent supply. The soldiers themselves printed mottoes, &c., &c., and decorated the room (the Benevolent), and, really, I never saw a room more beautifully adorned. Mrs. Gregson superintended the Tea, which (if you will pardon my egotism) was got up with elegance and taste; and we gathered about 100, of whom 70 to 80 were soldiers. The meeting afterwards was most interesting; it was serious yet cheerful, and characterised by a thoroughly Christian and religious tone. We had no foreign aid, but one after another made simple and telling—I can't say speeches—but addresses.

A VETERAN'S TESTIMONY.

"Old Mr. Harris deeply interested us by relating how his earliest religious convictions were owing to the instructions of English soldiers; and he gave us a most pleasing account of the state of religion in two English regiments fifty years ago. He spoke most feelingly of the kindness of those men to him, and the depth of his obligation to them. Soon after a young man, also an East Indian (whom I have long had my eye upon, as fit for missionary labour, and about whom I shall write as soon as I can find time), a member of the cantonment church, told us how much he too was indebted to pious English soldiers, and gave an interesting narrative of the religious services held by pious men in two regiments at Lucknow. I cannot ex-

press the thrill of pleasure these two addresses called forth within me. Surely it is an encouragement to give some little time to Europeans in this country, as they may be the means of doing missionary work. A soldier, also, whom I recently baptized, in a very earnest and unassuming, yet manly tone, gave an account of his own recent conversion, and warmly exhorted his comrades to beware of the canteen, and turn from sin. Some of our recent converts at the cantonment give me very great satisfaction. Their zeal and devotedness, yet simplicity and modesty, and humility, are very great, and the influence they are exerting in the regiment is powerful. The meeting seemed greatly to delight the men, and I feel confident has done good. It was held 27th December.

WORK AMONG THE SOLDIERS.

"Two days after eight more men applied to their colonel for permission to attend the Baptist Chapel; so that now we have about thirty soldiers regular attendants, besides a large number who come to our services when not at church. I go to the hospital and distribute tracts every Wednesday morning, and afterwards meet a number of soldiers in a Bible-class. I also conduct meetings, and give an address, or preach, on Wednesday and Friday evenings; and on Saturday evening I invite as many soldiers as can come, to my own house to tea; after which we have worship, &c. These social meetings I have reason to know are much enjoyed by the men, and do good. About twenty now attend. Besides this, the young East Indian previously mentioned, conducts a Bible-class for the men every morning, and conducts a Prayer-Meeting with them every evening, in the chapel. I should have said that at the close of the Tea-Meeting, the men, of their own accord, made a collection, and handed in upwards of twenty Rupees, which I shall remit to Colonel Peteman for the Army Scripture Readers, &c.

AN APPEAL FOR HELP.

"Of course so much attention to Europeans does inevitably encroach upon the time and energies I should like to give to purely native work. But what can I do? Had I another European here he would share these labours with me; and the prospect of usefulness is so great that I cannot, at present, think of curtailing them. At the same time I do not neglect native work. Five mornings a week, with few interruptions, I give to native preaching, and on two of these mornings I afterwards go to the Fort and conduct a Bible-class, attended by upwards of twenty natives and East Indians. Besides this, when

I can find time, I go and sit in a shop in the city. I have recently opened, and remain there a good part of the day, to talk to the passers-by; and again, four evenings in the week I also go to the city to preach, and afterwards, on one of these evenings, meet Messrs. Harris and Bernard, and the catechists and schoolmasters, in my own house to tea, and when tea is over we have a sort of Bible-class and prayer-meeting for an outpouring of the Holy Spirit. These labours are very delightful and interesting; but they are very tugging, and they wear the mind more than the body. And besides all

this I have often to see inquirers in the middle of the day at my own house, and have daily many little things connected with the secular affairs of the mission, &c., &c., to attend to, in addition to a somewhat extensive correspondence in England and this country. It is now the time for itinerating, and I should much have liked to get away for a month or two to recruit, before the warm season comes on. But I am alone! and no prospect of help. I shall, however, try to get over to Chitoura for a month or so, and come in on Sunday for the services."

HOWRAH.

The Rev. T. Morgan, writing from Howrah, on April 20th, touches on several topics of interest in connection with missionary work in India. His remarks on the subject of caste carry the more weight when it is remembered how singularly Mr. Morgan has entered in the way of thinking—the mental habit, if we may say so—of the Hindoo. He appears to have naturalised himself in a way one could hardly have thought possible to an European.

"The two great events of the day here are agrarian disturbances in the Indigo districts and Mr. Wilson's Income Tax Bill. The cultivators have been in the habit of taking advances, but this year after they had the money they combined not to sow Indigo, and tried to burn the factories and destroy the accounts, so that all trace of claims against them might be removed. At one time there was but little hope of an indigo crop this year, but the Government passed a severe act, and troops were sent to restore order.

"A commission has been issued to investigate the system of indigo planting. The Bengalee is not intractable, but he must be governed by a strong hand; he has been in the habit of relying too much upon cunning, bribery, and cheating, to accomplish all his purposes, he must be taught there is such a thing as justice in the world.

"An Income Tax of four per cent., bearing duty upon all European articles of necessity, the enhanced price of provisions, and increased wages to servants, will press heavily upon our limited means, and I do not think that we can make both ends meet.

SOCIAL EFFECTS OF CASTE.

"The system of caste is loose enough among the natives; but when they come in contact with Europeans they are intolerably strict. You know that on account of caste we are obliged to keep a great number of servants; at present I find them worse than ever, and this presses most severely upon people of limited means. On this account a European's life in India

is an intolerable burden; people who have plenty of money do not feel the burden, and therefore do not complain. It is a remarkable fact that the Government has never inquired what constitutes caste, but has taken all for granted. A Commission of Inquiry would prove that there is an assumption of caste where there ought to be none, and which has no foundation in the Shasters, and that natives, high and low, violate caste wholesale, and *that* with impunity. I wish Sir Morton Peto would take up the subject in the *House*, and expose the greatest humbug the world ever witnessed. It would be an act of great mercy to both Europeans and natives.

ANOTHER TRIUMPH.

"Yesterday was the day for the celebration of the swinging pooja. I went to the old spot, and you may imagine my astonishment when I found the place deserted. I then went to a private garden, a mile further, and there was a great concourse of people, but no swinging; the people were enjoying themselves just as they do at a country fair in England; none could be more quiet and orderly, and they appeared in the best of temper. I found that the magistrate had called together the head men and reasoned with them. It was to me a proud day. I do not think the Hindoos care a straw about the swinging, but they *love* a crowd and excitement.

"The native preacher and I took our stand separately to make the best of our time. Young Bengal avowed rank infidelity, and had studied European infidel books to some purpose; others found the doctrines of the trinity in the Hindoo triad,

Brahma, Vishnu, and Shiva; but I proved from the Shasters that these gentlemen had repudiated all connection with one another, each claiming to be the true god and creator of all; therefore the argument failed. Young Bengal said, in very good English that the Hindoo religion is all humbug, and then in Bengalee denied that he said so, thereby proving that they have no shame in telling a lie, and no moral courage. However, all acknowledge that Christianity, whether true or false, is the best system of religion, and that there is more mind, benevolence, and happiness among Christians than any other people.

WHO WILL ANSWER THIS QUESTION?

"Preaching out of doors is hard work. Just now my face feels as if it were on fire, and it takes me a long time to cool afterwards. There is an overwhelming amount

of work to be done in this country; we look to Englishmen strong in body and strong in the love of God. Men come out to India to make money, and others for a bare subsistence; but what is the reason that men will not come out to preach the Gospel?

"A few weeks ago I opened a native school, a short distance from Howrah; in about ten days afterwards thirty of the school children came to my house to attend the Sunday School. This proves that the natives have confidence in the missionaries. The secret is that the people understand us. There is no timid policy, no shuffling, and the people acknowledge that we do the children good.

"You will be glad to learn that I am in excellent health, and the best evidence of that is, I have not been absent from the dinner table since I left England."

MADAGASCAR.

The facts which are recorded in the following lines were mentioned by Dr. Tidman at the annual meeting of the London Missionary Society, after the Report had been read. It was our privilege to be present on the occasion; and they produced so deep an impression on the vast assembly, and were so very striking and encouraging, that we insert them, that our readers may share the pleasure we felt when they were uttered. As connected with the work of a sister institution, they will rejoice with its friends that a successful signal has attended their long and faithful labours in Madagascar; and as illustrating the power of faith, amidst fierce opposition and great danger, these facts are most important and instructive.

"I am gratified in being able to say that fresh intelligence has been received from Madagascar since the Report was prepared. It consists almost entirely of good tidings. At the very season when our Christian brethren were beseeching the throne of grace for that dark land, and for other lands involved in heathen darkness, the Queen of Madagascar was making arrangements for giving up the crown, which she was anxious to relinquish to her son. This was done after the manner of the country; it was consecrated by what the natives would call the most sacred rites of their religion. It is well known that the Queen of Madagascar has only one child, the Prince Rakoto Radama; but before that child was born she had promised to transmit the crown to the eldest son of her eldest sister. This young man has consequently been a rival of the Queen's son; and as he was a man of very martial spirit, and had great influence with the army, there seemed to be a great probability that he would supplant the Prince. Her Majesty provided two jars; one filled with earth taken from the tomb of Prince Rakoto's father, and the other containing some valuable jewels. These were both

Princes, not knowing what were the contents of either, were to choose one; it having been previously decided that he who chose the jar of earth from the tomb of the late king should be the future sovereign of Madagascar. In the good providence of God, Prince Rakoto, the son of the Queen, chose the covered urn which contained the earth from his father's tomb. He was therefore immediately recognised as the future King of Madagascar; and it was said that the Queen would abdicate before this time in order to make way for her son. So far so good; and we should give thanks to God for what has occurred. But we are not to suppose that things are always settled in Madagascar in accordance with the religion of the country. It will be recollected that when the late King died, his widow made her way to the throne by murdering all who stood between her and the throne; and it is not impossible that, notwithstanding this solemn appeal to the gods, the man who has been disappointed of the crown may contend for it, and contend successfully. We are, therefore, called upon still to look upon the matter as one calling for earnest prayer. One of the most instructive pages in the history of modern missions is undoubtedly the mission to

Madagascar; and, seeing that God has so wonderfully preserved and extended it amid so many dangers, and has prepared the mind of the young Prince Rakoto to favour, by all just means, religious liberty

and the progress of Christianity, we should earnestly pray for that blessed consummation, that the Word of the Lord may have free exercise in Madagascar, and be greatly glorified."

WEST INDIES.

JAMAICA.

Mr. Underhill, in a letter dated Havannah, May 8th, gives the following brief account of his travels and labours in Jamaica, and then proceeds to state his impressions of Cuba.

"The detention here, beside giving me a little knowledge of Cuba, has enabled me to make up my journal. You will like to know the following items of our work in Jamaica. I take the figures from my own journal, and they will be sufficiently near what Mr. Brown did to be taken as representing what he also accomplished. I was five months in Jamaica, and travelling on 66 days. The distance travelled in Jamaica was 1,011 miles. Was present at and addressed 49 public meetings, at which there were present 19,675 persons, more or less. Preached 31 times to about 14,370 persons; and met 541 deacons and leaders in private conference. The majority of these meetings were held in January, February, and March. If the labour was somewhat severe, it has given to us a tolerably complete idea of the state of Jamaica.

WHERE POPEERY RULES, LIBERTY DIES.

"This is a lamentable country, this Cuba; Popery and slavery, physical and spiritual bondage, are its characteristics. And there seems no hope at present of a change. Protestantism is interdicted. No resident is allowed to profess any other religion than that of the Apostolic Roman Church. But Romanism has no hold on the intelligent and educated. The churches are wretchedly attended, the Jesuit church excepted; and where there is attendance it is chiefly of women. Few men ever enter the walls of a church; and many openly profess their indifference to, or unbelief in, all religion. I see no way for the entrance of light or liberty but by some overwhelming convulsion. Are not Popery and slavery treasuring up wrath for the day of wrath?"

Just before leaving Kingston, the deputation attended a large public meeting held in Queen Street Chapel; and from the character and station of some of the speakers, and other gentlemen present, it must have been both interesting and influential. We extract some statistics and facts from Mr. Underhill's speech.

FACTS WORTH KNOWING.

"He remarked that he had ridden for many miles through the settlements of the people, had seen land extensively cleared for provisions, and great numbers of houses erected on every side. Let it be assumed that 50,000 families have so settled, that each family has furniture and clothes to the value of £10, to say nothing of horses, carts, pigs, and other property. Let it be supposed that each acre has cost on the average £3, and each house £5; and there will have been realised since freedom, property to the amount of nearly a million and a quarter sterling. If there be allowed to be 100,000 acres under cultivation, in provisions, and the value of the produce be reckoned at £12 an acre, we have an annual production in provisions alone of £1,200,000. These calculations are very low. The number of acres under cultivation by the black people has been stated at 300,000, and the average value of an acre of provisions to be from £15 to £20. These 200,000 acres are

allowed for other productions. But the negroes of Jamaica are the real growers of sugar, coffee, pimento, ginger, &c. The property of much of this produce may be in the white man, but the labour by which these productions of the soil of Jamaica are sent to market, is that of the black man. The annual value of these articles of export cannot be less than £600,000, which, added to the value of provisions, gives a total of £1,800,000 as the annual value of the produce of the labour of the black people of Jamaica. To this should be added their share of the taxes, and their contributions to their various churches. Probably not less than £2,000,000 a year are thus raised by the people, so that since freedom, something short of £40,000,000 must have been the value of the labour expended on the soil of Jamaica by its enfranchised peasantry. Can such a peasantry in any way be called lazy, or be imagined to spend their time in idleness? Doubtless there are many idle and thriftless

men in Jamaica, as there are in all countries; but in no just sense can this entire people be so regarded. Considering the small extent of the population, and the temptations to idleness which the climate and soil of Jamaica present, must not this result be deemed by every reasonable man as highly creditable, and sufficient to destroy for ever the false assertion that the enfranchised negro is little removed from the influences and characteristics of savage life?

“But it is said that this idleness is proved by the decrease of sugar cultivation, as well as by the diminished product of the plantations of coffee, &c. But to the negro, his provision cultivation is as valuable as is the sugar cultivation to the planter. He is not idle; he is simply engaged in other work, more to his taste, and, at all events, to his supposed greater profits.”

On Friday, May 11th. at 6 A.M., Mr. and Mrs. Underhill reached Nassau, all well, having just time to post a letter prior to the departure of the mail. They will probably remain there a month visiting the different stations.

The Rev. W. Dendy has forwarded the Report of the Education Society connected with the Baptist Western Union of Jamaica, from which we select the following facts:—

“The number of schools reported for 1859 are 54; containing 3,401 scholars, with an average attendance of 2,218. The numbers reported for 1858 were 62 schools, and 3,621, being a decrease of 217 scholars; but six schools have been withdrawn from the Union. These are still in operation, and last year contained 331 scholars; so that if these had been reported, there would have been an increase of 114 scholars.

“Many of the school reports refer to the falling off of the scholars from about the middle of the year, owing to the drought and scarcity of bread-kind; this, therefore, accounts for the reduced attendance, and the falling off of school receipts. Three schools have been given up for want of funds.

“The funds of the Society are low, and require an effort to increase them. Books and school materials are required in many schools.

“*School Fees.* This is the first year that this Society has required a return under this head; 24 schools report the children's fees to amount to about £315 10s. If the others were in the same proportion the whole of

the fees would amount to upwards of £700; this is a smaller sum than ought to be paid by the parents and guardians, but when it is remembered that this is comparatively a new item of expense among a people that cannot at present appreciate the value of education, it ought to be a matter of encouragement to perseverance.

“Information has been sought respecting the state of education. 46 schools report 972 scholars writing on paper, 1,402 in the arithmetical classes, 472 in English grammar, 715 are being taught geography, 184 are weekly committing pieces of poetry to memory, while 414 are storing up in their memory Scripture texts, and 490 girls are taught needlework.

“These returns as to the state of education, although far below the standard aimed at, yet if compared with the school returns of 1845, fourteen years ago, it will be seen that there are now about 400 children more in the arithmetical classes, about 300 more writing on paper, an increase of 300 in English grammar, and 500 in the geographical classes; a pleasing fact as to the steady progress that is being made.”

BAHAMAS.

The following communication shows how lively is the interest which Africans resident in the West Indian Isles take in the spread of the gospel in their own land. The incident which Mr. Davey mentions as occurring at their missionary meeting is very striking. Mr. Underhill will have visited these stations by the time this is published; and we trust his visit to these interesting islands will be as useful as those to the other stations in the western world.

“This station furnishes but little of a novel character to communicate. Last Tuesday we held a Special Missionary Meeting, at which all the speeches, except one, were by native Africans. We have lately had an importation of copies of the Yeruba Testament, and three of the brethren had copies with them and read from them. This greatly interested the Africans who

were present. And if you had been among us you would have rejoiced at the hearty pleasure they felt at knowing that their country people had the Scriptures in their own language. There is a great deal of warmth in the piety of the African, and some of them long to return to their own land, to make known to their countrymen the blessed doctrines which they have en-

braced, and from which they derive so much peace and satisfaction.

"Since I wrote the above two of the African brethren have called on me with the collection (£1 Os. 3½d.). And both expressed a wish that a short notice of the meeting should be sent home, that it might

appear in the HERALD. I told them that I had written a few lines, and read them to them. They seemed pleased and satisfied. They also requested that a similar meeting might be held on the arrival of Mr. Underhill."

CHINA.

SHANGHAI.

By the last China mail we received the welcome tidings of the safe arrival of Mr. and Mrs. Kloekers. They left Portsmouth November 9th, 1859, were heard of as being in the Indian Archipelago, and seen going up the river as the previous mail packet was coming down. Mr. Kloekers could not write then, but the next mail he did; and he tells us how glad he was to get on shore on the 23rd March. They had a fine passage after the storms of the Channel were passed, but a good deal of discomfort and trial sometimes. He has sent us a journal of the occurrences of the whole voyage, full of incident, particularly their services and classes on board for the crew, as well as services on the Lord's day. We cannot insert the whole, but a part of it which describes their stay at Booroe, an island between Celebes and New Guinea, and their intercourse with the Dutch residents and the natives, will be read with great interest.

"I think the story of our stay at Booroe will interest you, so I will write while the details are fresh in my memory. On the evening of the 9th, soon after casting anchor, the captain of the American whaler came to visit us, bringing us some fruits from the island—pesangs and bananas. Then came some officials from the civil governor on shore (these islands are, as you are aware, under the Dutch government); and after these, an officer from the man-of-war, a pleasant, gentlemanly young man, and what we in Holland term a baron. I arranged to go on shore the next morning with my wife and friends, and also obtained a willing permission to visit the Dutch vessel in the afternoon. Early the next day we paid our promised visit to the governor—a dark-looking man, half Malay, half Dutch, in European costume. On landing, we met five of the officers of the man-of-war, and they very politely sent their sedan-chair to convey the ladies across the mud; and others escorted us to the governor's house—a large, low, one-storied house, surrounded by a deep verandah.

THE RECEPTION.

"We were met at the door by a committee of explorers, who had arrived the day before in the man-of-war from Amboyna, and at whose head was Professor de Vrieze, a Dutch botanist, sent by the government to make botanical inquiries and researches through the Archipelago. It was rather pleasant to me to meet my countrymen, and especially to be introduced to such a scientific company; but unfortunately no

one of our party spoke Dutch but myself, and after satisfying himself as to our object in putting in at Booroe, the Professor soon disappeared. The large hall or room in which we were received, struck me as particularly cool, simple, and convenient in such a climate. The floor was of polished brick, the walls were whitewashed, and the windows of open cane-work, looking on the shady verandah. There seemed to be smaller but good-sized rooms on each side of this one; and at the back, concealed by a screen, were the dining-rooms and offices. It was all so exquisitely clean, so simple, and evidently inexpensive, that I wished very much we could have such a house in China. I should think the whole building did not cost more than £100—a sum often paid in China for one year's rent of a house far less comfortable and convenient. Of course in some of the islands, in Batavia for instance, the Europeans live many of them in much greater style than this governor at Booroe; but for such a climate, a house of this kind is sufficient for all intents and purposes. As soon as we had exchanged the customary compliments, small cups of chocolate or coffee were handed to the ladies, and glasses of Dutch bitters to the gentlemen; but the latter were declined by *all* except for the sake of tasting. We were also offered fruits of different kinds, pesangs, custard-apples, &c.; and our Malay hostess, with whom, however, we could not exchange a word, as she spoke only her own language, presented each of the ladies with a parrot.

A PLEASANT SURPRISE.

"After this we were invited to take a walk in the shrubbery surrounding the house, and through the town of Cajelly, which is at present little more than a village. We were agreeably surprised to be introduced into a Christian school. The number of children was less than twenty, and the master was absent, being ill of a fever; but we heard them read, saw their writing, and heard them sing a Malay hymn to the tune of the Sicilian Mariners, and then the English and Dutch National Anthem. It is true their voices were not beautiful, but they sang in perfect tune and measure, beating time all of them most carefully for the sake of the latter. I was especially pleased to find in so poor a place as this a government school at all; and when some of our brethren made remarks on the scantiness and incompleteness of the agency employed, I felt rather that it was matter of rejoicing to find in this small and thinly-peopled place a school on such liberal principles supported by the Dutch government. Until within two months of our visit, there had been a missionary settled at Cajelly, supported by the Netherlands Missionary Society, but he had been obliged to go to Amboyna for his health, where there are no fewer than six missionaries actually paid by the State, as I was told. After spending a short time in the school, our hostess led us through the rest of the shrubbery. We entered one or two Malay dwellings, which were simply low, thatched, bamboo cottages, with the rooms opening one out of the other. We had many beautiful tropical trees—the banana, pine-apple, bread-fruit, cocoa, and kayu-putee oil trees—pointed out to us. Soon, however, we were overtaken by heavy rain, and returned to the governor's house; and almost immediately after noon we took our leave, as in this climate both natives and Europeans indulge in a little mid-day nap.

AT HOME, ALMOST, TO MR. KLOEKERS.

"The officers of the Dutch vessel, who had all the time been with us, pressed us most courteously to visit their ship, urging as a pleasure to themselves what we had requested as a favour. Accordingly, at five o'clock they sent their boat to fetch us; and the ladies being hoisted over our ship's side in a sort of rude chair made out of half a water-cask, we soon reached the man-of-war, looking so exquisitely clean, with the three-coloured Dutch flag, to my mind the most beautiful in the world, flying in the wind. In the morning before this is hoisted, everything on board is put in perfect order, as though to avoid the shame of letting their colours fly over anything in the least untidy; and in the evening every duty is

finished before the flag is hauled down, as if it were her duty to see that all is right on board the ship over which she waves. The whole vessel, sentries, sailors, and soldiers, were all in perfect trim; when we arrived, everything was so clean and spotless, that our eyes, accustomed to the dirt and confusion of the *Heroes of Alma*, were quite refreshed. The men were all in their places, and stood in lines for us to pass up to the commander, a very gentlemanly and agreeable man, to whom I, as interpreter, introduced my wife and the others. We were taken first to his apartments; and after some refreshment, we went all over the vessel; inspected the kitchens, store-rooms, hospitals, bath and medicine rooms, and the officers' cabins. We were all delighted with the order and cleanliness of the whole; and then we spent some time sitting on the poop, the gentlemen, Dutch fashion, smoking cigars, and the ladies making themselves agreeable as their knowledge of French, or the officers' knowledge of English, would allow.

ON SHORE AGAIN.

"About nine in the evening we started for shore to see a native dance; but the tide was coming in so strongly, that we could not land; so we returned to our own ship. The next day we gentlemen went on shore alone, and visited the military commander, Mr. Vrydag, who very kindly escorted us through that part of the place we had not seen the day before. We walked east and west, through rough, muddy roads, and over broken and almost impassable bridges, until the jungle obstructed our way. The town is small, the houses not very strongly built, and the population not more than 1,400 or 1,500; though before it was visited by the small pox, about two years ago, it numbered some 14,000 or 15,000. Mr. Vrydag told us that the infection and the panic were so great, that numbers of people had fled to the other side the mountains, leaving their dead and dying relatives behind. In the course of our walk, we went into one of the Mohammedan mosques, of which there are no fewer than 13 in Cajelly, though only one or two in use. Some of our party were compelled to take off their shoes on entering, but the rest avoided this by a small gift of money. The building was square, and faced the east; and at the western end, in something like a sentry's box, was the Koran, carefully covered over with a piece of white matting. I should suppose that most of the inhabitants were professedly Mohammedans; 78 only are Christians, and the rest heathens. The population of the whole island is only 70,000; and those between the mountains are said to be

cannibals. After our walk we returned to tea with Mr. Vrydag, who gave us some fruit, coffee, and eggs, to take to our vessel.

A FAITHFUL TESTIMONY.

"The following day was Sunday; we had service on board as usual, and Mr. Wilson preached on board the American whaler. I had offered to preach on the Dutch man-of-war; but they excused themselves. 'It would interfere with their duties on board!' In the afternoon, however, as the captain happened to be going first to the Dutch ship, and then ashore, Mr. Hall and I asked leave to accompany him, as I hoped that with my little knowledge of Malay, I might perhaps be able to do some good. We were detained by heavy rains on board the man-of-war for full three hours; but the time was not I hoped altogether spent in vain. I had some very interesting conversation with some of the officers, all of whom, I grieve to say, made fun of Christianity, and avowed themselves infidels of the Holyoake caste. Yet they were not, I believe, entirely beyond the reach of the truth, and I think I made them feel that none of their doubts were reasonable, because they had never yet done what Christianity requires of every sincere seeker after truth, and which is implied in our Saviour's words, 'If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.'

CALUMNY REFUTED.

"Presently we went on shore, accompanied by two of the officers, who could speak the Malay fluently. One of these helped me very much in my conversation

with the people; and as I had heard before from these gentlemen that the missionary who had lived on the island was a hypocrite, &c., I was very glad to have an opportunity of finding out, not only in his presence, but actually through himself, what the natives thought of him. Undauntedly were the answers given, and faithfully were both questions and answers translated. I was greatly pleased to hear the people's testimony to the true and Christian character of the missionary, and not less so to see that my Dutch friends were ashamed of their condemnation of this good and simple character. Truth will out some day, and in some way, blessed be God! We visited the schoolmaster, who was a little recovered from his fever. He seemed a nice, simple-hearted Christian; not educated as a European, but sufficiently superior to the natives around him; and I was pleased to have made his acquaintance. After this we called again at the governor's to say 'Good-bye,' as we expected to set sail as soon as the wind would allow, and so returned once more to our ship. The Dutch captain had offered his sailors to help us to get away. At midnight, and all the early part of Monday, we tried with their aid to be off, but wind and tide were against us, and we were compelled to wait till the next morning, when the Dutch sailors first helped our crew to draw up the anchor, and then, fastening their boats to the bow of our ship, they pulled us out of Cajelly Bay. We parted with hearty cheers, and went once more on our way to China. I believe our visit to Booroe will not be entirely forgotten either by ourselves or by those whom we met there. May it be remembered with gratitude and joy."

NOTES AND INCIDENTS.

THE ROYAL PROCLAMATION MISTRANSLATED, AND ITS EFFECTS.—*The Madras Spectator* reports the following extraordinary occurrence:—On the 10th December last, an old man, a Christian, of the weaver caste, died, and it was determined to bury him in the Christian burial-ground at Palamcottah. The road to it is of course a public one. The Brahmins, however, opposed the passage of a corpse through this street, because it would defile a heathen temple, by which the body must necessarily pass. After some discussion, the local judge permitted the procession. Before his decision was known, however, interment had become imperative, and the Christian was accordingly buried in the mission premises, in the presence of an immense crowd, who, encouraged by the native police officer, yelled at the officiating native catechist. Soon after, another Christian died, and by permission of the collector his body was carried to the cemetery. The people assembled, and every attempt to convey the body was met by showers of brickbats. The police officer who had shared in the former riot, now represented the Treasury as in danger, thus seeking to avert from himself the

blame of the real cause of the disturbance. The military were called out, and, after great provocation, were ordered to fire. Eight persons were killed, and twenty wounded. The cause of the outbreak, it appears, is the Royal proclamation, which both in Tamil and Telugu, has been altered from the original. Not only is her Majesty made to prohibit conversions to Christianity, but to exempt from pardon, not murderers, but "Brumhacharces"—caste breakers. Lord Harris has ordered inquiry into the affair.

THE GOSPEL IN ITS TRIUMPHS.—You cannot see an oak grow. Nor can you usually see the decay of a superstition, till it falls with a crash which startles the world from slumber. The Roman Church never looked more powerful on the continent than when Tetzel received his license. It never seemed more assured of supremacy in England than when Henry VIII. received his title of Defender of the Faith. Had any one ventured to tell Wolsey in 1525, that the Catholic faith in England was doomed, he would have smiled, as India House officials smile when told that Hindooism is dead. It is only in faith that real wisdom is to be found; and if, pointing to the few results achieved, the friends of missionary labour do not offer a substitute for faith, but an additional testimony that the faith is well grounded and secure, no extent of success in Burmah, no amount of conversions among Buddhists, will suffice to prove that Hindooism must die. But the victory of Christianity over apparently insuperable obstacles does prove that God is still with his Church,—will still grant the final reward for sustained obedience to the command.—*Friend of India.*

DIFFICULTY IN TRANSLATING THE SCRIPTURES.—Another difficulty which is experienced by the missionary is that of getting proper theological terms. All have heard of the difficulty of finding a word for God among the Chinese; and a difficulty of a somewhat similar kind is experienced in every mission. It must be overcome, either by employing the native word which nearest expresses the idea, and then restricting its use to that; or by adopting a word from a foreign language, and explaining the meaning in which we use it. Among the Dyaks we had a long controversy as to what was the best term to use for the name of our Lord; whether the Malay (or rather Arabic) form, Isa, or the English form, Jesus. The chief argument against the use of the former was, that Isa Ben-Daud, as the Malays term our Lord, was the subject among them of many absurd and ridiculous stories, which they would be sure to tell the Dyaks, and so either corrupt the faith of the baptized, or pre-occupy the minds of the heathen disadvantageously to us; that their account of him was so entirely different from the reality, that it might be said with truth that they were different persons; that no argument could be used on its behalf which would not equally go to prove that it ought to be used in every country, from Spain to New Guinea, in which Mohammedanism had ever prevailed; and that the name of Jesus—the name of the Saviour—the only word common to the Dyak and the English Christian, would alone form a bond of communion between them. On the other hand it was contended that Isa was much more consonant to the genius of languages of the Malay family, and that the use of this word would be a standing testimony in the midst of Mohammedans that Isa Ben-Daud, whom they revered as their sixth prophet, was in reality the eternal Son of God.

HOME PROCEEDINGS.

WE are heartily glad to announce the safe arrival of our friend the Rev. J. T. Brown, on the 6th ult.; a few lines from his note may well find a place here. "It is with no ordinary feelings, as you may imagine, that I abide again within these little walls after seven months absence, and 15,000 miles of journeying, their exposure and possibilities. Everything, with the exception of the fever, a rather strong attack, and for awhile dangerous, has been propitious, and I trust our mission successful. . . . Mention my return in the *Herald*, as the kind friends on the other side will be anxious, and they are such rare folk, that I should not like them to be kept in suspense."

The meetings which have been held since we were last able to notice them have been numerous and important. The Secretary and Rev. C. Vince were at Amersham and Speen; the latter, with the Revs. T. Smith and J. Makepeace, at Thrapston, Kettering, and neighbouring places; the Revs. J. C. Page and W. Teall visited the East Somerset and Dorset Auxiliary; the Revs. S. Green, and R. Williams, late of Agra, the Norfolk District; and the Revs. J. Chown, and J. E. Henderson, of Jamaica, the Northamptonshire Churches. Mr. Page also attended meetings at Bristol and Birmingham, but who were his associates at these places we have not been informed. He has also, with Revs. D. Katterns and W. G. Lewis, represented the Society in the Cambridge Auxiliary, and at Islington with the Secretary, who also, with the Rev. W. Teall, attended a meeting at Braintree. Of many of these meetings we have heard encouraging reports, and from some of the districts the remittances have been in excess of last year.

The Mission in France is awakening somewhat more attention in many quarters than hitherto. Mr. Jenkins was present at the Monmouthshire Association, where he represented the case of the church at Angers, for Pastor Robineau, for whom a handsome collection was made. The following resolution was passed by the representatives present:

"That this conference has heard with great interest the statement of Rev. J. Jenkins, of Morlaix, on the openings in France for the extension of the labours of the Baptist Missionary Society, and warmly recommends the condition and prospects of the Baptist denomination on the continent of Europe to the serious consideration of the Committee of the Society, in the hope that the churches will prayerfully and liberally support any extended efforts that may be judged advisable for the evangelisation of Europe."

We are glad to find that brethren at the other end of the kingdom sympathised in the same object, and passed a resolution, though Mr. Jenkins was *not* present. The progress of the truth in France is exciting much interest, and we trust the appeal made by the church at Angers will meet with a liberal response. The resolution of the Yorkshire Association is as follows:—

"That this Association hears with much interest that a spirit of religious inquiry has been awakened in several districts of France, that converts from Popery appear increasingly disposed to Scriptural views of church organisation and religious ordinances, that young men are found ready for evangelistic labours in connection with our own religious body, and that a movement has already been initiated for the establishment of a Baptist Church at Angers. That this Association earnestly congratulates Mr. Jenkins, long the laborious representative of the Baptist Mission in Brittany, and commends his appeal, with that of Pastor Robineau, of Angers, to the sympathy and support of the churches."

The note which is subjoined, sent by a kind friend to one of the Secretaries of the Bristol Auxiliary, contains a capital hint, which we hope to see taken up with becoming spirit at all such gatherings throughout the year:—

"Does it occur to you that the 'Breakfast Meetings' of your Baptist Missionary Society generally, on account of there being 'no collection,' and nobody therefore *required* to give anything, peculiarly recommend themselves to every lover of your Society, and of the voluntary principle, as one of the best methods of increasing your funds from £30,000 to £60,000? The cream of your churches generally attend them; and I cannot but think that *they* must be anything but satisfied with your *venerable* Missionary Society being not only the lowest but so *VERY* *MUCH* below the yearly income of its sister Societies. Forgive me if this be an intrusion; but it occurs to me that the Committee of your Parent Society might, with a little tact and persuasive eloquence, make these 'Breakfast Meetings' generally throughout your body, a source of no inconsiderable yearly revenue. Permit me to give a practical expression of the thought, by enclosing my cheque for a life subscription of ten guineas."

Mr. Jones, of Annotto Bay, is now in the provinces, seeking aid towards rebuilding the premises destroyed by fire. If any friends desire to remit any sum for this object, we shall gladly take charge of the same for him.

RETURNED AND RETURNING MISSIONARIES.

The Revs. J. Wenger and children, and F. Supper with Mrs. Supper, have recently arrived from India. Mr. Wenger has been twenty years in that field, and during the greater portion of that long period he has been occupied in the important work of translation—a fit successor of Carey and Yates. He enjoys the most cordial esteem of *all* missionaries there, and a reputation for scholarship surpassed by none. The Committee received these brethren at their meeting on the 12th ult., and the Chairman, on their behalf, gave them a warm and hearty welcome.

The Revs. A. Saker and J. Diboll having suffered severely in health from their toils in Africa, as well as its climate, were received on the 19th with deep sympathy and unabated confidence. The latter and his two daughters, have not only been prostrated in health, but bereaved by the death of Mrs. Diboll, in March last. The voyage has done much to recruit and refresh these honoured brethren. We are happy to state that Mrs. and Miss Saker were well when the mail left. We commend these brethren to the affectionate sympathy and prayers of the churches.

Mr. and Mrs. Teall, who have been in England for some time, will at once return to Jamaica, their health being quite restored. Mr. Henderson and Mrs. Gould have recently arrived, and Mr. and Mrs. Hewett, with their children, are on their way home. But we hope all these friends will, after rest and change, be able to resume their labours in their several stations. Jamaica can at present but ill spare any of the European brethren labouring there.

LIVERPOOL MISSIONARY CONFERENCE.

Our friends will remember the reference made in the Report to this most important gathering of representatives and friends of Missionary Societies. The proceedings have now been published in a handsome octavo volume, and by the munificence of Robert A. Macfie, Esq., of Liverpool, by whom the entire expense of the Conference was defrayed, as well as the issue of the Report of its proceedings, we have the pleasure of informing our friends that a copy will be sent here, not only for each member of Committee and Missionary of the Society, but one thousand for distribution among the pastors of the churches.

If, therefore, any minister of the denomination, desirous of possessing this volume will send six postage stamps, it shall be sent post free to his address, the Committee willingly meeting whatever other expenses there may be, and the Secretary and employees in the office being equally willing to bestow whatever extra time and attention may be necessary to effect this most desirable object.

With this volume the following paragraphs likewise appear, and we print them here more especially for the information of those connected with our Sabbath-schools:—

“This volume is sent in the hope that it may prove acceptable and useful for present examination, and as a book of reference in your library.

“If, by lending and recommending it in your neighbourhood, you can promote its perusal and sale, you will oblige. With that view the selling price has been made 2s. 6d. less than cost.

“Copies have been given to certain Public Institutions and Libraries. Should there be any such in your neighbourhood to which you think a copy might be sent with advantage, a note to that effect will be appreciated.

“The stewards would also be glad to receive the name of the Superintendent of any Sunday-school, in which there are more than ten teachers, with an address in London, if possible, whither a copy might be sent for him.”

FOREIGN LETTERS RECEIVED.

AFRICA—CAMEROONS, Fuller, J. J., May 1;
Saker, A., May 1.
St. HELENA, Wenger, J., Mar. 28.
AMERICA—NEW YORK, Brown, N., May
15, 21.
ASIA—AGRA, Gregson, J., April 20, May 5.
BARISAU, Kerry, G., April 17.
CALCUTTA, Green, R. E., Feb. 6; Lewis,
C. B., April 23, May 3.
COLOMBO, Allen, J., May 10.
DELHI, Parsons, J., May 5.
HOWRAH, Morgan, T., April 20.
JESSORE, Anderson, J. H., April 5, 20,
May 1.
KANDY, Carter, C., April 28.
MEERUT, Lewis, H., May 1.
MONGHYR, Gregson, J. G., April 17;
Lawrence, J., May 12.
MUTTRA, Evans, T., April 5.
POONA, Cassidy, H. P., April 11.
SHANGHAI, Kloöckers, H. Z., Feb. 9,
April 5, 17.
AUSTRALIA—MELBOURNE, New, I., Nov. 5.
BAHAMAS—GRAND CAY, Rycroft, W. K.,
March 29, April 18.
TURK'S ISLAND, Gardiner, J., and others,
April 21.
CUBA—HAVANNAH, Underhill, E. B.,
May 8.
JAMAICA—BETHSALEM, Milliner, G., May
10.
CALABAR, East, D. J., April 23, May 25.
KINGSTON, Oughton, S., May 24.
MANDEVILLE, Milbourne, T. K., May 23.
MOUNT CAREY, Hewett, E., May 24.
SPANISH TOWN, Phillippo, J. M., May 23.
STEWART TOWN, Lea, T., May 16.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following :—
Friends at Lymington, for a box of Clothing, for *Mrs. Saker, Africa*.
Friends at Beccles, by Miss Bird, for a box of Clothing, for *Rev. J. Diboll, Africa*.
A Friend (H. G.), for a parcel of Magazines.
Mr. Thomas Brown, for a parcel of Magazines.
Mr. Stace, Old Ford, for a parcel of Magazines, &c.
Friends at Hitchin, for three boxes of Clothing (value £20), for *Rev. A. Saker, West Africa*.
Sunday-school, Margate, by Y. M. M. A., for a box of Clothing, for *Rev. J. Diboll, West Africa*.
Mrs. Hassall, Brixton, for a parcel of Magazines.
T. Walters, Esq., Swansea, for two boxes of Magazines.
Friends at Plymouth, for a case of Clothing (value £20), for *Rev. A. Saker, West Africa*.
W. R. Callender, Esq., Manchester, for a parcel of Magazines.
Mrs. Cozens, Upper Clapton, for a parcel of Magazines.
Rev. S. Blackmore, Eardisland, for a parcel of Magazines, &c.
Mr. B. H. Cullerne, Gravesend, for a parcel of Magazines.
Baptist Tract Society, for a grant of Tracts, for *Rev. John Gregson, Agra*.
Mrs. Risdon, Birlingham, for four parcels of Books, for *Messrs. Reid, Rose, Ellis, and Comfort*.
Mrs. W. W. Nash, for a parcel of Magazines, &c.
Religious Tract Society, for a grant of Books (value £5), for *Rev. J. Gregson, Agra*.
R. Harris, Esq., Leicester, for a parcel of Magazines.
Rev. F. Trestrail, for 70 volumes of the Eclectic Review, for the *Jamaica Institution*.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from May 21 to June 20, 1860.

W. & O. denotes that the Contribution is for *Widows and Orphans*; N. P. for *Native Preachers*; and I. S. F. for *India Special Fund*.

ANNUAL SUBSCRIPTIONS.		DONATIONS.			
£	s. d.		£	s. d.	
Anderson, W. W., Esq. (1859-60).....	1 1 0	A Christian Friend, Bath, for <i>Bretton Scripture Reading</i>	2 0 0	W. R.	10 0 0
Courtball, Mrs.	1 1 0	Difey, Mr. G., Childe Okeford, for <i>India</i> ...	0 10 0	Under 10s., for <i>China</i>	0 2 8
Giles, E., Esq.	1 1 0	Pratt, Thomas, Esq., Trustees of, by Rev. Thomas Kennerley, for <i>I. S. F.</i>	10 0 0	Do., for <i>I. S. F.</i>	0 2 6
Gurney, Thomas, Esq., (1859-60).....	5 5 0	W. R.	500 0 0	LEGACIES.	
Gurney, Mrs. Thomas (do).....	1 1 0			Nixon, Mrs., the late ...	10 0 0
Jones, Capt. (do.)	1 1 0			Palmer, Miss Ellen Fitzroy, the late	637 4 0
Meredith, Mrs. (do.) ...	1 1 0			Wilmshurst, Mr. B. C., the late	19 19 0
Pike, Rev. J. C., Quorndon (do.)	0 10 6				

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Contributions	3 13 0	KENT.		Chard	20 11 11
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Do., Sunday School	0 4 6	Lewisham Road—Contribs., Juvenile, for Girls' School, Colombo	10 9 1	Hatch	5 0 0
Do., do., Yewsley	0 5 0	LANCASHIRE.		Isle Abbots	2 0 0
Hammersmith—Collections	17 2 0	Rochdale—Kemp, G. T., Esq.	50 0 0	North Curry	1 17 10
Harlington—Contribs., for China	6 0 0	Do., for Jamaica Institution	20 0 0	Montacute	16 4 4
Kennington, Charles Street—Collections	3 12 0	Do., in aid of grant to Grand Ligne Mission	30 0 0	Stogumber	3 12 0
Regent Street, Lambeth—Collections	5 12 6	NORFOLK.		Wafchet	6 8 5
Shadwell, Rehoboth Chapel—Sunday School, by Y. M. M. A.	0 6 6	Foulsham—Burrell, Mrs., Bintree Mill, Guist	1 0 0	Wellington	5 10 0
Stratford Grove—Collections	8 0 0	NORTHAMPTONSHIRE.			
Tottenham—Collections	7 10 4	Aldwinkle—Collection	1 0 7		
Less expenses	0 10 4	Contributions	2 6 1		
	7 0 0	Do., Sunday School	0 16 8		
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Do., Juvenile	1 3 10	Contributions	8 1 0		
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Less expenses	6 2 6	Do., for J. S. M.	50 0 0		
	0 9 6	Do., for Africa	4 19 8		
	5 13 0	Do., for Rev. C. B. Lewis's N.P., Calcutta	10 0 0		
Exeter, Bartholomew Street—Collections	6 9 10	Do., for N.P., Delhi	5 0 0		
Contributions	9 0 5	DORSETSHIRE.			
Do., Sunday Schools	5 1 8	WILTSHIRE.			
Less expenses	20 11 11	Bradford-on-Avon, Zion—Collection	2 1 0		
	0 2 2	Contributions	2 6 9		
	20 9 9	Less expenses	0 6 0		
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			0 12 10		
			6 0 0		

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, Bart., M.P., Treasurer; by the Rev. Frederick Trestrail, and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by John Jackson, Esq.; in CALCUTTA, by the Rev. C. B. Lewis, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co.'s, Lombard Street, to the account of the Treasurer.

THE MISSIONARY HERALD.

HUMAN SACRIFICES BY THE KHONDS.

WE have received the following interesting letter from the Rev. J. Buckley, of the General Baptist Mission, occasioned by a recent article on the above-named subject in the *HERALD*. Its testimony to the correctness of the statements therein made is most valuable, as Mr. Buckley has had *personally* to do with these people, and his observations are those of an eye-witness. We read the communication with unusual pleasure, on account of a somewhat intimate acquaintance with the writer, dating back as far as the year 1833, when he was, for a short period, preaching to the Church at Market Harborough. It is very pleasant to renew that intercourse at this distance of time and place; and the interchange of such friendly communications between those who are connected with sister societies cannot fail to maintain that spirit of Christian love and sympathy which at present exists, and the extension of which will tend greatly to promote the great object we all have in view.

“ I have just been reading in my distant Eastern home the article on ‘ Human Sacrifices by the Khonds,’ in the *HERALD*, for March, and as I have for some years past felt much interest in the efforts for the suppression of these cruel and revolting rites, I will, with your permission, trouble your readers with a few additional observations. And, first, let me explicitly state that the affecting details given in this article are not at all exaggerated. I have conversed with many who were themselves rescued from this horrid death, and who had repeatedly witnessed the perpetration of the bloody rite, and could easily add other disgusting circumstances; but I spare your readers the recital. Enough has been stated to show to how low a depth sin and the devil have reduced man, and to prove how much he needs that blessed Gospel, which is the only hope for humanity.

“ Reference is made to the difficulties with which Government has to contend in assailing the cherished rites of a sanguinary superstition; but, I think, that all who are familiar with the subject, will admit that justice is not done to the zealous and persevering efforts which have been made to suppress the revolting practice; efforts which, I trust, you will permit me to add, have been in the highest degree honourable to the ability and humanity of the officers employed in this work of mercy. It is said that ‘ our political power existed in India for nearly two centuries before any attempt was made to put down’ the sacrifices; but the fact of the case is, that it is not yet a quarter of a century since the atrocious rite, that from time immemorial has been perpetrated by the barbarous Khonds, was first disclosed to the civilised world. It was at the time of the Goomsoor war, in 1836, that it first became known. Mr. Russell, a distinguished member of the Madras Civil Service, who was employed in the suppression of the insurrection in Goomsoor, was the first who discovered the existence of the rite of human sacrifice among the Khonds. He brought it to the notice of the Government which he served in his report on the affairs of Goomsoor, dated 12th Aug., 1836. The Madras

Government, in acknowledging the receipt of his report, observed, that they considered it 'very desirable that measures should be taken for procuring the abolition of the practices of infanticide and human sacrifice,' adding, 'Wherever British influence already prevailed, or could be newly introduced, it should be vigorously exercised for the suppression of these barbarous rites.' And it has been 'vigorously exercised' from that time to the present. Whatever may have been the shortcomings of the Government of India, it deserves great credit for the zeal and earnestness with which it has prosecuted this work of mercy.

"It will, no doubt, be highly gratifying to your readers to know that a considerable number of those who have been rescued by the mercy of God from this bloody death, have been led by heavenly grace to present themselves 'a living sacrifice, holy, and acceptable unto God.' As many as two hundred and fifty rescued Meriahs (a Meriah is an intended victim) have been placed in the Mission schools at Berhampore (Ganjaus), Balasore, and Cuttack. A goodly number of them have been led into the way of life, and one of the earliest boys rescued is now an ordained preacher of the Gospel. There are also several villages of rescued Meriahs in Goomsoor; and recent intelligence from the agency for the suppression of the sacrifice gives cheering accounts of success; but vigilance will no doubt be long required, or the ground gained may be easily lost. The number who have been saved from death by these benevolent operations, since 1836, has been, I suppose, not less than two thousand. Any of your readers who may wish to know more on this deeply interesting subject, will find ample details in the 'Selections from the Records of the Government of India (Home Department) No. V. History of the Rise and Progress of the Operations for the Suppression of Human Sacrifice and Female Infanticide in the Hill Tracts of Orissa.'"

FOREIGN INTELLIGENCE.

INDIA.

DELHI.

Under the date of February 2nd, Mr. Broadway gives an interesting account of his portion of the work at Delhi.

"On week-days I have street-preaching in different places for four, or five hours every morning and evening. I visit and have visitors in the day, and also two night services. On Sabbath-days I have two regular services; one in the morning, which is conducted by myself, and another in the afternoon, which is conducted by my native assistants alternately. I am trying to induce the people living near me to attend these services. I have not yet a proper place for them to assemble in, but there is an old building attached to my house, a part of which I intend to convert into a chapel, and a part into a school, as soon as I can obtain means; and then I shall have everything complete and comfortable about me.

THE PEOPLE'S FEELING TOWARDS CHRISTIANITY.

"The people are exceedingly eager. Our preaching-stands are attended by crowds; and scores of serious, thinking, dejected countenances, which indicate smitten hearts, might be noticed as the terrors and the mercies of the living God are declared by the preacher.

"One evening we were going down the main street to preach at the Bumbah, opposite the old king's palace, and, according to practice, of talking to people in the way. I commenced a conversation on religion with some respectable high caste Hindoos, who were also going the same direction. They listened attentively; and when I was done speaking, one of them said 'Sir, who

among the inhabitants here is not convinced that Jesus Christ, whom you and your coadjutors set forth as the Saviour of mankind, is the true one; for he conquered sin and death, which none of those in whom they trust have done, whether they be Hindoos or Mussulmans? 'How is it then,' I said, that they don't give up those false Saviours, and follow the true one?' He was silent for a few minutes, and then said, 'The world, the world is a log with formidable chains, not to be shook off by human effort.' I was going to speak again on the strength imparted by Jesus Christ to his people against the world, but he said he and his friends had an engagement, and begged to be excused for the present.

"Our night services are also well attended; and it is very cheering to see the people uniting in worship, as if they were experienced Christians. They are, no doubt, every one of them convinced of the truth of the Gospel; but I shall not say a word to them about making a public avowal of it, because I wish them to feel the need of a Saviour fully, and then to do so of their own accord.

PRIDE FALLS.

"Last month a young Brahmin joined our Church. I baptized him in a branch of the canal which runs through the city. When we came to the stream, people ran

Mr. Smith, "obliged to stay at home Secretary with a longer letter than he has written since his return. After speaking of the beneficial change the cold weather has wrought in his health, he proceeds to details of mission work.

NATIVE PASTOR ORDAINED.

"On the 3rd of February we had a most important service at Purana Killa, Old Delhi. It was the ordination of Brother Bhagwan to the pastorate of the Church that God has gathered together there. The brethren baptized number forty-six, all males, and mostly heads of families. There are many inquirers; and as they have now got a well-qualified pastor, there is every prospect of a strong Church being raised. We have a good school, taught by a native Christian; and there are many other villages near containing numbers of hopeful inquirers. But I am forgetting the ordination service. Brother Parsons read and prayed; Bernard addressed the Church; I asked the usual questions and offered the opening prayer; Brother Broadway gave the charge to the pastor; Brother Evans, of Muttra, concluded by an address and prayer. Crowds of people attended, and the deepest interest was manifested. What a change has taken place here! About three years ago the place was occupied by three regiments of mutinous Sepoys; now

from all parts; and both banks were soon crowded. The native brethren who were present sang a hymn; after which I addressed the spectators on the necessity of believing in the Lord Jesus Christ; then the proud son of Brahma took off the sacred thread and cast it away before the gazing multitude of his countrymen of all castes, who whispered he was a Brahmin, and followed me into the water, an humble penitent, and was buried with Jesus Christ by baptism into death; that, like as Christ was raised up from the dead by the glory of the Father, even so he might also walk in newness of life; and as we came out, the native brethren struck up another hymn. I then offered up thanks to God for having rescued one soul more from the hands of Satan; and we returned home. It was a strikingly solemn night; and I cannot express with my pen what I felt. The convert is not an educated man, but possesses all the natural intelligence of his class, and I believe is sincere in the step he has taken, for he has stood persecution, and also the loss of his living, for the Lord's sake.

"I have five more very respectable, well-educated young Hindoos and Mohammedan inquirers who, I think, will also soon join the Church. One of them is now sitting opposite me at the table, investigating the character and office of our blessed Lord."

by a pouring rain," has favoured the Secretary with a longer letter than he has written since his return. After speaking of the beneficial change the cold weather has wrought in his health, he proceeds to details of mission work.

it contains a Christian Church; and at the sound of the Sabbath bell, numbers wend their way to the house of God to worship him.

NATIVE PREACHERS AND PASTORS.

"If you look at a map you will see Purana Killa is a short distance from Delhi, on the Muttra road. About ten miles further on the same road is Farreedabad and Ali, two villages, from each of which I have baptized one native. This important district is now transferred to Bhagwan, and he will work on towards Muttra, until Brother Evans and he meet. I hope we shall gradually be able to get a series of stations occupying all the road from Delhi to Muttra. It contains a number of important little towns and large villages. Then again on the line of rail which is being constructed from Delhi towards Bulund Shahar and Allygurh, we are spreading out. Shahdra is the first place, and is only three miles distant; the rail will pass close to it. Here we are building a chapel. Eleven men have been baptized, and we are going to ordain our aged brother.

Mahar Das, pastor, as soon as the chapel is finished. A school also is in operation, taught by a native Christian. Ten miles towards Bulund Shahar is a very important little town, called Gadee-ud-deen Naggar, close to the River Hindun. Here I have baptized one man; and there are numbers of very interesting inquirers. As soon as ever I can find a man, I shall settle him here. The rail will pass close to the town, and hence it can be visited by a missionary very easily, and thus be well superintended. I shall take up Bulund Shahar also, if the Lord provides us with a suitable agent. Indeed, I am most anxious to lay hold of some of these surrounding towns with as little delay as possible.

WHO WILL DO THIS?

“There is a young man here belonging to Her Majesty’s 88th, whom I baptized early last year. He is a tried Christian, unmarried, and full of zeal; but he wants more education. If any friend would give £50 per annum for two years, we would take him as a missionary student; and I am persuaded we should do well. He is by no means an ordinary man as to piety and perseverance in the Lord’s work. I enclose a note from an officer of his regiment about him. Brother Broadway’s district is the north-west part of the city, and branches off towards Kernaul, which is entirely unoccupied. Subzi Mundi, about two miles distant from Delhi, is a very important place; and here a native Christian and his wife have been located by Brother Broadway, and a school commenced. It contains many hopeful inquirers; and I have no doubt our brother will speedily reap fruit. The southern district is very hopeful, and contains hundreds inquiring the way to Zion. Pahar Gunge, about a mile from the Ajmere Gate of the city, on the Kutub and Goorganw road, contained about twenty native converts; and Brother Parsons is taking the necessary steps as speedily as possible to form them into a Church under a native pastor. Some four miles distant, in the same direction, is Madrassa and Ali Gunge, where there are three native converts; and we hope soon to place a preacher here, as well as at Marowly. In this direction there is no limit to Brother Parson’s field; and, with his plodding perseverance, I have no doubt he will soon occupy a good deal of ground. In Delhi our agents are very much like town missionaries. In my part of the town I have three native brethren, occupying three positions; forming three centres of labour. They have each a school where they live; and besides this, they visit from house to house. Thus we have sixteen

native agents employed, at a cost of about £20 per month, and we shall increase them as fast as the Lord gives us suitable men; as to means, the Lord will provide. We shall get liberal support in India, and many friends in England will support native preachers; so that I hope we shall have no need to touch the general funds of the mission, except for our own personal support. During the month of January I was privileged to baptize sixteen converts. There is a little lull in the numbers who were coming forward, in consequence of persecutions; but this will, I am persuaded, be overruled for good, as there is no falling off in the attendance on the means of grace. Our inquirers’ meetings are as full as ever. Thus the men are only becoming more mature, and better fitted to adorn the Gospel. I feel persuaded that if we persevere, there will be soon large numbers gathered into the Church.

PLANS OF PROCEDURE.

“I cannot, as you must perceive, answer categorically your questions regarding number of agents, cost, and extent of ground to be occupied. We just wait on Providence for both men and openings, and try to be ready to follow. We appear to be getting on slowly, and I get impatient; but it is a work of time to organise new stations, and supply them with suitable men. I baptized a man a fortnight ago who is likely to be very useful. He knew Mr. Thompson, and has been more or less acquainted with Christianity for the last twelve years. Here is a man prepared to our hands, and he has begun to work in a little district. Not a word has been said by him or us about salary; but he must live; and hence, without any stipulation, we shall give him just what we think sufficient to support himself and family. This is the way we are generally acting. If the Lord gives us suitable men, he will also give us necessary means. There are several Gurns likely to join the Church. If they talk about living, after becoming Christians, we fight shy of them; if, however, they come forward, trusting in God and asking no questions, we usually set them to work and provide them with food. I met a man a little time since who is a regular preacher of the Gospel. He got a small tract containing a compendium of Christianity, and a refutation of heathenism; and since then he has wandered about among his disciples telling them of Christ. Thus God does his own work by his own means. It has required all my efforts to keep the Propagation Society’s agents out of our little flocks in Delhi. Mr. Skelton, the missionary, is friendly; but some of the native agents are most unscrupulous, denouncing

us as interlopers; and stating that as we have not got gowns from the Queen, we are not proper ministers. All sorts of worldly inducements are held out to our people. Mr. Skelton disavows the procedure, but still it is persevered in; and I go on as though they had no existence; for I find it no use taking any notice of them. As yet they have not been able to get any of our people, and they are unpopular. Still this competition hinders us from pressing our people to do much. This will come

right by degrees. At present we must secure the field; for I have no notion of others reaping the fruit of our labours, and that of our predecessors. The large amount of preaching we carry on has at last forced them (the Propagation Society) to begin and follow our example; and now daily they occupy a preaching-stand in the Chouk. In this we rejoice. If they will emulate us in preaching Christ, we shall have little to quarrel about."

Mr. Parsons has forwarded a sketch of his mode of operations in the Third, or Southern District, his coadjutors are four native brethren; viz., one preacher, two school-teachers, and one Scripture-reader.

"In order the more effectually to work this field, and to scatter more widely and regularly the good seed of God's word, I have adopted the following systematic plan—thus dividing the work into nine different departments. Of these I will treat briefly in succession:—

"1. PUBLIC SERVICES.—These are conducted seven times during the week: *four* on the Sabbath, *one* on Tuesday evening, *one* on Wednesday evening, and *one* on Friday evening. Of the four services on the Sabbath, two are conducted by myself and the remaining two by the native preacher. The services on the week day evenings are led by myself, the rest joining. The above services are held in four different localities. The attendance averages about fifty each time.

"2. OPEN AIR PREACHING.—This is carried on by myself and the native preacher daily, Sundays excepted. We have six regular preaching-stands, a fresh one being occupied every evening. These are all very advantageously situated, and we usually preach upwards of an hour, seldom meeting with any interruption. The number of hearers average about 300, the greater part of whom remain during the whole time, and for the most part are very attentive.

"3. INQUIRERS' READING-ROOM.—This is a department which I found to be productive of much good when in Mooradabad. It is somewhat after the plan of Dr. Judson's "zaiyats," being a place for reading, religious conversation, and discussion. In it are placed the Scriptures and other religious books and tracts in several languages, and it is open four hours daily to all. The native preacher has charge of it, and I visit it as often as I can.

"4. DISTRIBUTION OF TRACTS.—A portion of the district is visited by the native preacher every morning—I occasionally accompany him—for the purpose of lending out detached portions of the Scripture and

religious tracts to all who are able and willing to read them. The district is gone over thus once a week. In this we encounter much prejudice. Still our motto is 'onward,' and indeed we are not without encouragement. We have not commenced this portion of our work more than three weeks, and we have already fifty-five regular readers.

"5. SCRIPTURE-READER'S VISITS.—These consist of a daily routine of visiting amongst the recent converts and the numerous inquirers of the Choomar and other low castes, by which the Gospel is proclaimed and its divine truths explained to them in their own houses. The whole of the Scripture-reader's time is occupied in this way, and I usually accompany him about twice a week.

"6. SCHOOL-TEACHERS' VISITS.—In addition to the large streets and bazaars where open-air preaching is regularly carried on by the native preacher and myself, there are (as in all Oriental cities) a number of narrow lanes and alleys in which, though densely populated, it would be impossible to convene a large assembly of people. These have also been apportioned into six sub-divisions, one of which is visited every evening (Sundays excepted) by the two school-teachers. There they read the Scriptures, tracts, &c., and exhort as opportunity offers.

"7. SUNDAY SCHOOL.—This is conducted every Sunday morning previous to Divine service, on the premises occupied as a mission-house. At present the attendance is but small, but we hope shortly to see the number increased.

"8. DAY SCHOOL.—We formerly had two of this description; but since I have removed into the house referred to above, which is exactly in the centre of my district, they have been amalgamated, and removed to the mission premises. The education imparted is as yet of a very elementary character, and entirely in the

vernacular. The attendance also is rather small and somewhat fluctuating. Still we have hitherto laboured under disadvantages which in the nature of things cannot be of long continuance, and we hope, ere long, to have a flourishing English and vernacular school. Mrs. Parsons also is exerting herself to establish a girls' school.

"9. PREACHERS' AND TEACHERS' CLASS.—This is conducted by myself every evening for one hour previous to preaching. It is intended for the benefit of both myself and my assistants. One day we confine our reading to the Persian character, and the next to the Sanscrit. Our principal study is divinity, not however to the neglect of such branches of science as are calculated to aid us in our work.

"Finally, a word in reference to our work

in general. There is a *lull* at present in the late movement, so far as an open profession of Christianity on the part of the heathen is concerned; but this I consider an immense advantage, as it affords more opportunity for instruction on our part and reflection on theirs. The great iceberg of superstition and prejudice has been dislodged from its antiquated fastness, and ere long it must float o'er the (to it) uncongenial ocean of truth to be totally dissolved. A spirit of inquiry prevails amongst many of the higher class of Mohammedans and Hindoos, as my next letter, containing extracts from my journal, will show. In conclusion, I desire to praise God for his *goodness* to us all, and to crave on our behalf *the prayers of the Church.*"

AGRA.

Letters from this station continue to be very encouraging. Mr. Gregson writes on the respective dates, March 4th and April 4th, as follows:—

"Last Sunday, February 26th, we had the pleasure of baptizing three soldiers in the English chapel, and three others are now applicants for baptism. On Monday evening twelve natives were baptized, eight men and four women, nearly all converts from heathenism."

"My visit to Chitoura has prevented me from writing so fully on the state and progress of our mission here as I should have liked.

REASONS FOR RE-OCCUPYING CHITOURA.

"In reference to the former place, everything I saw tended to confirm and strengthen the favourable views I had formed of it as a missionary station. In many, many places we met with a most kind reception, and not a few seemed on the point of renouncing heathenism. I do sincerely hope that you will not fail to reinforce us with two missionaries this year. Do this, and I will try hard if, with the aid and co-operation of brothers Evans and Williams, we cannot at once efficiently occupy Chitoura. I feel confident that with the Divine blessing we might look for much success there. My having to return every Sunday to Chitoura was a great drawback, as I could not establish regular services. Thakoor Dass thinks that if the chapel were re-opened, and Divine service regularly performed, an encouraging congregation might be speedily gathered. As it is there is a shopkeeper and his wife (the latter came to see Mr. Gregson) who are *talking* of professing Christianity, and Thakoor Dass tells me that not a few of the people of one village, we frequently visited, have renounced

heathen rites, and pray with their families to the true God.

ADDITIONS TO THE AGRA CHURCH.

"In reference to Agra I informed you some time ago of the baptism of twelve natives and three Europeans. The former twelve were nearly all converts from heathenism, and had been receiving instruction from myself and Bernard for several months. Three other Europeans, and about the same number of natives, ought to have been proposed last month, but my absence at Chitoura prevented. One Brahmin has been a daily visitant at my house for some time past, and I think I never saw any one more earnest than he. He is of very respectable family, yet when he first came to me could not read. He has, however, learned to read, and really seems to think and care and speak of nothing but Jesus Christ and his religion. He often neglects his food, as I am informed, to read the Scriptures; and one day on coming to me he said, 'Oh, sir, I feel just like a thirsty man who has found a spring of fresh water.' He has been very urgently requesting baptism, and I hope to baptize him and one or two other natives this month.

"We get large and attentive congregations in and around the city, and last week we went to the Itoura Mela and sold a large number of tracts and a few Gospels.

"I am very sorry to say we have lost Lieut. P—and his battery. He has taken away with him upwards of twenty belonging to our native congregation. From his first joining us he has been a most zealous and useful member of the

Church, and we feel his loss. A company of European Artillery, to which two of our members belonged, has also just left. These constant removals are a source of much discouragement, although we have the satisfaction of knowing that those who leave us are not lost to the cause, and, in

this case, I hope will prove the nucleus of new centres of activity and influence. If we could recal to the cantonment congregation and church all who have been removed during the last six months, we should have quite a strong little interest."

In a subsequent letter, Mr. Gregson mentions the baptism of three Europeans and four natives, leaving five other persons as candidates, all Europeans—three soldiers, and a young man and his sister:

MUTTRA.

Mr. Evans, like our other missionaries, has been availing himself of the cool season for itinerating in the country. His journals are most interesting. We intended to have given extracts in our present number, but want of space obliges us to defer their insertion till our next number. Mr. Evans speaks of Mr. Parsons of Delhi, who, our readers will remember, recently joined our mission, as an *invaluable* addition to our forces in the North West. Under date of May 10th, Mr. Evans writes—

PROGRESS AT MUTTRA.

"I believe I told you in my letter at the close of the year something about a soldier here who gave some proof of a change of heart.

"The other day I received a letter from him, from Meerut, where the regiment is now stationed, and thinking you would be interested in it I send it for your perusal *as it is*. You will, I know, pass over the poor writing and composition when the *matter* is so cheering and interesting.

"I thought at one time all my labours among the 6th Dragoon Guards were in vain. But, blessed be God, here is one soul aroused—nay, I hope, *saved*—and he is doing much to bring others to the knowledge of the truth. This gives one fresh courage to go on, trusting in the Lord.

THE NEW MISSIONARY BEGINS HIS WORK.

"You will be glad to hear that Mr. Williams has given the Muttra people his *first* sermon.

"He has spoken twice, of course, imperfectly; yet for a beginning—and beginning *so soon*—it is really praiseworthy. He is a hard student of Hindi, and will, I doubt not soon be able to render me effectual help in the bazaar.

"What of *more men for India*? Where do you fail? In *men* or *means*? Surely if the Baptist churches of Britain were alive to their duties, nay, to their *privileges*, you should lack *neither*. It is

blessed to give either one's self or one's substance to Christ. But I fear not all Christian people even believe this doctrine, or if they do, it must be a 'faith without works.' Some *do* believe, and nobly do they manifest the reality of *their* faith. But we must get *all*, and get all to do *all they can*, before we see any large success. For if we won't do *what we can do*, how can we expect God to do for us what we *can't do*?

"The man who prays God to send his Gospel to the heathen, and who *does* nothing towards accomplishing that object, has every reason to doubt, not only the efficacy, but also the *sincerity* of such a prayer.

"Nor should Christians be satisfied with doing *something* for Christ and for souls. We should do *all we can do*, and that cheerfully—deeming it an honour to be permitted to be 'workers together with God' in such a glorious undertaking. We hear much in these days of *Revivals* at home and abroad, and may God speed and extend them. But let us see the *fruit* of them; for 'by their fruits ye shall know them.'

"We have large congregations in the bazaar who listen to us attentively, and we have the following services among the European soldiers here:—Two Sunday services, and a Sabbath-school conducted by Mrs. Evans; a weekly Prayer-meeting, Singing-meeting, and a Bible-class. May our feeble efforts be blessed of God."

MONGHYR.

Repeated intimations of Mr. Lawrence's loss of health have reached the Committee. They at once offered him the option of a journey for change and rest in India, or to the Mediterranean, or England. As this was unsolicited by Mr. Lawrence, but offered because of his very long and laborious career in India, and as an expression of esteem and sympathy, he was wholly taken by

surprise. This will explain the reason for his acknowledging the proposal in the terms of his letter. The Committee feel that the self-denial which Mr. Lawrence has shown should not pass by unnoticed.

"Your kind letter of March 30th, 1860, is now before me, and demands my speedy acknowledgment and warmest thanks. I am grateful to you for the interest you have shown on my behalf, and to the Committee also for the unsolicited and, therefore, unexpected resolution which they passed, proposing to me a period of relaxation, and leaving it to me to spend it wherever it may seem most desirable. It was kind and considerate indeed thus to have anticipated the possibility of my being compelled to leave my station speedily, through failure of health.

"During the autumn of last year and through the early part of the cold season, I suffered much from debility. I had no organic disease; but the system being much out of order, it became more susceptible of attacks of cold, a sore-throat, rheumatic pains, singing in the ears, and inflammation of the eye, from all of which I suffered at intervals, besides an internal chronic complaint, of long standing, which was then more troublesome than usual. My medical adviser made me think more seriously of my ailments than I should otherwise have done, by telling me that I ought to go where I might have the advantage of an European climate, as I needed a thorough change, and if I did not take it, I should probably soon sink. Still I hoped my case was not quite so bad as some of my kind friends and medical adviser seemed to think. On several previous occasions I

had been much worse, but through the goodness of God I had rallied after a time. I hoped such would be the case again, and I am thankful to say I have not been altogether disappointed. My health is decidedly better than it was in January last. I cannot say that I feel strong and equal to much hard work, but since the beginning of February I have been able to go on with my accustomed duties, much in the same way that I have done for the last ten years. I am inclined to think, therefore, that there is no *immediate* necessity for me to leave my station as an invalid. And there are some reasons of a relative and domestic nature which make us desirous of not leaving India for some time to come, if it can possibly be avoided.

"Though I do not feel myself *now* in a position to use the liberty so kindly granted me by the Committee, yet if my health should become much worse during what to me is the most trying season of the year—the close of the rains, I may then be compelled to reconsider the subject, in which case I will not fail to inform you as soon as possible.

"But, whatever may be the course I adopt, I feel truly thankful to the Committee for the consideration they have shown. It is encouraging to be assured that I have their sincere sympathy and their kind consent for me to take any change that may be deemed necessary by my medical adviser."

We have been favoured by the Rev. S. Brawn, of Loughton, with the following extract from a recent letter from his relative, Mr. Lawrence. Its perusal will impart great satisfaction to our readers, as affording another instance of the liberality which is so often displayed by Christians resident in India in the missionary cause, and which is not always confined to the particular section of the Church to which they may more immediately belong.

"Last week our kind friend, Mr. Alexander Christian, sent me an order for 5,500 rs. for the mission, to be disposed of at my discretion. The sum of 500 rs. is for Monghyr. The disposal of the rest is under consideration. It was at first offered with a view to form a fund, the interest of which should be appropriated to the support of two native preachers, to be employed and stationed near Mr. Christian's factory, some sixty miles from Monghyr; but there are insurmountable obstacles to the accomplishment of this at present. I think, however, of reserving about 3,000 rs. for this object, which will bring in interest enough to support one native preacher for a year. Should the money not be required for Monghyr, it can be given to some more needy station hereafter. The

remainder I think of dividing among the up-country stations, which just now are the most in want. We have been liberally supplied with funds this year hitherto. Not many weeks ago a Church of England lady sent us the third part of £100, which she had devoted to missionary purposes. Mr. J. Christian sent us 200 rs., and Mrs. Dwyer has collected for us nearly 200 rs. But the expenses of the station are now nearly 200 rs. a month, for none of which do we look to the Society. The sale of the fancy articles which our Loughton and other friends were so kind as to send us, has not yet come off, but Mrs. Dwyer is making arrangements to have it when the weather is a little more favourable, which we hope it will be after a fall of rain."

SERAMPORE.

It will be seen by the following letter from Mr. Sampson how urgent the need of more missionaries in India is felt to be by those on the spot. Four are going out this year—two of them from Bristol College—but how inadequate such a reinforcement is we need not say.

“But my chief object in writing now is to thank you, which I do most cordially, for the article ‘A Word in Season,’ in the ‘Missionary Herald’ for January. The subject has been pressing most heavily on my mind for some time; and I have had serious thoughts of writing very strongly about it, and sending it to you, with a request that you would try to get it inserted in the *Freeman*. But I scarcely like to venture. You will get this just before the time for the annual meetings. Do get some one or other to take up that matter of a supply of labourers for India.

THIS STATEMENT DESERVES SERIOUS ATTENTION.

“One half our labour is lost because we have not strength to follow it up. What are colleges at home doing? Five years have elapsed since either Bristol or Brad-

ford has sent a single man to India. Six years have passed since Stepney did so. *Why is this?*

“Not long ago great efforts were made in England to extend and consolidate our mission by sending out twenty new missionaries. Are you aware that the men who have come out as the result of that effort, and who have reached here since, are merely sufficient to fill up the gaps caused by death and the removal of older missionaries. *All aggression on the part of our Society has ceased. All that we can do is to hold our own.* And even that we can do but feebly. Aggression is essential to the life of a mission; but so far as our Society is concerned, it has ceased. It is no slight fact that. Do tell the churches so. Make it ring through the length and breadth of the land.”

CALCUTTA.

It is not very often that we have the privilege of receiving any details of the labours of the *wives* of our missionary brethren, though it is well-known how truly they are their co-workers. But a letter from Mrs. Sale, of Calcutta, gives us the opportunity of presenting a glimpse, as it were, of a missionary's wife in her labours to promote the wellbeing of her own sex, so degraded in all heathen lands. Very painful it must be to the mind of a Christian lady to witness such degradation, and we trust some far more extended efforts will be put forth to apply a remedy. *The Society for Promoting Female Education in the East* deserves a more liberal support than it has hitherto received. We handed Mrs. Sale's letter to the Committee, and we have received the pleasing intelligence that they have sent to Mrs. Sale a parcel of some of the articles which she wants. If any of our readers can help in the same way we shall be happy to forward their contributions.

“I know I ought to have answered your kind letter long ago, but my reluctance to letter-writing, and screening myself behind ‘being a poor correspondent,’ prevents me writing much beyond what I write to my own family. Then my Calcutta life leaves me little time for more than what really must be done. Added to this, Mr. Sale's late illness (for nearly three weeks he was not allowed to move); so that I had his work to do as well as my own, as far as visiting his people, and fishing up supplies for his pulpit, were concerned.

WHAT THE MISSIONARIES' WIVES DO IN INDIA.

“We have a Sabbath-school, too, from which I hope much. Fifteen was the attendance the first Sabbath I met them; we have now reached sixty-five present, many more on the roll. The Benevolent Institution must also be visited, and the teachers

stimulated. And I have in addition to this five Hindoo houses (*Zenanas*), where I am allowed to visit and teach the females. This part of my work is to me very interesting. I find the Hindoo women very anxious to learn. Some of them are reading quite fluently in Bengali. I cannot give them Scripture; to do so would be to get the doors closed. But we have, ‘Peep of Day,’ ‘Line upon Line,’ ‘The Young Cottager,’ ‘The Negro Servant,’ ‘The Dairyman's Daughter,’ ‘Little Henry and his Bearer,’ and many others of a Christian character. One house I called at not far from our present residence, the Baboo I found could talk English a little. After talking a little while, he asked me to take a chair. This was just what I wanted; so I went in, and the female part of the household got round me, asking all kinds of questions. I was the first *Memsahib* they had ever seen, and they had no idea that

any *Memsahib* could talk Bengali. I asked the Baboo why the ladies of his house were not taught to read. He said, 'They, how learn? they stupid.' I said, 'Oh, yes, if they were taught, they would soon learn.' 'Oh, no,' said he; 'you see her (pointing to his wife), she beast; she never learn.' I said, 'Let me try.' 'Very well; you try.' I asked the women if they would like to learn. They said, 'Who will teach us?' 'I will,' I said. And so it was settled that I should go the next day. I did so: and if you could have seen the eager eyes and open mouths of eleven women seated round me, you would have been as excited as I was. There was little beyond *talking* done the first day. Since then I have gone regularly to them for two hours every Monday, Wednesday, and Friday afternoons. I sometimes take my little daughter (who reads Bengali) to help me; and sometimes Filumber's wife, who was one of my Jesuore school-girls.

PERSEVERANCE SUCCESSFUL.

"At another house, in Koolootollah, I have had much to interest and please me. The *young men* of the house wished to have their wives, sisters, and daughters, educated, and applied to the ladies of the normal school, who sent a teacher. Through the school I heard of this family, and visited them. I was astonished to find such a number of clever, intellectual women. I took them books, talked to them, and promised to visit them again. But shortly after this, an old uncle, an *orthodox Hindoo*, returned home, and hearing what 'Young Bengal' had done in his house, he exclaimed, 'What new thing is this? Are you going to make Christians of all the women? This shall never be.' The nephew, who was instrumental in getting the teacher sent, tried to reason with him, when he was accused of *being* a Christian. He then wrote to beg that the teacher would not go again *at present*; but expressed a hope that the doors would soon again be opened to teaching. I was much grieved to hear this, and wrote, begging to be allowed to visit them and take my children, as I had promised the ladies I would

do so. The Baboo gave permission, and I went. Never could I have anticipated such a reception. They flocked round me, caught my hands in their's, wept, and said they were so glad to know that I had not forgotten them, and begged me to let them live in my memory. They talked about the books I gave them, and said they were trying to improve the little they had learned, but they could not fix their minds to it. They were like little children who had tasted sweetmeats and longed for more. They entreated me to visit them again, and bring them books, and hoped I would pray to *Poromashur* (God) that the obstacle to their having teachers might be removed. There is much more doing among the *females* of this country than even people in Calcutta have any idea of. At a house in College Square, I found a Hindoo girl reading 'Line upon Line,' which she had got one of her male relatives to purchase for her. Indeed, I find they all prefer sensible books, and sensible *talk* when they can get it. It is a delightful sight to see a number of Bengali women working, or reading, instead of making idols and worshipping them. I long to see the dark daughters of India take their place beside their fairer sisters.

A HINT TO CHRISTIAN LADIES.

"Though I do not know Mrs. T., I beg you present my Christian love to her; and if she can get any friend to assist in sending a parcel of *patterns* and *work materials* for our dark sisters in the Zenanas, I shall be very grateful. Wools, canvas, silks, beads, wool-needles, crotchets, and patterns for slippers, will be exceedingly useful. I had a few sent to me, most of those I sold to the Zenana ladies, and with the money so obtained I bought books *to give them*. I owe a letter to the ladies of Camden Town; but as I have sent the remainder of the articles they sent me for the Benevolent to *Dacca* to be sold, I am waiting until I can render a full account to them. Should you meet with any of those good ladies, will you kindly make this explanation for me."

AFRICA.

CAMEROONS.—AMBOISES BAY.

The Committee have had frequent and lengthened conferences with their esteemed brethren Saker and Diboll, on the Mission in Africa, and on the steps needful to be taken in the present posture of affairs. The officers of the Society are in communication with H.M. Government on the subject of the compensation due from the Spanish Government for their seizure of the Society's property at Fernando Po, and not without hopes of success. Most

opportunately our Plenipotentiary to the Court of Spain is at present in England, before whom a memorial, full and specific, of the whole case has been laid. Besides resolving to assist Mr. Saker in his efforts to carry out his projects in regard to the new settlement at Amboises Bay, and aiding him in the appeal which he is making to philanthropists who manifest, at this time, so deep an interest in the civilisation of Africa, they passed the following resolutions at their meeting of July 18th :—

“That this Committee desire to express to the Rev. A. Saker, and the brethren associated with him in the African Mission, and who have so effectually assisted him, their gratitude for his strenuous and able efforts to meet the difficulties arising out of the Spanish seizure of the Society's property at Fernando Po.”

“That this Committee deem it of the highest importance to secure one or more additional missionaries for the African Mission, and that it be referred to the African Sub-committee to take immediate steps to effect that object.”

By the last mail, letters were received from the brethren Pinnock, and Fuller, and Mrs. Saker. At the time of writing, May 24, they were not aware that Mr. Saker had come on from Teneriffe to England. Mr. Pinnock says :—

“I have at last found an opportunity of paying a visit to Amboises. I came over here on the 19th ult. with my family, and shall very likely be here another month or two, until other arrangements are made. I am for the present conducting the services of the chapel, which consist of two meetings, morning and afternoon, on Sundays; a prayer meeting every Monday evening; and short addresses on Wednesday and Friday evenings. I have also begun a day school here, which employment I was especially sent here to be engaged in. The number of children, however, is very small, although there is every reason to hope that in course of time there will be a good supply coming in from Fernando Po. The present attendance varies from twelve to sixteen. We may also cherish the hope that in time there will be children also coming to school here from the mountains. I see already one of the native boys attending the Sabbath school, and others may be induced by and by to follow his example, as also to attend the day school.

“On the 19th we were visited by the *Falcon*, one of her Majesty's Men-of-war on this coast. On Mr. Johnson and Mr. Wilson's going off to her they learnt from some of the principal officers on board, that they were sent by the commodore to settle some dispute which he heard had

arisen between the English subjects here and the natives; but which I believe has been settled long since. During the time the *Falcon* remained here many of her officers and men came ashore, the former of whom expressed themselves highly pleased with the place. One said he would live here in preference to Clarence.

“With regard to Abo, I am afraid I shall not be able, at least, to return to my work there for the present; there seem to be so many things in the way to prevent such a step. On my last visit to that place since I wrote you, I found my little house and store entirely emptied of their contents. Boxes of clothing, crockery, tools, medicine, tobacco, &c., with my beds, were all taken away to the king's house. Not so much as a shirt could I get to change the one I had on, notwithstanding my importunity. I was only told that when I brought over my wife I should get everything back, but not a single article without. This is a circumstance in every way distressing to us, but we humbly trust that our heavenly Father will care for us. I have also lost all my books, the want of which I am feeling very much. If you or any other good friends can help me in this respect, in the smallest possible way even, I shall be exceedingly grateful.”

Mr. Fuller writes :—

“I must just drop a few lines now that Mr. Saker is not at home. We are partially well and enjoying continued tokens of divine favour.

“Matters of the mission are still as Mr. Saker left them, but as they are, we do

long for some refreshing seasons, when the spirit will make a stir amongst us.

“I cannot read of the Revival in the different parts of the world without longing for some taste of its enlivening influence, especially here where we have

to witness so much of the influence sin and Satan has over the human heart.

AN OLD DISCIPLE.

"Matters at Victoria and Bimbia, are all moving on quietly. Only death is stripping the little church at Bimbia. Among those that we have had to lay in the silent tomb is the first native member of that place. She was not only looked upon and respected in her humble shed as a first-fruit, but was a faithful, upright,

and devoted Christian. Her light was such as did shine around her; some of her last dying words were, 'I have believed on the Lord Jesus Christ, and I can now rejoice in him, I know him, and I shall soon be freed from this body of sin, when all my troubles shall cease, and I enter his embrace.'

I am sorry I was not there to stand by the dying bed of so honourable a member, one who for so many years had given full proof of her Christian conduct."

Mrs. Saker, after adverting to her husband's departure, and expressing a hope that he had arrived safely in England, observes: "I have been suffering from fever, and feel very weak; so pray excuse brevity. I have spent three weeks at Victoria since my husband left. We had a visit from H.M.S. *Falcon*, Capt. Fitzroy. The officers think the place would be excellent for a *dépôt*, and say, if properly represented to the Government they think it would be noticed. It is a pretty place; and they were quite pleased with it."

WEST INDIES.

TURK'S ISLANDS, BAHAMAS.

WE are glad to insert some extracts from Mr. Underhill's last letter, under date of June 9th. In the previous *HERALD* we could only announce his arrival at Nassau. This letter will show that some progress has been made in the visitation of the chief stations in the Bahamas. In order to effect this a small vessel has been hired, and probably Turk's Islands will be the spot where all the brethren will meet for conference. We hope the change of scene will prove beneficial to Mr. and Mrs. Davey, whose health has not been very good of late. The union of *all* the missionaries at one place, to confer on the state of the Mission, and the best means of strengthening and extending it, cannot fail to be productive of good.

"My last to you left us on the eve of departure for the windward islands. We did not, however, fairly get away from Nassau, owing to opposing wind and tide, till Friday morning, May 18th. By night we succeeded in entering the gulf of Exuma; but beat about the whole of the next day, unable to make much way. On Sunday morning we were off Bennett's Harbour, on Cat Island. Finding our native brother, Laroda, at home, we spent the day with him and his people, and enjoyed much the simple and devout worship of these primitive islanders. The island is a long rocky ridge, with ponds or small lakes in the interior. It is about sixty miles in length, and its greatest breadth probably two miles. Cultivation is with difficulty carried on, as the soil is lodged only in the hollows of the rocks. Fishing adds to the resources of the people; but their export consists of the pine-apples, which the last few years have found their way to English and American markets. The population is about 1,900 persons of all ages. We have ten churches on the island; the native baptists, eight. The whole people are divided between us. The number of the

churches is owing to each settlement, however small, perhaps consisting only of ten to twenty families, having its district church, with its leader and elders. Mr. Laroda travels among them as pastor, administering the ordinances, while the missionary, by an occasional visit, exercises a general watchfulness over all. There are no white people resident on the island. Only industry and frugality can enable the people to live; but, as one said, although they have very *little money* among them, they have a very fair share of money's worth, in houses, land, corn, &c. Under the secluded condition of the people, their progress and intelligence were very gratifying.

MISSION AT INAGUA.

"Early on Monday morning we weighed anchor for Inagua. As we had to beat up all the way against the south-east trade wind, we did not reach Mr. Littlewood's station till late on Thursday night. However, we found him and his excellent wife quite prepared to receive us, though uncertain of the time we might arrive, and were only too glad to exchange the closeness

of our small cabin and the sea for the quiet and airy home of our missionary friends. Mrs. Davey had suffered much from the voyage, so that we were all glad to spend a few days on shore. We remained at Inagua till the following Tuesday, May 29th. During this time we had several meetings, all of which were well attended. On the Lord's day, Mr. Davey, Mr. Laroda, and your colleague preached. As the clergyman was away and the church closed, we had during the day all the population at chapel. The church here is not large, having about sixty members only; but it has been formed only a few years. The island began to be occupied about ten years ago, for the cultivation of salt; but the entire island does not yet contain more than 900 people. Of these by far the largest proportion belong to our mission. The chapel is a neat structure, and will hold some 350 people. The congregation is too large for it, and an enlargement is contemplated. Mr. Littlewood is assisted by Mr. Mortimer, the old native teacher, an intelligent and devoted Christian man. We received many very kind attentions from all classes. The largest salt raker on the island kindly took us over his pans and works, which are admirably laid out for the manufacture of salt; and thence he drove us to a large savannah, or plain, with a fine saline lake, occupying much of the centre of the island. In a few places farming might profitably be carried on, as there is some soil free from rocks, and of tolerable depth. At present, however, salt is the sole production. All provisions and clothes are imported. Just now the price of salt is very low, and the prospects of the people are depressed.

VISIT TO TURK'S ISLANDS.

"Taking Mr. Littlewood with us, we again set sail for Turk's Islands, about 150 miles from Inagua. The voyage across the Caicos banks occupied us four days. We reached Grand Cay on Saturday morning early, the 2nd June. Mr. and Mrs. Rycroft gave us a very hearty welcome. They had long been looking for us, but did not know

when to expect us. We were soon all on shore, and have very much enjoyed the week's visit. Like Inagua, Turk's Islands (consisting of Grand Cay and Salt Cay,) are salt islands. This is their sole produce. The soil is very poor, and with the exception of a little guinea corn, no food is grown on either island. The population of both islands is about 3,250 people. Of religious bodies there are three—Church of England, Wesleyan, and Baptist. Our mission is a very excellent stone building, with a shingled roof, and will hold 600 people. Lord's day was quite a high day, literally filled with religious engagements. First, an early prayer-meeting; then the preaching service, Mr. Davey officiating. Then a meeting of the classes. Next an afternoon service, conducted by Mr. Littlewood, followed by a funeral, and this followed by the Lord's Supper. A crowded evening service closed the day. The congregations throughout were excellent. During the week I have met the elders and leaders, and we have also paid a visit to the congregation on Salt Cay, where there is an interesting people, and a good chapel that will hold 250 persons. There is much intelligence and activity among the Turk's Islands' people, and our reception has been of the most hearty kind. English Christians would be made glad were they to hear the grateful expressions of these emancipated people. They have worthily used the privileges and freedom they enjoy, are acquiring knowledge, and gradually obtaining a fair share in more material interests. Christian missions have done great things among these secluded islets and people.

"In an hour or two we re-embark on our little schooner, and hope to spend tomorrow (Lord's day) with the people at Lorimers on the Caicos. Our return voyage will be favoured with a fair wind. We expect to reach Nassau in a fortnight. Hitherto God has most graciously dealt with us. His hand has upheld us, guided us in the way, and thus far prospered us. May his merciful presence be with us to the close, and bring us to our 'desired haven.'"

TRINIDAD.

Mr. Law's letters are always brief. But he is always at work. Unless he has some *very* special and stirring news to tell he does not feel disposed to write. Yet a missionary's tale of long continued labour without apparent fruit, is instructive, and not only excites sympathy, but *may* stir up many hearts to pray.

"The only reason I write so seldom is because I have nothing very particular to say. But at present I am glad to be able to write more cheerfully than usual of the state of things in Trinidad. The various stations or churches in Savannah Grande

are now under the care of Mr. Gamble. Several at one of the stations have been baptized. About a fortnight ago I attended the annual meeting of the various churches in the district, and was much cheered by all I heard and saw.

WORK AMONG THE CHINESE.

"In Port of Spain I continue to do all I can to make known the Gospel of Christ. From time to time I have meetings with the Chinese, a converted Chinaman acting as my interpreter. I have also very interesting meetings, from week to week, with a company of African soldiers. Yesterday at noon I commenced a Bible-class, had

twenty-two young persons from the ages of six to sixteen. The coming together of so many young persons on a week-day gave me great encouragement. Besides, I have meetings almost every night. Thus I continue to labour, and God will give the increase. Some weeks ago I baptized a Christian woman in the name of Jesus. Others are seeking the way to Zion.

HOME PROCEEDINGS.

The meetings in behalf of the Society have not been very numerous during the past month. Mr. Page has been well occupied at Park Street, Tring, and at Stroud and surrounding district, with Mr. Williams, formerly of Agra, at Tewkesbury, Coseley, Bilston, and other places in Staffordshire.

The brethren Wenger and Supper have left for Switzerland, on a visit for a few weeks to their relatives in that country. How pleasant the interview after an absence in one case of twenty, and in the other of fourteen, years.

A designation service, in connection with Mr. Rose's acceptance for mission service in India, will be held at Kettering on the 14th, when the Revs. Dr. Gotch, F. Bosworth, T. T. Gough, J. C. Page, and F. Trestrail, are expected to be present. A similar service will be held at Thrapstone, on the following day, in connexion with Mr. Comfort's departure to India; he having been the master of the British school in that town, and laboured some time in the surrounding villages, prior to his acceptance by the Committee last autumn. Since then, Mr. Comfort has been a student in Regent's Park College.

The claims of the Society on the Spanish Government have been again pressed with great earnestness. After the Secretary had placed the various documents relating to the subject before H. M. minister to the court of Madrid, now in this country, Sir Morton Peto had an interview with that gentleman, which justifies the hope that, ere long, this perplexing matter will be settled. It certainly is remarkable, that our ambassador to the Spanish court, a gentleman who takes a real interest in this question, should be in this country at the same time with Mr. Saker and Mr. Diboll. It may be, that in our next number we shall have the pleasure of announcing a satisfactory termination of these proceedings.

LIVERPOOL MISSIONARY CONFERENCE.

We are sorry that the supply of this work sent to us some short time since is exhausted, and those who have sent stamps for postage will have to exercise a little patience. A new edition is in the press, and when issued a sufficient number of copies will doubtless be forwarded, so as to meet the demands which have been made. By mistake in the last *HERALD* the postage was stated to be *sixpence*; it should have been *eightpence*.

The superintendents of Sunday Schools will be kind enough to notice the following paragraph from the printed circular to which we called attention last month:—

"The Stewards would also be glad to receive the name of the Superintendent of any Sunday School in which there are more than ten teachers; with an address in London, if possible, whither a copy might be sent for him.

"Messrs. NISBET & Co., 21, Berners Street, London, W."

They will therefore address their application to the *Stewards*, at Messrs. Nisbet & Co., 21, Berners Street, London, W., and *not* to the Mission. We would advise them to send eight postage stamps with their addresses, which will pay postage, and thus secure immediate attention.

		£ s. d.			£ s. d.
Do., Widdicombe ...		0 5 6	Lewisham Road—		
		3 18 1	Collections additional		
Less expenses		0 2 6	(omitted in June		
		3 13 7	Herald)	0 2 0	
			NORFOLK.		
Collumpton—			Neatishead—		
Collection	4 5 4		Contribn., Juvenile ...	0 2 6	
Sunday School	1 1 4		NORFOLK, on account,		
Culmstock—			by Mr. J. D. Smith ...	150 0 0	
Collection	1 13 8		Norwich, St. Clement's—		
Hemvock—			Blyth, Mr. Wm., for		
Collection	1 2 0		China	2 2 0	
Newton Abbott—			NORTHAMPTONSHIRE.		
Collection	1 15 0		Blisworth—		
Contributions	4 0 9		Collections	12 15 0	
	6 15 9		Contributions	2 5 3	
Less expenses	0 5 9		Do., Sunday School	0 2 8	
	6 10 0		Do., for China	0 10 0	
Paignton—			Bythorne—		
Collection	1 0 0		Contributions, by Miss		
Stoke Gabriel—			Cave	0 12 0	
Collection	1 8 6		Clipstone—		
Tiverton, on account ...	17 0 0		Collections	18 9 1	
Sunday School, for			Contributions	1 12 0	
"Paul Rutton"	7 0 0		Do., Sunday School,		
Torquay, on account ...	15 0 0		for China	0 10 6	
Totnes—			Hackleton—		
Contribution	1 0 0		Collections	7 3 7	
Do., for China	1 0 0		Contributions	7 17 6	
Uptonery—			Do. Sunday School	1 14 0	
Contributions	0 10 0		Do., for China	0 15 0	
Do., for N.P.	0 10 0		Proceeds of Tea-meet-		
			ing	0 17 6	
DURHAM.			Harpole—		
South Shields—			Collection	2 7 4	
Contributions, addi-			Contributions	1 5 7	
tional, 1859-60 ...	0 9 5		Kislingbury	10 0 0	
			Milton—		
GLOUCESTERSHIRE.			Collections, &c.	16 19 0	
Eastcombs—			Contributions	6 2 3	
Collection	1 3 0		Do., Sunday School	0 17 0	
Hampton—			Do., for I.S.F.	5 0 0	
Collection	1 1 0		Do., for Y.M.M.A.,		
Hillsley—			for China	0 17 8	
Collection	1 0 10		Pattishall	8 0 0	
Lydney—			Ravensthorpe	12 3 0	
Contributions	3 11 0		Roads—		
Do., for W. & O. ...	0 10 0		Collection	4 0 4	
Painswick—			Contributions	2 10 6	
Collection	1 10 0		Do., Sunday School	0 2 11	
Stroud—			Proceeds of Tea-meet-		
Collections	13 13 10		ing	1 0 0	
			Towcester—		
HAMPSHIRE.			Collections	4 9 1	
Crookham—			Contributions	8 11 9	
Contributions	2 12 6		Do., Sunday School	0 17 4	
			West Haddon	3 2 9	
HERTFORDSHIRE.			Weston by Weedon ...	14 2 9	
Bishop's Stortford—				158 13 6	
Contribs., Juvenile ...	1 12 8		Less expenses	6 2 7	
Tring—				152 10 11	
Bell, Mr. Wm., and			NORTHUMBERLAND.		
friends	0 10 0		Bedlington—		
Ware—			Proceeds of Lecture,		
Medcalf, Miss Mary ...	1 0 0		by Rev. J. W.		
			Lance	1 18 3	
KENT.					
Blackheath, Dacre Park—					
Sunday School	2 10 7				
			RUTLANDSHIRE.		
			Langham—		
			Contributions, by Miss		
			Lucy Cox	1 8 0	
			SOMERSETSHIRE.		
			Friends at W.	1 10 0	
			Do., for Africa	0 10 0	
			WARWICKSHIRE.		
			Birmingham, on ac-		
			count, by J. H.		
			Hopkins, Esq.	75 17 0	
			Contributions, by Miss		
			Rosa Purry, for		
			China	1 2 6	
			Do., by young ladies		
			at Summerhill		
			House, for Mrs.		
			Pearce's School,		
			Atpore	3 0 0	
			WILTSHIRE.		
			Shrewton—		
			Contribution	1 0 0	
			Do., Sunday School,		
			Imber	0 15 0	
			WORCESTERSHIRE.		
			Bewdley—		
			Contributions (part)	2 0 0	
			SOUTH WALES.		
			CARDIGANSHIRE, Asso-		
			ciation, collection for		
			China	13 15 5	
			GLAMORGANSHIRE.		
			Dowlais, Caersalem—		
			Contributions, for		
			China	1 1 0	
			SCOTLAND.		
			Aberdeen—		
			Contributions, by Mrs.		
			Macallan, for China	0 10 0	
			Do., Fyvie, for do.,		
			for do.	0 10 0	
			Do., do., by do., for		
			India	0 10 0	
			Students' Missionary		
			Union, for N.P.	0 10 0	
			Glasgow—		
			Contributions	1 6 0	
			IRELAND.		
			Tubbermore—		
			Contributions by Miss		
			Carson	12 3 5	
			Do., Sabbath School	1 11 3	
			FOREIGN.		
			JAMAICA.		
			Kingston—		
			Collections	10 0 0	
			Contributions	10 18 0	
			Port Royal—		
			Collection	1 2 3	
				22 0 3	
			Less expenses	3 6 3	
				18 14 0	

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, Bart., M.P., Treasurer; by the Rev. Frederick Trestrail, and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by John Jackson, Esq.; in CALCUTTA, by the Rev. C. B. Lewis, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, & Co's, Lombard Street, to the account of the Trustees.

THE MISSIONARY HERALD.

. EDUCATION OF THE RESCUED KHONDS.

IN the last number of the *HERALD* a letter was given from the Rev. J. Buckley, of the General Baptist Mission, on the subject of the fierce and bloody superstitions of the Khonds. It was mentioned that as many as two hundred and fifty Meriahs, or intended victims, who had been rescued at different times, had been placed in the Mission schools at Berhampore and Cuttack, under the care of Mrs. Buckley and Mrs. Goadby, the wife of another missionary. The latter speaks of the Khond children as distinguished from the other children in the schools by superior quickness and niceness in their personal habits; they work beautifully. Twelve months ago Mrs. Goadby mentioned one poor Khond girl, about eleven years of age, who bids fair, for intelligence and quickness, to excel all the others. Her name is Oole, and, when rescued, she was just on the point of being sacrificed, the first cut having been made in her leg, the mark of which she will retain for life. At that time she was remarkable for good conduct and attention to religious instruction. The children are accustomed to write down on Monday one or both of the sermons they have heard the day before, and Oole frequently presented her slate almost filled. Still there was no evidence of her seeking the Saviour. Since that time she has suffered severely from a painful complaint in the eyes. It appears, that just before the sacrifice commences, the victim is rendered almost senseless in various ways. A mixture of oil and other ingredients is poured over the head and face. It enters the eyes, and blinds them for the time. Oole has never recovered; and though at times she appears thoroughly well, again her eyes are as bad as ever. During these months of suffering she learned to know Him whom to know is eternal life. In writing to the Committee of the Society for Promoting Female Education in the East, in February last, Mrs. Goadby thus refers to this interesting girl:—

“The school is a source of much pleasure; the children generally tractable and teachable. I am thankful to say that a general spirit of seriousness seems to pervade the minds of most of the elder girls, and several of them are earnestly ‘inquiring their way to Zion, with their faces thitherwards.’ Dear Oole has, I trust, found peace in believing. I have had frequent and long conversations with her and several of her companions, and she expressed a hope that she is indeed a child of God, whose sins are blotted out through the blood of the Atonement. She says her only hope is in Christ, and that he is to her beyond all expression precious. I asked what led her first to see herself as a sinner, and anxious to flee from the wrath to come? She said, she sat thinking one night of the great deliverance wherewith God had delivered her body, and this led her to feel her need of a still greater deliverance to her soul. She fled to Jesus, and she fully believed he had received and blotted out all her transgressions. The assistant teacher, who lives in the school, bears witness to the great change in her general deportment, and says that out of school hours she is rarely without the Bible, or some portion of it, and that she has no doubt that she is ‘born again.’ God grant that the change may be lasting. Surely she was saved from the very jaws of death for some wise purpose.

“You ask whether we still continue to receive Meriah children, rescued victims? I am sorry to say Government have not sent any for a long time, five or six years, I think. The agent seems to prefer keeping them under his own superintendance, and marrying them off. We should be most glad to have them, and they have been

applied for again and again. For some years, however, very few have been rescued, as the horrid custom is *nominally* abolished, though at times, I fear, it is carried on in secret.

"If the funds of our Society did but allow it, we should soon have a mission amongst the Khonds. An excellent opportunity is just now occurring in the vacating of a military healthy station in their country, but silver and gold are wanting."

Oole is not the only one of the rescued Meriahs who is now a happy Christian. It seems as if their fearful familiarity with the idea of sacrifice had enabled them to realise, with a vividness scarcely possible to us, His love, who is our Passover sacrificed for us. Mrs. Goadby says:—

"Ikide, the teacher, was rescued by Captain Fry, a few weeks before the time appointed for sacrifice. He rode night and day to obtain her. She had seen a great many sacrifices; and her parents told her, nearly every time, that she one day would be offered in the same way. The last she saw was of a woman in middle life; and she minutely described the awful tragedy to me. At last, she too was sold, fastened up, and prepared for offering by being fattened. She was very much frightened, and several times made her escape; when they fastened her with large chains round her ankles, so as to render it impossible. But the time of her deliverance was at hand; and soon she was placed in a happy mission school; her heart and intellect thoroughly cultivated; and now she is an earnest, intelligent, clever Christian woman, training others for the life that now is, and that which is to come."

One resemblance to the practices that formerly obtained in our own country was remarked by the children themselves. They had been reading "Day-break in Britain," just previous to some minute inquiries being made respecting their superstitions and customs. It appears there are men amongst the Khonds who buy victims for sacrifice, and who are called gods; in explaining the custom to Mrs. Goadby, the children told her these men were to them in their own country just what the Druids were once in ours.—Christian Englishmen, does no obligation arise out of this?

FOREIGN INTELLIGENCE.

INDIA.

MUTTRA.

Mr. Evans has forwarded a journal of one of his missionary tours, part of which is subjoined. It will give a very distinct notion of the manner in which the work is done, and supplies a vivid picture of missionary life.

"January 18th, we arrived in *Hodul* about 9 a.m. In the bazaar we had a mixed congregation of Hindoos and Mohammedans, and though we had not a large, yet we had an attentive audience. Next morning we went out to an adjacent village, called *Bihero*, where we had about seventy people to listen to us preaching the Gospel.

"The people were all *jats*, and they paid marked attention while three addresses were delivered to them. Indeed, I never knew people to listen to the truth with more interest; and when preaching was over, we had prayer with them, at which they seemed astonished.

"We told them that we worshipped the

true God in that manner, and some of them said they would follow our example.

"In the afternoon, we moved on to *Buncharree*. We proceeded at once to the bazaar, or rather to the *Chowpar* of the village, where we had from forty to fifty people to hear us. Among them was a *holy man*, who listened very attentively, and when the preaching was over he asked us for a Gospel.

"The people, who held him in great veneration, seemed astonished at his request; and after he got the book some of them said, '*Baba jee*, what will *you* do with that book?' to which the '*Baba*' replied, '*I also wish to know something of Jesus.*'"

THE GOSPEL HEARD FOR THE FIRST TIME.

"20th. Arrived at *Bahminikhara*, a small village inhabited chiefly by Brahmins. We reserved it for the afternoon, and went out to *Silowtee*, a village two miles off. Here we fell in with the *Goojurs*, a caste of people noted for their wickedness, especially as robbers.

"They are said to be the posterity of Ram; and if this is true, they are certainly *worthy* descendants of such a progenitor.

"They appeared uneasy until they found out who and what we were; perhaps a guilty conscience troubled them. They told us they were in great distress from an epidemic which had well-nigh depopulated the village. The majority of the people had been carried off within a few months, and the fatal disease was not yet quite gone.

"We asked them what might be the cause of this disaster; they professed perfect ignorance, and said it was to them both strange and mysterious. 'Might it not be regarded as the just wrath of God,' said I, 'on account of your sins?' To this they made no reply, but kept looking rather sober at each other. We had forty persons around us, all of whom appeared sad and dejected. We directed them to Him who can cure both body and soul, and they listened to us with an air of curiosity which showed that what we said was *new* to them. We were not a little pleased with the respectful manner in which these distressed *Goojurs* listened to the Gospel; for they seemed glad to hear of a way of escape, not only from the present wrath, but also from the 'wrath to come.' They even felt *grateful* (strange, especially for *Goojurs*), and offered us food, and wished us to take their ponies to carry us to our tents, as we were on foot.

"We prayed to God on their behalf in their presence, which seemed to have struck them much. They said that they had heard that the English worshipped the sun, but that now they found it was not so.

"In the afternoon we went to the *Chowpar* of *Bahminikhara*, where we had a good congregation to preach to. There were 150 present, nearly the whole of whom were *Brahmins*; and strange to say, among them all, there was only one man who could read. He was called the *pundit* of the village; but even the *pundit* could hardly read print.

"For some time they heard very quietly, but when they saw how infamous the gods appeared when a picture of them was drawn from their own black deeds, several began to feel uneasy; some even departed in wrath; but the more courageous strove to vindicate the character of their heroes.

"They began by confessing that the gods did many things which are not proper for men to do. 'But then,' said they, 'they were

powerful, and to the powerful is no guilt.' '*Samurthi ko dosh nehin.*' From this ground they soon had to retreat, and when they could hold it no longer, they sought refuge elsewhere. The gods were not responsible for their actions, they said, as they were all under the higher power of fate. 'Well,' we said, 'is there a higher power than God's power?' To this they said, 'No, there is not;' and thus they proved themselves that their gods could not be the supreme God.

"*Pulwul*.—Saturday, January 21st.

"This is a large town, and a fine preaching-field. Crowds of people flocked to hear us each time we went to the bazaar; they listened with great attention, and were most anxious for books.

A WITNESS FROM DELHI.

"At this place we met with Mrs. Leeson, the only Christian who escaped from Delhi to the British camp, during the memorable siege of the city by our brave troops. Having taken down on paper some parts of her painfully interesting story, which I had from her own lips, I will here include some of the most interesting portions of her narrative.

"Mrs. Leeson was staying with her father, Mr. Collins, deputy collector of Delhi, when the mutiny broke out. On hearing of the arrival of the mutinous troops from Meerut, on Monday, the 11th May, 1857, Mrs. Leeson, with her three children, her parents, grandmother, and three aunts, with eight children (eighteen souls in all), left home, and went for refuge to the Government Treasury. There they remained anxiously looking out for help from Meerut (for they expected this every moment) till 5 p.m., when the rebels, now emboldened by the non-arrival of English soldiers, came up to rob the Treasury. They had now to fly for life, and escaped through a back door to the magistrate's house, where in a cellar they spent the sad night. In the morning the children were crying for water, and Mrs. Leeson, with her three aunts, took all the young ones out in search of a well. When they got to the 'Press-gate,' a man met them, and demanded all their jewels. Mrs. Leeson said they had left all at home, and had none to give; seeing ear-rings on one of the children he demanded them, and they were given. Then he said, 'You are to follow me to the king.' They followed on till they got into the College garden. Here the man told them that he was one of the king's servants, and began now to use threatening language, and said that the English wished to make all the natives Christians, and that Government had prepared cartridges to convert the army.

"The poor women began now to fear, and one aunt of Mrs. Leeson's attempted to run off, and was shot down dead. Another aunt with three children now ran off to the bushes in the garden, and at this time a musket was fired at Mrs. Leeson. The shot killed her babe in her arms, and seriously wounding her, she fell down bleeding by the side of her dead child. The fiend then turned upon the remainder, and cut them down with the sword; after which he hastened off in search of those who had taken shelter among the bushes of the garden.

SINGULAR PRESERVATION.

"Mrs. Leeson lay where she fell for about two hours, weltering in her blood, and surrounded by the dead bodies of her children and the other murdered ones, when two *Maulvies*, i.e., Mohammedan teachers, came up and stood by her. Finding that she breathed, they spoke to her; but she was afraid to give them any answer, and she pretended to be quite insensible. They understood her fear, and again spoke, and asked her if she would drink any water. She still kept silent. Then one of the men went off, and in a while he brought some water and offered it to her. She began now to hope that they had kind intentions, and took a draught of the water. They then told her to keep perfectly quiet, and that they would take her to a place of safety when night came on. One of them kept within sight, watching her all day, and she pretended to be dead. The Mohammedans that passed by quite gloried at the sight of these dead bodies. Often would they kick the corpses, saying, 'Yes, that is the way to treat all these abominable Kafirs.' Poor Mrs. Leeson also was several times kicked, they thinking she was dead; and though this gave her dreadful pain, she managed to keep silent.

"Hindoos also passed by, and to their honour be it known, that they looked on with pity, and many of them expressed their regret at such a foul deed. When night came on, the *Maulvies* quietly took her away to their teacher's house in the city. The head *Maulvie* objected at first to take her in, but after much persuasion he at last consented.

While there she suffered much from her wound, and she could get neither a doctor to attend her nor any medicine to take; yet she was treated as kindly as perfect secrecy would permit. The two men who had compassion upon her when she lay in her blood were especially kind and attentive. She was kept in this state for two months and seven days. The natives were fast losing courage by that time, and they expected the English to assault the city

every night. This made Mrs. Leeson more anxious to get out to the camp, lest when the city should be taken she might be killed by an English shot. She urged them to take her into camp; but they pleaded inability, saying they would surely be detected, and that the whole of them would be killed. They also said that they wished her to remain, that when the English took the city they might be spared for her sake. She, however, continued to plead, and at last she got them willing to make an attempt.

THE ESCAPE.

"Mrs. Leeson was dressed in native clothes, and put into a covered cart with several Mohammedan women. When they came to the gate, the guard asked them what was in the cart. One of the *Maulvies* (for they both accompanied the cart) said they were women going to worship at the holy place outside the city. The guard lifted up the covering, and seeing a number of women, he was satisfied, and let them go. She now breathed a little more freely, and began to hope they had nothing more to fear from the rebels. One of the *Maulvies* used to go ahead to see if the road was clear; and when returning to them on one occasion he met twelve rebel horsemen, who took him prisoner into the city, thinking he was a spy from the British. Mrs. Leeson (who had before this been taken out of the cart), accompanied by the other *Maulvie*, had to make the best of their way without their guide. When they heard the sound of horsemen they hid themselves in the high grass that grew there; and it being now quite dark, they were not detected by the rebels. Mrs. Leeson, with her companion, had to take a long, round-about way to keep clear of the outposts of the rebels, and were obliged to travel all night. She had two or three serious falls into some deep holes, which on account of the darkness she was not able to discern.

"By six in the morning they arrived near one of the English pickets. They saw at first a man cutting grass from the British camp. The *Maulvie* went up to him, but, as he had not taken the precaution to take off his sword, the grass-cutter took to his heels, and could not be persuaded to return. The *Maulvie* was afraid lest the English sentry should take them to be enemies and fire on them, if they were seen; so he told Mrs. Leeson to keep in a sitting posture, while he bravely ventured on, waving a white cloth, towards the outposts. He first met a *Sheik* on guard, who took him on to an English soldier, who accompanied him to Mrs. Leeson, who was now taken to the tent of Mrs. Captain Tytler, the only lady in camp.

"Brigadier Nicholson came, and ex-

amined her very closely; and he even suspected she might have been a spy from the city. Acting with extreme precaution, he commanded the poor, faithful *Maulvie* to be put in close confinement, and had his hands tied behind him. After a few days, however, he was set at liberty, and Mrs. Leeson was sent off to Umballah.

"It is perhaps worthy of note that the two *Maulvies* who acted thus faithful were Punjab Mohammedans, and not inhabitants of Delhi. They had come there just before the mutiny to read the Koran with the head *Maulvie*, in whose house Mrs. Leeson was sheltered while in the city. The Delhi man was rewarded afterwards by being allowed to keep his house, and receiving in cash 400 rupees. One of the Punjab men got 400 rupees (he that was taken up by the horsemen while clearing the way). He has since professed Christianity, and was baptized by Mr. Smith at Delhi. The other, who accompanied Mrs. Leeson into camp, got only 100 rupees; a reward far too small surely for such a good deed.

"It is amusing to hear some of the stories which were credited in Delhi during the contest with the British. One was this:—Some old *Maulvie* in the city said one day that he had been favoured with a vision from God, who told him that there was a large cannon buried in the ground in a certain place, and that if they took that gun

to the field they would blow the English from the face of the earth. The *Maulvie* was taken before the king, who was much pleased with him, and he was rewarded highly. An order was issued to go and dig out the gun, which was done with great rejoicing. After this, a large brigade was told off to go out to battle, in certain hope of annihilating the Kafirs with the great gun. Out they went in great glee; but no sooner had the great gun roared out one shot, than the British soldiers captured it; and a great number of those who came out with it were killed, while the remainder rushed back into the city in great terror, saying that God had forsaken them, and had given the great gun to their foes.

"Mrs. Leeson said that there was some new vision, or dream, or prophecy, daily in the city. But most of the people believed, despite all these things, that the English would soon be masters of Delhi. The shopkeepers used to taunt the Sepoys, who teased them for food, by saying, 'Clear yonder hill first, then come to us for food without money.' Almost every night there was a panic in the city, and the Sepoys lived in constant dread of an attack. Once on the *Eed* festival a false alarm was given, and so great was the rush into the city that many were trampled to death under foot."

(To be continued.)

DINAGEPORE.

Mr. M'Kenna has forwarded an interesting report of his late visits to the towns and villages of this district. We extract the concluding pages.

"To conclude the season's itinerations, we have just visited the *Nek-mard mela*, which, as you are probably aware, is a large fair, held annually on the borders of Dinagepore and Purneah.

"At the *mela*, in the presence of the heathen, I had the pleasure to baptize a Brahmin of the name of Prem Charm. Some few years ago he received from Brother Smylie a couple of portions of Scripture, which the Spirit of the Lord has blessed to his conversion. These he had read to such purpose, that he knew them almost by heart. He tells me that his wife, whom he has secretly instructed, knows these Scriptures nearly as well as himself, and is truly his help-meet in the ways of godliness; that the Scriptures are read by many in his district (Purneah), but secretly, for fear of the loss of all social privileges;

that not a few of the people, including at least one *Zemindar*, instruct their wives in private, that they may disarm caste of its chief terror, and when they profess Christianity, take their families with them; that there are many who are, to all intents and purposes, Christians, who are known by their immediate relatives to be such, and who live and die as such, of whom missionaries never do and never will know. Prem Charm took from me the few remaining Scriptures I had, to give to his people at home, whom he knew to be in want of them. And, as he is a man full of Christian love, and withal an acute pundit, and versed in the Hindoo shasters, I doubt not that, by the blessing of God, he will be of use in spreading the Gospel he has embraced."

The following paragraphs are extracted from a letter to a Committee in Calcutta, who cordially help the work in this district.

"I now send you with pleasure a report of my proceedings in reference to the dissemination of the Scriptures, as per following table, which I trust may convey

some idea of the 'route' along the different zillahs, in which portions of the word of God were given away.

Zillahs.	Rivers.	Portions.
Moorshedabad . . .	Kulla Kallee . . .	71
Rajshayhe . . .	Ganges and Mohananda . . .	42
Malda . . .	Mohananda and Tanggore . . .	56
Dinagepore . . .	Purnababha . . .	16
Rungpore . . .	Rivers latitudinal . . .	23

"As the stock was limited, I did not feel at liberty to commence distribution below Moorshedabad; the zillahs to the south having long had missionaries located in them, and having been already, I cannot doubt, often and amply favoured in this respect.

WISE HUSBANDRY.

"With regard to results, you will not expect me to say much: I have only attempted to sow the seed, its maturity must be looked for at some future period. In every case, with a few exceptional instances, where it was absolutely impossible, the capability of each individual to make use of what was given to him was personally tested by myself. In no case was a book given away, where there was not a very eager desire manifested on the part of the applicant to become possessed of one. Where there was displayed only a very limited acquaintance with the character, a tract supplied the place of a book. Of tracts there could not have been fewer distributed than 500. The copies in which Genesis, Exodus, and Matthew are bound up together, were given to those alone who, so far as I could judge, had received a really good education in the vernacular, to court officials and others in Government employ, to merchants or the more advanced students in Government schools, and in one or two instances to zemindars.

"In towns and marts of any importance, the desire to have books was intense, quite beyond my ability to supply them. But in villages, amongst the rural population, very few could be found to read—saving sometimes the priest of the para, and not always he—so that many a journey over ploughed fields were taken in vain. In Rungpore, the distribution was confined chiefly to the Sudder station, and to Mohigunj, a large and flourishing place of

trade, with a population of not less than 20,000.

"In almost every instance the Hindoos were by far the most intelligent, civil, and courteous of the people. The Mohammedans, for the most part too proud to learn, are too ignorant to offer opposition, except by virulence and abuse. They know nothing of the Arabic character—an exception here and there, of course—so that were there not a Mohammedan Bengalee version of the Scriptures, no other would be intelligible to them. But the pure version is well adapted to intelligent Hindoos, and apparently prized by them.

HOPEFUL SPIRIT OF INQUIRY.

"The reasons of the people for wishing to obtain a book, were various, though none could doubt the eagerness with which they were uniformly assigned. One wanted to see whether the Christian religion was like his, 'For,' says he, 'all religions are alike;' or 'Is there anything about our gods?' Another was unable to read himself, but he had a brother who *could*. Another had come to the city that day, from a great distance, would I not give him a book to take back to his village? Another wanted to teach his child to read. Occasionally were to be met with those who *could* read, but *refused* a book on the ground that they had been trained in this or that mission school, frequently at a distance of hundreds of miles, and were already acquainted with what we wished to impart; and, comparatively they *were*. These last I invariably found affable and confiding, but not rude; and frequently had I to listen to the story about the father and mother in poor circumstances at home, a long way off, 'to support whom,' they would say, 'we have come to this sickly place.' They appeared entirely to have lost that repulsive conceit which is often the marked characteristic of the Bengalee youth at school.

"These are the main circumstances connected with the work; the rest concern myself, and I shall not trouble you with them. It now only remains to pray that God may bless what has been done in his name."

BIRBHOOM.

From our venerable missionary, the Rev. J. Williamson, we have a short letter. He is not left without witness that the truth he proclaims is owned by his Master. On May 31st, he writes:—

"Since my last letter to you I have been visiting, in company with our oldest preacher, Sonaton, all the villages around us, within reach, in the morning, and preaching in the bazaar in the evening with one of our other native brethren by

turns. As I observed before, we find the people more disposed to hear than formerly, generally approving of what is said—whether against Hindooism or in favour of Christianity. Even Mussulmans will sometimes tell us, that they object not to

what is advanced, except when we assert that Jesus is the Son of God; and although so strongly prejudiced against the divine sonship of Christ, some will even allow that he is the Son of God by an act of his divine power (*Khodroter Betta*). We are just emerging from the hottest period of our hot climate, and I am thankful to say my strength has been wonderfully sup-

ported, though the season has been a very trying one. I seem to have derived very considerable benefit, through the blessing of God, on my late trip to England.

"I am happy to inform you that some persons, both here and at Cutwa, have applied for baptism, who, I hope, will ere long be received."

Mr.-Craig also writes June 2nd:—

BEGINNING OUT-DOOR WORK.

"I went out with the native preachers when at Cutwa. Digambar has a stentorian voice, and seems a good preacher. The appearance of a European being rare in Cutwa, my presence rather distracted the attention of the people from the preacher. Most of them kept staring at me, examining me from head to foot, and remarking to one another on all the peculiarities of dress, &c. Some, however, attended and expressed the approval of what was said. There were no disputants.

"I am now in the habit of going out with the native preachers of our own

station to the adjacent villages in the morning. Mr. Williams, with Sanaton, goes to the bazaar usually, and I accompany Koilas and Béné to villages from one to three miles distant. I can now understand pretty well, and speak a little. I do not need to tell you the natives are usually very polite to us; we do, however, occasionally meet with impertinence.

"I have a pundit from the Government school daily, from two to three hours. But he can only come in the evening; for this reason I seldom go to the bazaar in the evening."

DACCA.

Mr. Bion's last communication, dated April 5th, gives interesting details of his journeys through this district in the months of January and February. He also is not left without encouragement, as the following extract shows:—

"January, and half of February, I travelled about chiefly in the Silhet and Myensing districts. In a place, Narsingdee, on the Megna, I found four families very well informed in our religion, and almost persuaded to join us. They had often heard and received the Gospels, read them, and one of them forsook every worship of idols; the consequence was, that he has become a marked man, and been persecuted by his heathen neighbours. Several women, wives of the inquirers, gave me great satisfaction in their state of mind, and even more hope than their husbands. I stayed

some days with them. They urged me very much to locate one of our native brethren there, that they might be more fully instructed, and to prepare them for the reception into the Church of Christ. I hope to succeed in placing one there, and intend to visit them myself in the rains. Until now, our local fund is very poorly off, and this prevented me hitherto from adding that town to our sub-stations. Several of our old and liberal subscribers have either left for Europe, or removed to other districts, consequently their aid is withdrawn."

POONA.

Mr. Cassidy's letters, of the respective dates of March 26th and May 22nd, will afford much pleasure to our readers. We see from time to time how great a blessing missions to India prove to those of our own countrymen in that land. Removed from the religious privileges of their early home, how many of them may at the last day bless God for missions to the heathen? Another topic of importance brought to our notice in these letters is the resolution to which one of our native preachers has come, to labour for his own support, not wishing to be wholly dependent on the funds of the society. Quite alive to the fact that it would be quite impossible for all missionaries to adopt this plan, it cannot but be cause of unmingled satisfaction to see how the reception of a new principle of life has stimulated the sluggish mind and character of the Hindoo into self-denying exertion.

"On the 12th ult. a young man, whose father is a deacon in a Baptist church in England, was received by baptism. He has had many prayers offered for him, and I

trust in heaven, too, he has been remembered by the great Intercessor, whose heart's blood cried, 'Father, forgive.'

SOMETHING NEW.

"On the 15th of this month, I received a letter from Suddoba. The first paragraph contained his thankfulness for having been supported. The second runs as follows:—'Since the last month, dear Sir, I have been thinking of supporting myself in some way or other, and continue the work of preaching. But I had no courage to ask you about this; and, therefore, I have taken the liberty of writing this to you, hoping you will kindly tell me about this. The Rev. George Bowen supports

In the second letter Mr. Cassidy gives extracts from the journal of this same native preacher, Suddoba. They will be read with the greater interest from following so closely on the mention of his independent determination.

"The plan we have began with, enables Suddoba to visit every village in the Poona Collectorate within thirty miles of the city of Poona this year. In pursuance of this, the opportunity afforded by the Juttra of Kandoba at Jejooree, was embraced, and that district was visited. Jejooree is about twenty-four miles south of Poona. Regarding his labours there, he writes thus:—

"April 5th.—Jejun arrived in the night, accompanied by a person employed by me as a *bigari* (porter), with a box of religious books and tracts for sale.

SHARP ENCOUNTERS.

"July 6th.—Early in the morning went out to a place wheresome people had gathered together. Some of them knew me, and one of them said: "Come, Padre Sahib, and read your book to us." I saw, in the speaker, one with whom I had often argued in Poona. One man said, "Your Shastra is quite false, because you say that God is not without qualities" (*nirgoon*). I asked him the meaning of the word *nirgoon*. He replied, "God." I asked him the meaning of *nirbhoodhi*. He said rightly, "One who has intellectual powers." Then I said, "One who has no qualities is called *nirgoon*. But if God were without qualities, how did the earth, moon, and stars come into existence? Your idols are certainly *nirgoon*; they have no qualities. They have hands, but they cannot feel; they have ears, eyes, mouths, and feet, but cannot use them." Another man said, "Without a *gooroo* nobody will go to heaven." I asked him, "Where will you find one?" He said, "I am myself one, and am able to save hundreds and thousands of people." I. "How so, when you yourself are a sinner?" *Man*. "I am quite holy, for I worship Rama, and those who pronounce that name only once are cleansed from all their sins. I give my disciples sacred verses which sanctify them." I. "I have known your *gooroo*s, who profess to be holy, but they are worse than other

himself, and you support yourself, by working day and night. If these Baptist missionaries support themselves, of course it is my duty to work with my own hands, and thus be enabled to preach the Gospel. And if you will allow me, I shall try to find out some employment and obtain my livelihood till I am joined to the Baptist Mission Society. I depend upon your advice in this matter."

"The sanction of the Committee to the employment of Suddoba fills my heart with gratitude."

people. They are liars, covetous, revilers, and proud. They are sinners, yet they think themselves to be holy." I recited Rom iii. 10-18, and proved that all have sinned and need a Saviour, told him the history of the Lord Jesus Christ, dwelt long on the crucifixion and resurrection. I addressed the people for nearly two hours, sold some books and distributed some tracts.

A DEBATE, AND A GOOD CONFESSION.

"In the evening went out and began to read aloud a part of the tract entitled "Good Tidings." In a few minutes there was a gathering; some jeered, but I read on, and when finished, told them that if any had a question to ask, now was the time. A Brahmin said: "God has given various religions to various nations; every man must walk according to his own religion." I. "Had there been two gods, then they would have given two religions. Had there been more than two, each would have given a religion to suit his own interest and purpose. But there is only one God, and consequently there must be only one religion." *Brahmin*. "Quite right. But how many gods are there?" I. "There is only one God, and no other religion besides the Christian religion. Hindoos believe that the sun, moon, air, fire, water, &c., are gods. They worship graven images, men, and beasts, and pay vows to them. God says, 'Thou shalt have no other gods before me,' and he will punish all who forsake him. Your idols cannot save you, and the more you worship them the worse you become." *Brahmin*. "Did you not worship the idols whom we worship now, before you were converted, and do you now revile our national gods? What did you get by forsaking our gods? The *sahibs* have deceived you with money, and now you wish all to be like yourself. But you commit a great sin in warning others to forsake idols." I. "Yes, friends, I once worshipped idols as you do now; but I did so ignorantly.

In my infancy, my parents taught me to worship idols. I did so faithfully, fearing lest I should incur the displeasure of the idols. But when missionaries came and taught me the true way, I began to see the folly of idolatry, and inquire into the evidences of Christianity. I was convinced of the truth of Christianity, but the greatest and best of the evidences for its truth is my own experience. Since I believed on the name of the Lord Jesus, there has not been a day in which I have had any reason to lament having become a Christian. I am happy now. I have found Jesus my Saviour, and am not ashamed to speak of him to my countrymen. He died for me. He helps me in every difficulty and danger. The *sahibs* did not, and do not give me money to become a Christian. Why should they? If I am a Christian, it is for my own good. What will it profit the missionaries whether I be a Christian or a Hindoo? Because they saw I was a sinner, they showed me the way of salvation, took great pains to instruct me in religion—not from any worldly motive, but for my own good. I cannot express the joy I have received by becoming a Christian. And now I beseech you, my Hindoo friends, believe on the name of Jesus. There is no mediator beside him. If you repent and believe in him you will be happy in this world and in the next." *Brahmin*. "What difference is there between Christians and Hindoos? You suffer pain; you will die, and so will we. Our Tookeram, who worshipped Hindoo gods, ascended up to heaven. If you will ascend to heaven, we shall be satisfied that Christianity is from God." *I*. "In worldly matters, generally

speaking, there is no difference between Hindoos and Christians. Sometimes men of the world are richer and happier than Christians. Christ told his disciples plainly that his followers must suffer persecution, and death itself. Had he been false, he would have promised them riches, reputations, honour, worldly pleasures, and such like. He was himself a man of sorrows and poverty, and had no place to lay his head; and taught the poor and the despised. But you say Tookeram ascended to heaven with his body. He says in one of his own *abhangs* (verses), 'My body has been lent to me from the earth, and to the earth I must at last return.' This shows he did not go to heaven." The people laughed at me, and said Tookeram had of a surety ascended. I continued:—"In the Christian Scriptures it is said that flesh and blood cannot inherit the kingdom of heaven; and that at the resurrection Christ will change the mortal body into an immortal one, and judge all men." I was two hours with them. Many of them heard me only a few minutes, and gave way to others. The whole number was not less than 200 persons.

"Jejooree, 7th April.—Found an assembly of singers, asking and answering questions on religious subjects. One of them sang a hymn on "the saviour of the soul." I preached the name of Jesus, the only Saviour of the soul. I was with them nearly three hours. A gosaree reviled me, and tried to excite the people against me; but they rebuked him, and allowed me to speak as long as I pleased. My audience was of the Mahar caste. Sold about twelve annas' worth of books."

CEYLON.

COLOMBO.

We are again called on to sympathise with Mr. Allen in domestic sorrow. These trials, arising from unhealthiness of locality, are among the heaviest to which man is subject, and to them missionaries are especially exposed. What a consolatory reflection it would be to them to know that daily, from all Christian families in this land, supplications were made that they, in circumstances of greater danger than most, might be preserved alike from "that arrow that flieth by day, and the pestilence that walketh in darkness." Mr. Allen writes on March 15th—

"In my last letter I told you of the heavy family trials with which we were visited; and now I may add, that two or three days after the date of my last, the little girl of whose life I despaired, and who was then lying at Colpity, died on the 19th of January. The youngest is still a sufferer; and the daughter who came with the Clarkes is not well. It is partly attributed by the doctors to the locality in which I am now living; and they insist on

it that I shall get out of it. Ten years ago I lived in the same house, and at that time the neighbourhood was regarded as healthy enough; but Colombo has undergone great changes in the course of that time. Be the cause whatever it may, the little boy, who has been ill now six months, seems as if he would not thoroughly rally here. And I must get out of it if possible; but where to go to is the puzzle, for there is not a house in Colombo to be had.

MORE HELP WANTED? WHO WILL GO?

"The work of the mission goes on about as usual; not very fast, perhaps not very satisfactorily in some features of it. The progress is slow, and we are weak-handed. This is only the extremity of India, and not India itself, and therefore likely to be passed by, as is sometimes the case with travellers. They stop just to take a look at the beautiful island, express their admiration in a brief remark, and pass on to the mighty continent, or to the land of the Celestials. I do hope, however, that it will not be precisely so with the Society; but that notwithstanding the cry from Bengal and the north, and the new and urgent claims of the far east, it will not be forgotten that a considerable work has been projected here, and that it must be sus-

tained. It is not sustained now as it ought to be. I am not equal to the work that exists, to say nothing about extension. In Colombo itself there is a population of 10,000, speaking one of the languages, to whom the Gospel is not preached. Hindoos and Mohammedans swarm, and crowds, as in Delhi, might be gathered if we had a man or men to gather them. It is all but three years now since I returned, and no help yet. Who will come, and when shall it be? Can not one man be found, or be spared before occupying new and untried fields? Must the old languish, and perhaps go back to jungle? My time has been, and will be occupied, if health and strength should be granted, in journeyings to the jungle-stations and schools, and in attempts to advance the cause in that direction."

The progress of the translation of the New Testament into Singhalese is a source of great satisfaction to the Committee. It is conducted, as our readers are aware, by Mr. Carter, at Kandy, with the assistance of Mr. Allen, whose longer residence on the island, and familiarity with the native habit of thought and expression, make his assistance in revising peculiarly valuable. Mr. Allen writes of the work, in May last—

"I have only just returned from two days' itinerating—tired and feverish. To preach twice or thrice in nine hours, and travel twenty or twenty-five miles in England, would not be thought much of, perhaps, nor is it anything particularly marvellous here; but what with getting nothing to eat, and no appetite if you did, and the grilling power of the sun, you cannot but feel as if done up, and this a constant occurrence.

"How pleasant a cold season such as they get in India, but which is not known here, and grill as much as you please in the hot season. Were it not for the sea-breeze our Ceylon would be intolerable.

"Mr. Carter tells me in a note that he has already sent you some copies of John's Gospel. To-day I send one or two, and Romans also. Not a line of the whole

Testament has been passed over without being subjected to the most rigid examination. The labour has been great, but it has been done. As for the Singhalese in style—the translation for closeness to the Greek, for clearness, and so on—I cannot think there will be any objection made. It is superior to any other version, and, best of all, intelligible to everybody, learned or unlearned, even in its most difficult chapters.

"Opinions very favourable have been already expressed here, always excepting, of course, the translation of that terrible word, 'Baptize.' And now that it is about to be published, the critics and others will, probably, favour us with some of their thoughts thereon, which I will gather up and preserve for information."

WEST INDIES.

BAHAMAS.

We have much pleasure in presenting to our readers part of an interesting communication from Mr. Underhill, dated Nassau, June 28th:—

"On leaving Turk's Island, we spent a Lord's-day at Lorimers, on the Caicos Islands. We had a very pleasant day with the hearty people who live there. Some of them the next day came three miles to the beach to see us off. We next sailed for Inagua, where we rested a day, and then, with Mr. Littlewood, proceeded to Rum Cay, one of his stations. During the week the winds were very baffling, and sometimes we en-

countered a perfect calm. On our way we called at Long Cay (or Fortune Island), where a native brother, Mr. Green, watches over a little church, and also visits two or three on the adjacent islands. This island was once far more flourishing than it is now. The salt production has dwindled away, and the people have left for other islands; so that matters, both material and spiritual, are in a low state. Mr. Green

seems a pious and diligent teacher, but is not so well supported as he ought to be by his people. We reached Rum Cay early on the Sunday morning, on the south side, where the chief settlement is. There are a good many houses, some of them well built. The island is also more fertile than many others of this group; but the decline of the salt trade has led to the emigration of many of the people. We have two churches on the island. That on the south side is watched over by two elders; that on the north by one. As many of the north-side people came over, we had good congregations, and a most hearty reception. There is a church in the settlement, and we found that the archdeacon of the Bahamas was on the spot. The majority of the people are, however, Baptists. We sailed in the night, and during the next few days called at Bennett's Harbour, on Cat Island, and at Tarpum Bay and Governor's Harbour, on Eleuthera, reaching Nassau on Friday, the 22nd. Nothing could exceed the enthusiasm of the people at Governor's Harbour. After the service we returned to the schooner. As it was dark, we had a light to show us the way over the rocks. A large number of the people attended us, singing a farewell song, the burden of which was,

'If we meet on earth no more, we shall meet in heaven.'

They crowded round us, so as to make it difficult to get on, and after that we were fairly afloat in the ship's boat they stood on the rocky shore, singing their farewell. It was pleasant to hear the voices floating over the waves, and we heard them long after we were quietly going to rest. Their goodwill was expressively shown by the large quantity of pine apples which they put into the boat as we came away. Eleuthera is the principal pine apple producing island, and they are now shipping them in large numbers to New York and to England. Our churches here are not so flourishing as I could wish. We were not a little thankful safely to reach Nassau. Our cruise had occupied five weeks. The schooner being small, we had to put up with many inconveniences; but these were compensated by the pleasure we enjoyed in meeting with so many true Christian people, once in darkness, but now 'light in the Lord.' There is much genuine piety and much intelligence among them, and notwithstanding many disadvantages incident to the isolated position in which the people in the out-islands live, emancipation here, as elsewhere, is perfectly successful."

TURK'S ISLANDS—CAICOS.

Mr. Rycroft forwards a report from one of the native pastors that will be read with interest.

"Four dear friends having given evidence of scriptural faith being possessed by them, and of being sincere in heart, have put on the Lord Jesus in baptism at Kew. Two of these were young persons whose experience could not but start tears of gratitude to God from our eyes, as well as from the eyes of many who heard the relation of God's dealings with their souls. Twelve also were restored to the Church. After this, on the Lord's-day, I administered the ordinance of the Lord's Supper, when we welcomed the newly-baptized candidates into the Church's fellowship. Deep solemnity rested on every one, and many tears were shed. When leaving, about thirty friends, young and old, accompanied us to the seaside, three miles distant from the settlement, singing on the way, and making the

woods vocal with the songs of Zion. This beguiled the tedium of the way.

"On Sunday morning I arrived at Lorimers, and baptized three more for the dead, and welcomed them into the Church.

"During this journey down the island, I held missionary meetings at each station; but the poverty of the dear people prevented much being done. However, they did what they could. Kew, 12s.; Lorimers, 5s.; Mount Peto, 2s.

"I now enclose the statistics for the quarter, according to request. The greatest part of the amount I had to take in produce, a great portion of which spoiled on my hands before a boat could take it away; for which I am sorry, but must be satisfied, although so much minus toward my support."

ST. DOMINGO.

Mr. Rycroft also sends a copy of a letter from our excellent labourer in the Island of St. Domingo, whither our missionary goes as he has opportunity. Our readers doubtless recollect that one-half the island retains its original

name, and is under Spanish rule; while the other half has an independent government of its own, and is known as the Republic of Haiti.

“Puerto Platu,

“December 29th, 1859.

“Dear Brother,—I am happy of this opportunity to inform you that I received your very kind letter on the 14th of the present month, and was very glad to hear of your well-being, and of the prospect of seeing you once more amongst us. According to your request I now furnish you with the number of persons who are considered as members of our society. At Batty there are 8 members in good standing, 20 children, but no teacher. At Caberett we have 11 members, and 24 children in school on the Sabbath and week-days. So you see by this statement that you have, between Caberett and Batty, 19 members and 44 children; but 20 of the latter are not receiving any instruction for want of a teacher. I am also glad to inform you that we continue to hold regular services twice on the Lord's-days, and occasionally on the week-days, and the Bible-class every Thursday and every Lord's-day evening. I am very sorry to say this year has closed without our being able to contribute anything to the aid of our dear friends who so kindly assist us (this cause is nearly self-supporting); but with the help of God I hope through the coming year we shall do something for them.

“The distance you know between Caberett and Batty is too great for one to do much without an assistant; therefore I am in hopes that when you are here, you may

be able to assist me in getting liberated from Government service. Two of my largest boys, who will be able to assist me as monitors in the school, and in reading to the society, and who would be particularly useful to me in sending them out to collect whatever might be contributed to the interest, are interested too in such liberation before they can, without interruption, serve in the army of God.

“Sister Treadwell desires to say that she has done all she could to have a regular service at her place, but without success.

“Trusting that you will soon visit us in these lonely forests, and that you may have a prosperous voyage,

“I am, yours in the Lord,

“SIGNI MURPHY.”

“Were you to meet this good brother (says Mr. Rycroft) in the woods of St. Domingo, when out hunting for food, perhaps, not knowing him, a little fear might take hold of you; his appearance with gun, knife, and mallet, being something not very unlike the picture of Robinson Crusoe, as seen in books. But he is a holy, worthy, disinterested labourer in the Lord's work. For miles around him there is no voice lifted up in prayer or praise; error and superstition cast their thick folds around the localities where he labours; but our little chapels are places where some light penetrates the thick darkness.”

TRINIDAD.

Mr. Gamble writes from Savanna Grande, June 6th:—

“Mr. Law paid us a short visit the other day, when we held a missionary meeting, at which were present the native pastors from the different churches in connection with us. As usual, I wrote and read a report, not so long I am happy to say as yours, yet one of a cheering character, for the Lord has blessed us during our last ecclesiastical year with much peace, and with several additions to our churches. But not only have individual members been baptized and added to the Church, but the Fifth Company Church itself, consisting of thirty members, has been added to the Society. This is cheering to me, as

this people have always stood out against all efforts made to unite them with us and the rest of the churches.

“The dry weather with us is about over, and soon we may look for deluges of rain and oceans of mud, to speak figuratively. The crop of sugar this year has been far short of the planters' expectation, and even less than last year's crop. Immigrants continue to arrive by the two and three hundred from Calcutta and Madras, and we soon shall have more from China.

“It is ten thousand pities that no one is sent from India to preach the Gospel of Christ to these poor heathens.”

BRITTANY.

MORLAIX.

Mr. Jenkins's letter of July 26th contains intelligence of more than usual interest. He says:—

"Last Sabbath it was my privilege to baptize three persons, namely, a husband and wife, and a young man, all Bretons. A few remarks on each may be acceptable to you.

"**THY WORD GIVETH LIGHT.**"

"The young man received, Yves ar Pal, is a mason. About five years ago he became possessor of a New Testament, which he perused attentively. It is remarkable that since that time he never attended mass but five times. He soon became zealous in favour of the Gospel, wrote excellent letters to the priests of his parish on their conduct in opposing the word of God, to which they did not reply. He has been a faithful attendant at our general Breton meetings at Morlaix, from a distance of thirty-five miles, which makes in coming and returning seventy miles. He is a truly consistent Christian, and has been instrumental in bringing an acquaintance of his to the knowledge of the truth as it is in Jesus. He has invariably done what lay in his power to extend the light of the Gospel. He has now confessed Christ by baptism, and is likely to make an active and useful disciple of the Redeemer.

FORBEARANCE REWARDED.

"The married brother baptized is our Scripture reader. Just twelve months ago he came here from Paris to be a Scripture reader and colporteur. Until then he was a member of a Pædo-baptist church at St. Denis. In accordance with what I considered to be my duty, previously to his partaking of the Lord's Supper with us, I had a conversation with him for the purpose of explaining what appeared to me to be baptism according to the teaching of the New Testament. I told him I felt it my duty to explain to him thus fraternally this ordinance of Christ, and advised him to consider it well with regard to his own duty as a Christian, and as called to teach others the truths of the Gospel, but at the same time observed to him we did not impose conformity to our views on baptism as an essential condition of communion with us in the Lord. His reply was that his views on the subject, such as they were, had not undergone a change. Well, I said, we don't use constraint, and we shall regard and treat you as a brother in Christ. After the lapse of a few months he came to me one day to ask explanation of passages in the New Testament. All the passages referred to baptism. About four months ago, just before I left home to visit England, he came again and told me

he was quite convinced of believer's baptism, and desired to be baptized, as he considered the baptism he had received, while a babe, in the Church of Rome, was no Gospel baptism at all. Since this brother is here his wife has been brought to believe in Christ according to the Gospel. Formerly she opposed her husband, and joined other relatives in vexing and persecuting him, but now, along with her husband, she has been buried with Christ by baptism, with a view to walk in newness of life by the grace of God.

EVIDENCES OF LIFE AND ZEAL.

"This Breton meeting was very interesting in several respects. We had Bretons present from a distance of six, eighteen, twenty-eight, and thirty-five miles, and who had come for the sole purpose of attending it. Among these there were a father, son, and daughter-in-law. They had come in a cart, from a country district towards the inland mountains, some thirty to thirty-six miles off. The father is a member with us, and though living in so wild a district, and so isolated from Christian friends, while he is the object of priestly animadversion and intolerance, the Gospel is daily read, and Breton hymns are sung in his family. And this knowledge to read is the fruit of our itinerary teaching. A sister of this man, who is a widow, and holds a farm on which she has been able to bring up a large family, was present with one of her sons. She had to walk full twenty-six miles in coming. This good mother has been hindered to have lessons of reading to her children from our teachers, and is threatened ejection from her farm by her landlord in case she will continue to frequent Protestants and their meetings. With laws such as they are, and the spirit which reigns in the French nation, it is difficult, in our day, for real persecution to go very far, but enough is shown and felt to convince any one that Popish persecution would soon go to destructive lengths if left free to make use of material and brutal force. By the Divine blessing there are others well disposed for the kingdom of God. Persons were much struck not only by what they heard and saw in our Evangelical worship, but also by the brotherly love and union which prevails among the members of our church. I was lately in the country, and held meetings in two families where I had not preached before. The Scripture reader finds enough to do, and the colporteur labours successfully."

HOME PROCEEDINGS.

DESIGNATION OF MISSIONARIES.

On Tuesday, the 14th August, a Designation Service was held in Kettering, in connection with Mr. Rose's departure to India. As the Baptist Chapel has been recently taken down, and the new one is in course of erection, the services of the day were held at the Independent Chapel, which was kindly placed at the disposal of our friends.

The Revs. Thos. Toller commenced by reading the Scriptures and prayer; J. C. Page described a missionary's work in India; F. Trestrail asked the questions, and received Mr. Rose's replies thereto, which were explicit and satisfactory; T. T. Gough commended the young missionary to God in prayer; F. Bosworth gave the charge; and J. T. Brown closed the proceedings. The attendance was very large; friends having come from the towns and villages around. A feeling of deep solemnity and hallowed excitement pervaded the assembly.

The laying of the memorial stone of "FULLER CHAPEL" was fixed for the evening, Sir Morton Peto having consented to be present. About seventy friends sat down to dinner; and at five o'clock the large hall of the Corn Exchange was filled by a happy-looking company to tea, who adjourned to the site of the new chapel, when Mr. Toller again offered prayer, and Sir Morton Peto gave an animated and suitable address. A public meeting was held in the Independent Chapel, which was filled in every part, not excepting the aisles. Mr. Hobson presided; and the brethren previously named, with the Revs. J. P. Haddy, J. Mursell, and Sir Morton Peto, addressed the congregation. We heard it remarked more than once, that no such a meeting had been held in Kettering since the Jubilee!

The next evening the designation of Mr. Comfort to mission work in Bengal took place at Thrapston. Revs. J. Mursell commenced with reading and prayer; J. C. Page described the field; T. T. Gough asked the questions, received Mr. Comfort's replies, which were listened to with deep interest, and offered prayer; F. Trestrail offered a few fraternal counsels to the new missionary; J. T. Brown addressed the congregation; and J. Cubitt closed the service, the like of which had never before been held in Thrapston.

It is singular and striking that these services should have been held where the first Secretary lived and died, and where the remains of the first Treasurer are interred, and that the present Treasurer and Senior Secretary should have taken part in them. It is our earnest hope and desire that the remembrance of them may long be cherished, and that their influence may be felt for a long time to come.

MEETINGS.

It is intended to hold a valedictory service in connection with the departure of the Brethren Comfort, Rose, Ellis, and Reed, for India, at Lion Street, Walworth, Rev. W. Howieson's, on Monday evening, September 3rd, at half-past six. It is needless, we should hope, to urge our brethren, especially those who live on that side of the water, to attend. Surely the going forth of four new missionaries *ought* to excite very deep interest, and to kindle gratitude that our Divine Lord has given to the Society the men and the means to send them.

Mr. Williams has, during the past month, advocated the claims of the Society at Langham, Markyate Street, and St. Albans, at which latter place, for the public meeting, he was joined by the Secretary. Mr. Page has visited Rhyl, Hollywell, and other places in North Wales, going thence to Scarborough, Burlington, Malton, and other towns in the East Riding of Yorkshire. Mr. Diboll has so far recovered his health as to be able to undertake some deputation work, and *wants more*. He has paid a visit to Ingham, Worsted, and Aylsham. Mr. Saker's health has not been good the greater part of the past month, and every effort has been made to secure as much

quiet as possible—not an easy task, however, to one of his activity and zeal. He has preached one Lord's day at Lewisham Road. The North Devon Auxiliary secured the services of Mr. Henderson.

ENCOURAGEMENTS.

A FRIEND writes as follows:—"In the last HERALD mention is made of a man in her Majesty's 88th Regiment, who, with two years' instruction, at a cost of £50 per annum, would be likely to become an efficient labourer. I inclose £50 for the first year, if you approve of it. I think every opportunity should be taken to bring forward suitable men on the spot, as it must save much expense, and also be a great advantage to be acclimated and be possessed of some knowledge of the people."

The Committee have thankfully embraced this offer, and directions will go out by next mail to the Rev. J. Smith to carry the proposal he has made respecting this person into immediate effect.

In the *Quarterly Herald* there was an article relating to Africa under the heading, "Who will go?" No less than five letters have been received as the consequence. The writer of one communication will meet the Committee before these lines meet the eye of our readers, but too late to announce the result. But the incidents are both striking and encouraging. The present number of the HERALD contains abundant proof of the Divine blessing on the Mission.

FOREIGN LETTERS RECEIVED.

AFRICA—CAMEROONS, Saker, Mrs., June 29.
 AMERICA—NEW YORK, Underhill, E. B., July 17.
 ASIA—AGBA, Gregson, J., June 6.
 BENARES, Parsons, J., June 26.
 CALCUTTA, Lewis, C. B., June 18, July 4; Mills, R., June 30.
 COLOMBO, Allen, J., June 26.
 CHURAMONCOTTEE, Hobbs, W. A., June 16; Hobbs, Mrs., July 2; Anderson, J. H., June 13.
 DINAGEPORE, McKenna, A., June 21.
 FUTTEHPORE, Edmonstone, G., June 25.
 HOWRAH, Morgan, T., June 25.
 INTALLY, Sale, J., June 18.
 JESSORE, Anderson, Mrs., July 1.
 KANDY, Carter, C., June 25.

MADRAS, Claxton, W. A., June 20, July 5 and 10.
 SEBAMPORE, Dakin, E., June 15; Penney, L., July 3.
 CHINA—SHANGHAI, Hall, C. J., June 6; Kloëkers, H. Z., June 12.
 BAHAMAS—NASSAU, Davey, J., July 26; Underhill, E. B., June 28.
 HAITI—JACMEL, Webley, W. H., July 25.
 FRANCE—MOBLAIX, Jenkins, J., July 20 and 26; August 13.
 JAMAICA—BROWN'S TOWN, Clark, J., July 7.
 DRY HARBOUR, Bennett, J. G., July 7.
 PORT MARIA, Day, D., July 9.
 SAVANNA-LA-MAR, Clarke, J., July 10.
 SUMMER HILL, East, D. J., July 2 and 20.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends:—
 Mrs. M. A. Hill, Cottingham, for a package of clothing, value £6 10s., for *Rev. J. J. Fuller, Africa*;
 W. Foster, Esq., Sabden, for a parcel of *Eclectic Reviews*, &c.;
 Mrs. Skinner, late of Falmouth, for a parcel of *Magazines*, &c.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from July 21 to August 20, 1860.

W. & O. denotes that the Contribution is for *Widows and Orphans*; N. P. for *Native Preachers*; and I. S. F. for *India Special Fund*.

ANNUAL SUBSCRIPTIONS.		£	s.	d.			£	s.	d.				
Cannings, Mrs. Finch					<i>support of a missionary student at Delhi</i>	50	0	0	for Amboises Bay	10	0	0	
Deau, 1859-60	0	10	6		A Well-wisher, by Mr.				Hoby, Rev. Dr.	10	10	0	
Hoby, Rev. Dr.	5	5	0		Lesty	5	0	0	Psalm xxxvii. 3		0	10	0
					Billson, Mr., Welford			6	LEGACY.				
					Boyce, Thomas, Esq., Trustees of the late	20	0	0	Buckle, Mr., late of Great Ouseburn		7	10	0
					Buxton, T. Fowell, Esq.,								
DONATIONS.													
A Friend, for first year's													

LONDON AND MIDDLESEX AUXILIARIES.		£ s. d.
Blandford Street	10	0 0
Sunday School	1	10 0
Bloomsbury Chapel— Sunday Schools, for Rev. J. Allen's Schools, Ceylon	5	0 0
Camberwell, Denmark Place— Contribs., Juvenile, by Y. M. M. A., for Na- tivity boy, Africa	5	0 0
Deptford, Midway Place— Collections	2	8 0
Sunday School, by Y. M. M. A.	3	7 11
Henrietta Street	6	10 6
Salters' Hall— Collections	6	2 6
Walworth, Arthur Street— A Thank-offering, by Rev. J. George	1	0 0
Sunday School, for China	5	0 0
BEDFORDSHIRE.		
Bedford, Mill Street— Contributions, box ...	1	3 6
BERKSHIRE.		
Ashampstead— Collection	1	11 0
Do., Compton	0	19 1
Do., Streatley	0	13 5
BUCKINGHAMSHIRE.		
Amersham— Collection, part	17	2 6
Contributions	38	7 4
Towersey— Collection	2	10 0
Speen— Collection	4	2 8
Sunday School	0	8 4
DEVONSHIRE.		
Brixham— Collection	7	9 0
Contributions	1	16 6
Do., for China	1	14 7
	11	0 1
Less district expenses	0	14 6
	10	5 7
Chudleigh— Collection	5	0 0
Contributions	18	16 5
Do., for China	12	10 0
Do., Juvenile	1	3 4
Do. do., for China	0	3 0
Proceeds of sale of work	3	2 8
Devonport, Morice Sq., on account	3	9 7
DORSETSHIRE.		
Gillingham	5	6 0
ESSEX.		
Langham— Collections	7	14 0
Contributions	10	16 0
Do., Sunday School	0	19 6
	19	10 0
Less expenses	0	5 0
	19	5 0
Loughton— Contribs., by Miss Gould	4	1 10

GLOUCESTERSHIRE.		£ s. d.
Avening— Collection	2	2 6
Eastington, Nupend— Collection, &c.	3	0 0
Sunday School	4	9 6
Shortwood—		
Collections	8	16 0
Contributions	13	14 1
Do., for China	1	19 6
Do., Sunday Schools	3	8 0
Tetbury—		
Contributions	2	10 0
Uley—		
Collection	1	19 0
	32	6 7
Less expenses	2	17 0
	29	9 7
HERTFORDSHIRE.		
Markyate Street— Collections	3	17 11
Contributions	3	9 4
Do., Sunday School, for N.P.	1	1 4
	8	8 7
Less expenses	0	3 7
	8	5 0
LANCASHIRE.		
Bootle— Sunday School, for Rev. W. K. Ryecraft's Schools, Bahamas ...	5	10 0
Liverpool, Myrtle Street— Contribs., Juv., for Rev. W. K. Ry- ecraft's Schools, Ba- hamas	7	10 0
Do., for Sutcliffe Mount Schools, Jamaica	5	0 0
Do., for Makawitta School, Ceylon ...	5	0 0
Do., for Rev. J. Smith's N.P., Delhi	12	10 0
Tottlebank—		
Fell, J., Esq., Spark Bridge	5	0 0
NORTHAMPTONSHIRE.		
Brington— Collection	1	7 4
Contributions	2	14 4
Do., Sunday School	0	6 4
Buckby, Long—		
Collection	12	4 9
Contributions	3	8 2
Do., Sunday School	0	8 8
	16	1 7
Less expenses	0	7 6
	15	14 1
Houghton, Great	0	13 0
Kettering	30	2 7
Northampton, College Street—		
Collections	28	5 9
Do., Hardingstone	1	3 0
Contributions	56	13 11
Do. Sunday School, Nelson Street	2	3 7
Do., Bible Class ...	2	12 9
	84	19 0
Less expenses	1	2 6
	87	16 6

NOTTINGHAMSHIRE.		£ s. d.
Carlton le Moorland— Mrs. Wagstaff, for India	1	0 0
Do., for China	1	0 0
Sutton on Trent— Collection	3	6 0
OXFORDSHIRE.		
Woodstock— Collection, for W. & O.	0	10 0
SOMERSETSHIRE.		
Shepton Mallet	1	3 0
WARWICKSHIRE.		
Birmingham, on ac- count, by J. H. Hopkins, Esq.	70	0 0
WORCESTERSHIRE.		
Evesham— Collection, 1869	6	2 6
Do., for W. & O. ...	1	0 9
Contribution	3	3 0
Do., Sunday School	2	0 0
Do. do., for N.P. ...	0	14 7
	13	0 10
Less expenses	0	0 10
	13	0 0
WILTSHIRE.		
Trowbridge, on account	57	10 0
YORKSHIRE.		
Doncaster— Edminson, Mr. J.	1	0 0
Rotherham— Contribs., Juvenile ...	1	19 8
Sheffield, Townhead St., on account, by Joseph Wilson, Esq.	20	0 0
NORTH WALES.		
ANGLESEA.		
Amwlch— Salem— Collection	0	17 6
Contributions	6	17 6
Bethel— Collection	0	10 9
Contributions	0	17 6
Bethania— Collection	0	8 6
Contributions	0	5 0
Capel Newydd— Collection	0	10 6
Contributions	0	15 0
Cemaes— Collection	0	6 8
Contributions	1	2 0
Llanerchymedd— Collection	0	5 0
Contribution	0	2 6
Llanfair— Collection	0	11 8
Contributions	0	2 6
Penysarn— Collection	0	6 8
Contributions	0	7 6
Sardis— Collection	0	10 0
Traethoch— Collection	0	6 11

THE MISSIONARY HERALD.

ENCOURAGEMENT TO PRAYER FOR INDIA.

Our readers cannot but have felt a deep interest in the tidings which, from time to time we have given them of the Lord's work in Northern India. The call for prayer from the Ludianah Mission has already resulted in great blessing, and Delhi bears testimony to the faithfulness of Him who is the hearer and answerer of prayer. Other encouraging circumstances have of late manifested themselves, showing that God is working among the heathen, and that the movement begun in North America, continued in Ireland and Scotland, has at length reached lands long parched and dry. At the time that our brethren of the London Missionary Society were pouring out supplications at the throne of grace for Madagascar, God was answering their prayers, and by a remarkable series of events, opening the way for the arrival at the throne of a Christian prince, and the cessation of the persecution which has, for so long a time, oppressed the Church of Christ in that island.

And now we have tidings of a further display of Divine grace in North Tinnivelley, in Southern India. Scenes similar to those which attracted attention in Ireland have occurred, and both nominal Christians and Heathens have been brought under the mighty influence of the Spirit of God. The mission thus favoured is under the charge of brethren of the Church Missionary Society; but by later letters it appears that the good work is proceeding among Christians of other denominations also. It appears to have begun in the conversion of an ungodly school-master; then, his wife was brought to the feet of Jesus. Moved by an unusual anxiety for the salvation of his fellow-men, this convert, with another agent of the society, began, without ceasing, to exhort all they met to turn to Christ for salvation. Constant meetings for prayer were held, at some of which a "strange and solemn influence pervaded the whole place. In a few days thirty-two persons were found to have been awakened. In other villages a similar work has been going on." Says one of the native brethren engaged, "The heathen, also, observing this wonderful work, are amazed. Since the commencement of the work, twenty of these, including the awakened, have joined us. They show great eagerness to hear the word of God. For these ten or twelve days I have not heard a single word of bad language. It appears as if a terror had fallen upon the heathen."

These awakenings have not occurred without symptoms of bodily prostration. The subject usually assumes a kneeling position, as if under compulsion; bitter sobs burst forth; cries on account of sin are uttered, and the body is swayed to and fro. Thus one, in intense agony, publicly confessed his sins, crying to God, "O God! what a great sinner I am! Oh! my sin, my sin! If I had died on Saturday, I would now have been in hell amongst the devils. O Lord Jesus, the burden of my sins is great. Thou alone canst remove the load. Thou alone art my Friend." After a long struggle and earnest prayer for mercy, he found peace. Now he is constantly preaching to his friends the Saviour in whom he trusts.

Many other similar cases are mentioned. The missionary thus sums up the results of a few days' continuance of this remarkable move-

ment. "First, the most unsatisfactory, and perhaps, in point of ability, the ablest man in our district is converted. If the fruits of the Spirit have ever been visible, they are so, I believe, in his case. Then his wife and daughters are converted. Then, that once stupid-looking boy, Royappen, has been converted, and his now bright and beaming face does one's heart good to look at it. Then, eight women of the congregation, and two men have been visited by the strange influence, and appear now to be in the enjoyment of peace. Then, eight heathen have joined the little body. They seem to have only one thought, only one object to talk about. The Bible is now in their hands, and every one of them is furnished with a pencil to take down from your lips any text they may not themselves have alighted upon before."

A few days after we read that at Pattakalum, whilst the people were engaged in prayer, several of them were struck down, thirteen cases in all, five women and eight men. During Divine service on Whit-Sunday at Sooniapuram, many persons were touched, and they all cried out for mercy. The scene was very affecting and extraordinary. Two were backsliders. The rest were chiefly women and children.

"Meanwhile," says the Rev. D. Fenn, "we have such tokens of movements among the heathen as we have never yet known; but as they do not seem to proceed from any definite conviction of the truth of Christianity, and certainly from no sense of sin, I set less value on them. Yet they may, in God's hand, be the beginning of great things." Mr. Fenn then refers to several Shanars who were manifesting a satisfactory attention to Divine things. In one place, a well-connected Shanar tradesman had been led by two remarkable dreams to seek missionary instruction, and many others exhibit an inclination to join the body of nominal Christians, among whom this revival-movement chiefly has place. Among the Pullars, one hundred and three persons have given in their names as wishful to become Christians. But it is probable that they may be actuated by a desire to have the missionary's aid in a law-suit with their Zemindar. Still for some years they have been visited by the missionaries, and now, for the first time, begin to exhibit an interest in Divine truth. The case of the Shanar tradesman alluded to above is as follows. "He saw in a dream, some time ago, a missionary holding an open book in his hand. He thought that he asked the missionary for the book, but the missionary said it was not for the heathen. He awoke and felt a great longing for that book. Soon after the catechist met him, and gave him a tract, which fully opened his eyes to the folly of idolatry. He soon after saw in another dream, a man advising him to read and be instructed in the Bible. After this he came to Sattianadhen, and has since been a most promising inquirer, and appears truly a Nathaniel." In addition, a most remarkable movement has displayed itself in a school, the children of which, under the impulse, have most anxiously sought to lead their connexions to the Saviour. But our space precludes a fuller reference to the facts.

Thus in the north and south of that great country God is manifesting his power. May it be but the beginning, the first drops of that shower of refreshing rain from the presence of the Lord, for which the Church has so long laboured and prayed.

FOREIGN INTELLIGENCE.

INDIA.

MONGHYR.

Our young brother, the Rev. J. G. Gregson, informs us in a letter dated April 17, that he had recently returned from a very interesting and prolonged tour along the River Gunduck and through the district of Tirhoot. The first village at which an attempt was made to preach the Gospel is named Khugguria. There were many hearers, but few evinced a desire to receive the Gospel. Much discussion was had on various topics, in reference to which the following remark is made:—"The natives, without the slightest regard for the truth, will argue not for the truth, but for mastery. If we were to follow the advice of Dr. Ballantyne, we might spend hours in arguing about the colour of the wind, or the existence of spirit, and be continually revolving in a metaphysical wheel, without making the least progress with the chariot wheels of the Gospel of Christ's kingdom." It is a favourite notion with some persons acquainted with Hindooism as it appears in the Shastres and philosophical works of the pundits, that the Gospel can only be successfully preached as the missionary strengthens his appeal by, or bases his reasonings on, the effete dogmas of Kapila and Menu. It may be granted that, in discussion with the men whose lives are devoted to the study of their ancient Vedas, it may be desirable to know something of their contents, and of the turn of thought originated by such acquisitions; but amongst the masses of the people such knowledge is useless. Ignorance of the commonest elements of moral and spiritual truth is the general condition of the great masses of the population, while the Brahmins are often themselves unacquainted with more than quotations from their sacred books, the meaning of which they do not comprehend. The preaching of the cross is the secret of success in India as in all other parts of the world; and we trust our brethren will not be drawn aside by the theories of men,—who, however learned in the mysteries of ancient Hindoo lore, are yet practically ignorant of the real, moral, and mental condition of the masses,—from proclaiming boldly, strenuously, and faithfully, the unsearchable riches of Christ.

Here is a sight which often presents itself to the missionary's eye.

"A man covered with ashes, and wearing many necklaces of wood, to show his holy nature, and his forehead marked with yellow paint, and a dirty bag slung over his shoulder, and carrying a lota (a brass vessel) in his hand,—a complete Bhugut, or holy man,—such an one, with mud and ashes for clothing, proudly asked, if by believing he would live a hundred years longer; receiving a negative answer, he turned away, exclaiming, 'No matter whether I am a Hindu or a Christian.'"

But the missionary is not without some encouragement.

"One morning when returning to our boat, an old man who was squatting under a grass shed, behind many and various kinds of sweetmeats, which are generally to be found in every village and bazaar, and piled in little round bastions on little cane stools, raised above each other on primitive galleries made of bricks and stones; as soon as we got in front of this shed the old sweetmeat-seller, on recognising Sudeen, hurriedly left his shop, and making a profound salaam, begged us to sit down; he forthwith called loudly for a choukee (chair), which proved to be a wooden stand, about six inches from the ground. He began talking to Sudeen about the love of God, and from a dirty little bundle unwrapped a Gospel, and one or two well-worn tracts; he said that he had thrown his gods away, and that he prayed to God, believing on Christ."

Proceeding on their way, the brethren passed at the entrance of another village the bamboo surmounted with a small flag, which indicated that under a tree close at hand stood an idol, a mere black stone, for the worship of passers by. They were shortly invited to the house of the zemindar, where they found gathered many pundits and priests. Sudeen here read the Gospel and ex-

pounded it. They wished to see God. How could prayer be offered to a God who cannot be seen. Show us the Son of God, said a pundit, and we will believe. At the next village they were called by the owner of a shop into his shed, where to a numerous assembly they spake the word of life. On all previous occasions this man had steadfastly refused to listen to the truth, but on this occasion of his own accord he himself called the brethren.

Passing up a small river the missionaries came upon a mela, or fair, held in honour of Ram every third year in that spot. Mr. Gregson thus describes it :—

“His deeds of valour are enacted, and his praises sung, by most discordant voices, and the dinning of tom-toms, and the jingling and clashing of cymbals. I counted as many as thirty gods, some on high bamboo platforms, some in little sheds to protect them from the heat; some under mango trees, to shelter them from the scorching rays of the sun; and some, more honoured than the rest, had a mud-house

made to protect them, not only from the sun, but also from the wind and dust. Before this hut sat a fakeer, his black skin his only covering, and muttering from morning till night, ‘Ram! Secta Ram!’ Wherever you go, this name is always tainting the atmosphere; the man weighing corn unceasingly mutters it; the man bathing reverentially moans it; and the Dhobee washing most unceremoniously bawls it.”

On passing through a village on their return, the following incident took place :—

“We went into a potter’s house, where the potter sat on the ground, and after spinning a large wheel round (which turned on the ground), and sticking a lump of mud in the centre, he simply placed his hand in the centre, and so formed the vessel on the wheel. As usual, wherever the Sahib is to be seen, there the people flock; and at this little pottery all came to see what the Sahib was doing.

“As Sudeen was telling them of the love of God, one poor woman threw up her hands in astonishment, and every now and then wiped the tear that was flowing down her shrivelled cheeks. How far she understood the message of salvation, or comprehended the love of God, who can tell?”

We rejoice to find that our young brother feels great pleasure in this important work, and, by constant intercourse with the people, is acquiring a thorough colloquial knowledge of their language. He may be assured that prayerful and devoted labour will not be in vain in the Lord.

CALCUTTA.—COLINGAH.

The writer of the following appeal, to which we most cheerfully give a place, is the pastor of the native church. He holds a situation in a Government office, and devotes the remainder of his time to the service of Christ without fee or reward. He has long borne a consistent character for piety, and for some years has watched over the church committed to his care with zeal and devotedness. It may be that some kind reader will assist the committee in fulfilling his wish. The need of the assistance for which he asks is very urgent in the great city of Calcutta. The letter is addressed to Mr. Wenger.

“I am sorry to say that our brother, Ramkrishna Kobiraj, will shortly remove to Baraset, which will reduce my strength still more. I feel myself quite alone amid the surrounding band of enemies of the cross of Christ.

“Permit me now to remind you about the repair of the Colingah Chapel; it will cost, I think (including the compound wall, part of which to be newly built), no less than 400 rs. If the Committee in England wish to pay only a part, and tell me to subscribe the remainder, it will be quite impossible for me to do so; for you are aware that people here are tired to give

subscriptions. You will kindly try to obtain the full amount.

“I have another request to make to the Committee in England, which, if you think proper, you will kindly submit to them in proper shape. It is this: I require a grant of 30 rs. *monthly* to provide for the maintenance of one or two assistant preachers, who will work with me and under my direction. This want is very much felt. The prosperity of our church, under God’s blessing, depends much on the out-door work of evangelisation properly executed. For years and years past our churches received almost no addition from our neigh-

bouring Hindoos and Mohammedans. I can say of my own sphere of labour—and it is to my shame—that there are yet hundreds of people near our door who have not properly heard the Gospel. I made several attempts, in several ways; but for my want of time, strength, and grace, I often fail.

“I feel my charge very heavy and my responsibilities great. I have not only to watch for the souls of the few members of the church whom the Lord has placed under my care, but also to warn others, who surround this place, to flee from the wrath to come. Whether the Committee in England choose to help me or not, my charge remains the same, and I must execute it according to the means at my dis-

posal; but I must earnestly beg and entreat the Society to help me, because it is their work as well as mine. They undertook this work with much labour and cost, and why should they now abandon it. I leave this matter to your consideration, with a hope that you will kindly plead for me and obtain the grant, that I may carry on my work with a degree of comfort and encouragement. But most of all, I beg you will kindly remember me, and not forget me in your prayers to the Throne of Grace.

“Since your departure, I am sorry to report that two of our native Christians died—Kalachand, the brother of Shem-Chunder, and Shostie, the wife of Bhichoo.”

MUTTRA.

The following portions of the journal of our missionary brother, Mr. Evans, will be found extremely interesting, and the utility of such itineracies very clearly evinced. Bernard is our native brother, and pastor of the native church in Agra.

“*Pulwul*, Lord's-day, January 22nd.—About 8 A.M. we went out to the Bazaar, where we soon had an audience of nearly 200 people. Many Mussulmans being present, Bernard directed his attention chiefly to them. He spoke powerfully, and did not spare the rod upon the proud, rebellious sons of the Prophet, though he also strove to draw them to the Saviour with the cords of love.

“I spoke from the words: ‘Love your enemies;’ showing the excellency of the teaching and the character of Christ. Though some hard truths were uttered against the Mohammedan religion especially, yet the people heard well, and even seemed pleased. One man, a Mohammedan, brought us a present of fruits, and urged us to accept of it. We thanked him, and said we could not accept his gift on the Lord's-day.

“We gave away several Gospels and some tracts, both in Hindu and Urdu. They were exceedingly anxious for books. About 2 p.m., again we went out, and this time we selected a new spot where we had not been before. A congregation of 300 people, and a large number of children with several women, soon surrounded the shop, on the step of which we had taken our stand. The sight was truly cheering, such a crowd of all sorts of people, rich and poor, learned and ignorant, Hindus and Mohammedans, listening with marked attention to the words of life. No one offered any opposition; but that was more from fear than anything else. A wonderful change has taken place in this respect since the late mutiny. When Bernard preached here before, some eight years ago,

he could hardly get a hearing, and the Mohammedans especially were very bitter against the Gospel. Now, however, there was none of that feeling manifested. Bernard spoke on the evidences of the true religion, and I followed with some remarks on the words, ‘I am the light of the world.’

“Monday, January 23rd.—We went to the next village called *Tarno*, inhabited principally by *Goojurs*. At first they feared we were some Government officials, who had come to give them some bad news. We, however, soon made known to them that our message was peace. About sixty came together at the *Chowpar* of the village, all of whom sat down quietly till our preaching was over, after which one man said, ‘Well, you have been telling us to worship only the true God, and pray to him; tell us also how we are to do this.’ We were glad to answer such a question, and also of an opportunity of praying to God before them, which we did. They said they would follow our example. When we left, one man ran after us, saying, ‘God bless you for your kindness.’

“In the afternoon we paid our last visit to the *Pulwul* bazaar, and were again favoured with a large and attentive congregation. There were present two rather famous *Maulvies*, and several Mohammedans. Bernard made some cutting remarks on the part the Mohammedans had taken in the late mutiny. He asked them where was now the green flag which they had set up with shouts of ‘Deen, deen?’ (Religion, religion!) and why did they not prosper, with so many advantages on their side, if their cause was the cause

of truth, and their religion the religion of God? He also asked them why they were so much afraid lest the English should destroy their religion, if they believed it to be from God? 'Who,' said he, 'can destroy the *truth*? Who can fight with success against what *God has ordained*? What power on earth can subvert the ordinances of *heaven*? Why then do you fear? It must be from a consciousness of the weakness of the cause which you defend. You know your religion to be nothing more than a *man's* device, and you know that what one man sets up another man can knock down. You, therefore, tremble lest *your* religion should fall. Yes, it is *yours* and *not God's*, and for that very reason you have cause to be troubled and anxious,' &c. In this strain the speaker went on for fully half an hour. Yet not a Mohammedan opened his mouth, indeed several hung down their heads and were evidently ashamed.

"*Bullumghur*, Wednesday 25th.—We now come to the territory of the late rajah of this place, and the heavy sandy road on which we had to travel told us plainly that we were no longer in a country where the ruler cared for the welfare of his subjects. The road was so bad that it was almost impossible to take a conveyance over it, but we joggled on as well as we could. We encamped near a garden of the late king's, and opposite the fort. I asked a man who had charge of the garden how it was that the roads in the *Bullumghur* State were not kept in better order? The man said, 'Sahib, our late licentious king squandered the revenue to adorn Mohammedan harlots, and to build mosques to please them, although he was a Hindu.' The man further told me that the late ruler was entirely under the influence of a Mohammedan clique, and that he had even become a Mohammedan himself. The late reign, he said, was most oppressive and unjust, and every Hindu especially hailed the British reign (which he called Dhurmrāj, or the righteous reign) with joy. 'Now,' said he, 'we shall be paid for our labour, and protected from the hordes of Goojurs who rob us every now and then.'

"Under the fort wall we saw a large iron cannon lying in the sand. It was about twelve feet long, and very heavy; but now of no use, as it was spiked. It had been hurled down from the bastion, at the foot of which it now is, by our soldiers when they took possession of the fort, and made the rajah prisoner. All the outer earth work also which was put up during the troubles of 1857 and 1858 is completely destroyed. The fort is now in charge of a company of *Seik* soldiers.

"Bernard, who knew this *royal city*

before the mutiny, was astonished to find so many houses demolished and the population decreased to a tithe. The people did not seem much inclined to hear the Gospel, and we made but a short stay in the place, especially as all the preaching now devolved on Bernard. I being troubled with a sore throat and fever.

"*Fureedabad*, 26th.—I accompanied Bernard to the bazaar, but could not speak; he, however, seemed to have doubled his strength, and he spoke in two places powerfully this morning. Here we met with opposition, but Bernard was more than a match for all his opponents.

"In the afternoon, Bernard went to the bazaar alone, as I was quite unwell. He heard there that the people were saying that a command ('hookoom') had been issued by Government to make Christians of them all, and that we had come there to execute the command. How soon the people of this country will make and believe a lie! but they love not the truth. This is a famous place for robberies, the *Goojurs* constantly prowling about at night for their prey; but we escaped, for *He* covered us with his wing.

"*Alee*, 27th.—This, a small village of Goojurs, and there is here a native Christian, who was baptized in Delhi, but we did not see him. We had about thirty people to hear us preach, most of whom were very attentive. As there was no other village near, and we were within ten miles of Delhi, I thought it best to move on, and get near the great city before night. We arrived at Old Delhi near the *Purana Killa* (old fort) by dusk, where we encamped.

"Saturday, 28th.—Bernard went into Delhi early this morning, and I went to the *Purana Killa* to preach, little knowing at the time that there were within those strong walls more than fifty native Christians, that had been lately baptized by Mr. Smith.

"After breakfast, we drove into Delhi, Mr. Smith having kindly invited us to put up with him during our stay there.

"In approaching the celebrated city we were filled with conflicting emotions; sad and sorrowful thoughts rushed in quick succession through our minds. *There* is '*Humaion's tomb*,' where Major Hodson took the old king of Delhi prisoner. *Yonder* is the old fort that was crammed with rebellious Sepoys not long ago, and which has now a native Christian Church established in it. *There* is the Water-gate, where the first rebels entered on the memorable 11th of May. *Yonder* the palace, where women and children were butchered in cold blood by order of the then pompous king.

"And *there* is Aldwell's house, where poor Mackay fled for refuge, and where he suffered more than the agonies of death before he fell a martyr. *There* is the spot on which Walayat Ali fell, confessing Christ; and *yonder* stands the late Mr. Thompson's house, where his aged widow

and two young daughters were murdered by cruel ruffians.

"But what *now*? Thanks be to God who giveth us the victory! *Now* there is peace and safety, and the Gospel has free course to run, and *is glorified in Delhi.*"

KANDY.

In February, Mr. Carter writes as follows:—

"The Mabagama school will re-open in March. The teacher and his brother, Samuel Perera, a student, have both made great sacrifices for the cause of Christ. When I was looking out for fresh students, Juan de Silva spoke with them about it, and they finally decided that the younger, who is the cleverer, should continue in business and support his father. When I heard this I remarked, that the *best* gift ought to be presented to the Lord. This was reported to them, and, with their father's consent, they decided that it should not be a question of who could get the most money, but who could render the best service to God. Soon after this, wanting a teacher for Mahagama, I asked the young men of our church who would take the situation. Samuel's brother offered himself, and knowing he was well qualified for it, I accepted him. He is giving up a

situation in which he is now getting £3 a month, and would soon get more, for one in which he is only to get £2. I shall, however, as I said, raise him another 10s., as he has to keep his father. The new school-room, with one room at the end for the teacher, is finished at a cost of £51. Towards this I expect to get £35, which the Kandy Baptist Auxiliary M. J. Society has collected during the last three years.

"I think the school is supported by one of the London Sabbath schools, and as soon as it is at work again I will write to the teachers and children about it. I have great hopes of Michael Perera. He will devote himself entirely to the work, and he will not only teach the children, but evangelise in the district around. He is a truly pious, earnest, and well-educated young man."

A subsequent letter shows that Mr. Carter does not confine his labours to the department of translation, but makes use of his remarkable fluency in the Singhalese language in out-of-door preaching.

PROGRESS OF TRANSLATION.

"I shall post by this mail two copies of the Gospel of John. I have just received the first proof sheets of Romans. I earnestly hope there will be little delay in proceeding with the other portions of the New Testament.

"You will see from the enclosed prospectus that I am doing something to assist future missionaries to acquire the language. It is time something of the kind was done. The notions about high—*i.e.* *obsolete*—Singhalese being the language best to acquire, are rapidly *becoming* obsolete. I have already contributed a little towards this myself, and my new book will do much more. A few months ago I wrote some articles in the *Observer*, combating certain rules in Mr. J. Alwis's Grammar, to which no reply has been given, although I made it out that the book was *worse* than useless, except two letters from Mr. Alwis's friends, imputing my opposition to malice, and making excuses for not entering into the arguments. Those same rules were most mischievous, and had nearly led to a ludicrous version of the Scriptures. The origin of my two books is this: I was compelled

to prepare lessons in English for the students, through the medium of Singhalese, there being nothing better than easy reading books; which, though very well for English children, are by no means adapted to foreigners. The lessons for the English being thus prepared, it was no difficult matter to adapt them to teach Singhalese. In the same way a vernacular grammar which I prepared for the first students, and am now revising for the second, will, I hope, in the course of a year be published, both in English and Singhalese. The native grammars—all ancient—are inconceivably crude and erroneous. By the help of my English and Singhalese grammar, Singhalese may now be learned in England without the student getting wrong in idiom, or materially wrong in pronunciation."

PREACHING WORK.

"I have been out of doors talking and preaching a great deal of late, as great numbers of Singhalese are now coming to worship at the Malagawa (temple or palace). But for the last four days I have been obliged to refrain, my much speaking hav-

ing brought on a considerable inflammation and swelling of the tonsils with slight ulceration, and I have had, besides, a little fever. I hope to be able to preach to-morrow—Sunday—with assistance in the services, without increasing the injury. I speak, often in a loud tone, for three or four hours almost incessantly. I go out with one of the students with the determination to speak and rest alternately for ten or fifteen minutes, but in my eagerness to assist the student to clear up some point, or to catch some passers-by, I have scarcely ceased speaking before I find myself involved again. Could we get the people to stay for half-an-hour or more and listen calmly, we could do our work with less

fatigue; but it taxes our best efforts to keep them even for five or ten minutes. One company passes on and another comes up."

AN APPEAL REITERATED.

"Do send us assistance as soon as you can. We are the only persons who preach in the open air in and around Kandy. We want more of this work doing. Notwithstanding the disadvantages I have referred to, we see in a great number of cases that Buddhism is shaken, and, in others, that a more serious state of mind has been produced, and often a clear conviction that Buddhism is useless, and Christianity the way of life."

WEST INDIES.

JAMAICA.

During the last few months, many of the pastors have held a series of prayer-meetings in their several churches and districts. Generally the result has been gratifying in the numerous attendance of the people; and, in some instances, in the exhibition of a deep interest in religion. From a letter written by the Rev. B. Millard, of St. Ann's Bay, we extract the following passages. Its date is June 7, 1860 :—

"Almost every week I am asked whether any intelligence has reached me of the deputation, for every one seems anxious to hear of your safe arrival home. May your generous and arduous labours, while visiting this loved and beautiful island, be abundantly blessed, and result in the efficient and permanent prosperity of our mission.

"Special services have been held at most of the stations. At my stations we have been holding special prayer-meetings at four o'clock in the morning, and other special services; but as we do not see a satisfactory revival in the churches, we are

continuing our early prayer-meetings, and hope to do so until the Spirit of the Lord cause a general and thorough awakening. I hope his influences are being felt already, but prefer waiting to see the result. Our Sunday schools are increasing very much. At present I have forty-eight candidates for baptism, and forty-six professedly penitent backsliders in the penitent class. And members are at work to visit every unconverted person throughout the district, to urge on each the duty of repentance towards God, and faith in the Lord Jesus Christ. May good result."

SPANISH TOWN.

Our readers will, we are sure, rejoice at the intelligence conveyed in a letter lately received from our esteemed brother, the Rev. J. M. Philippo. One good result of the late visit of the deputation, is the appearance in some quarters of a kinder feeling both towards the missionaries and their people. And it is peculiarly gratifying to find springing up among the higher classes, an interest in the spiritual well-being of the coloured population. The date of this communication is June 23, 1860 :—

"Since you left our shores we have held the revival meetings as decided on at our meeting at Montego Bay. I have carried them on from the last Sabbath in April to the present time throughout the extended district in which my stations are scattered. In the chapels at my different stations, in the class houses, and in private houses, both in town and country, prayer-meetings have been held, in most cases, morning and

evening, I going first to one and then to another, to encourage the masses attending them (especially in the country) by out-of-door addresses, accompanied by my wife and daughter. The results, I regret to say, have not been such hitherto as we desired; but they have been far from discouraging. In addition to greatly-increased congregations, there is evidently a deeper tone of religious feeling prevalent, an indication, as

we trust, that God the Holy Spirit will yet again pour out his blessings upon us like showers that water the earth. Added to the agency already named, a Committee for tract distribution has been formed, and among the applicants for these silent messengers of mercy are several respectable planters and their wives and families. More than this, and I record it as an evidence of God's purpose to bless and to bring into the fold of Christ some even of the class so long at enmity with the cause of God and truth, three or four attorneys and managers of properties have requested me personally, and by messages by the people employed on the different estates and penns, to preach at their residences. On one large property in this parish, I having published my intention to preach in the Negro village near, the manager sent to request me to hold the meeting in a booth he offered to erect in front of the great house, that I might address the assembly from the steps or a window, that himself, family, and domestics might have an opportunity of being present. With this request I could not then comply, as a large congregation had assembled on my arrival at the Negro village. His wife and family accompanied us, how-

ever, and after the service expressed their willingness to become tract distributors and scripture readers among the people of the district. I have since heard that this lady meets with the people in their class house, and does all in her power to encourage them by her presence and efforts. I have promised to repeat my visit to this property as soon as possible, when I have consented to occupy the manager's house. Last week I received a message from an attorney of several sugar estates, requesting me, when I repeated my visit to the property on which he resided, to occupy his house as the place in which to hold the service; or that, if I will hold service occasionally on the Sabbath day, he will erect a temporary place of worship in the immediate vicinity of the works. In a word, all opposition on the part of planters and others against the progress of the Gospel has ceased, and everything seems to indicate that the set time to favour our Zion again is near. God grant that our hopes may be fully realised.

"Our schools are getting on well, as it respects numbers and efficiency. On my visit yesterday to the Metropolitan school I found 121 in attendance. All we want is means of support."

HAYTI.

Under date of July 25, 1860, our brother, the Rev. W. H. Webley, presents to us some interesting and important particulars of the progress of Christ's kingdom. He says:—

"In spite of all our troubles, the blessing of God upon our labours has not been stayed. True, our congregations are not yet what we could wish them to be, although for a few Sabbaths past they have considerably looked up. The oppressive heat and the sickly season at this time of year invariably interferes with our services. Our prayer-meetings, too, are not so well attended as we could wish. Still there is a marked devotional, prayerful spirit being poured out amongst us, especially at our Sabbath mid-day prayer-meeting. Our best and most devoted members, too, seem more than ever anxious for the conversion of souls, and for the ingathering of God's Haytian elect. May this spirit of earnest, believing, wrestling prayer be yet more fully manifested amongst us. What may we not then expect. It does seem to be in special answer to our poor prayers that the Sabbath is now being observed, as the people's own spontaneous act, in several of the smaller towns around us; that even the capital seems disposed to follow in the good work, and that there is now a prospect of the day of God being speedily observed throughout Hayti. To this, we believe, the Governor will offer no opposi-

tion; but will, on the contrary, give every facility. Some of the authorities of this town, 'tis true, hang back, and appear ill-disposed. Yet we do not despair even of them. Their hearts are in God's hands.

"On the first Sabbath of last May we added six persons to the fellowship of the Church. Five of these were baptized on the 3rd of May, and were mainly the fruits of one of our Scripture reader's efforts, Lolo Jean Mitchell. Daily, then, have we cause to bless God for this new and happy agency. The sixth was a member from the Baptist church of Port au Prince, he having come to reside here, and wishing to cast in his lot with us.

"I hope, too, soon to baptize seven more converts, three men with their wives, together with the mother of a young person lately brought to a knowledge of the truth, and now at the point of death. This last one would have made the eighth had not disease prevented. Yet she will soon be where 'the inhabitants shall not say, I am sick.'

"But 'tis time to close, or I shall weary you. We very much long to hear of the safe arrival of our now very dear friends, Mr. and Mrs. Underhill. We owe them a debt

of gratitude for all their love and kindness to us.

"We are also very anxious to know what is to be done for Hayti, as we are so weary and worn ourselves, and so much need help; whilst the strengthening of your mission here is all the more urgent from the fact that the Wesleyan Missionary Society holds out no promise of more missionaries for this field."

NASSAU.

The intelligence which Mr. Davey communicates, under date of July 26th, is most encouraging. One would have liked to be a spectator of the baptism of fifty persons at one time. The ordinance of believers' baptism is always solemn and impressive, even when the disciples are few; but the sight of fifty thus avowing their repentance towards God, and faith in the Lord Jesus Christ, would strongly affect the most unimpressible mind, and fill with intense emotion all kind hearts. To the missionary, the gathering into the Church these fruits of his toil must be, in the joy it imparts, almost indescribable. May these triumphs multiply, and may those brethren who have been the least favoured with such encouragements, soon have a large share of them.

"Since I wrote to you last I have had the pleasure of baptizing fifty persons, and have received and enjoyed the anticipated visit from Mr. and Mrs. Underhill. I baptized the fifty persons on the first Sunday in May, in the presence of a very large and attentive congregation. Some of the candidates had been soldiers who, having performed their term of service, were discharged; and several of them were young persons who had grown up in our own or other Sunday-schools. They were received into the fellowship of the Church at the Lord's table in the afternoon of the same day, our large chapel being nearly filled by the members of the church.

"On the 11th of May, Mr. and Mrs. Underhill arrived from Havana, and, after spending a week in Nassau, during which time we visited Foxhill and Adelaide, they set sail for Inagua and Grand Cay, Mrs. Davey and myself accompanying them.

"Though we were absent from Nassau five Sundays, yet, through the good providence of God, we spent each of them on land and at different islands, so that Mr. Underhill had an opportunity of seeing what regard the people pay to religious worship, and, by conversing with the elders and people generally after the services, of forming some idea of their religious character and attainments. Before our friends left the colony we held a missionary meeting at Nassau, at which the resident Wesleyan missionaries and the Presbyterian minister were present and assisted. I found their visit, as you described it, 'a pleasant episode,' and endeavoured to 'make the most of it.'"

THE TAE PING REBELS.

FROM the *North China Herald* we extract the following observations on a movement which has so deeply interested the Christian world. Lately, two American Baptist missionaries visited the city of Suchow, which had fallen into the hands of the rebels. Subsequently, other missionaries have gone, and it is from their statements is derived the substance of the Editor's remarks.

"It appears evident that the religious element enters very powerfully into this great revolutionary movement. Nothing can be more erroneous than the supposition that it is a purely political one, and that religion occupies but a subordinate place in it. So far is this from being the case, that, on the contrary, it is the basis upon which the former rests, and is its life-perpetuating source. The downfall of idolatry, and the establishment of the worship of the true God, are objects aimed at by them with as much sincerity and devotion as the expulsion of the Manchus and the conquest of the empire. In opposition to the pantheistic notions of the philosophers of the Sung dynasty, they hold the doctrine of the personality of the deity; in opposition to the popular polytheistic notions, they have the clearest conception of the unity of God; and in opposition to the fatalism of philosophical Buddhism, they believe in and teach the doctrine of an all-superintending Providence. This appears on the very surface, and no one can be among them for any length of time without being impressed

with it. They feel that they have a work to accomplish, and the deep conviction that they are guided by an unerring finger, and supported by an omnipotent arm in its execution, is their inspiration. Success they ascribe to the goodness of the Heavenly Father, and defeat to his chastisements. The deity is with them, not an abstract notion, nor a stern implacable sovereign, but a loving father, who watches tenderly over their affairs, and leads them by the hand. The Scriptures of the Old and New Testament are their standard of faith now, as they were at the commencement of the movement. They often speak of the death of Christ as atoning for the sins of the whole world, though they do not seem to have a clear notion of the *divinity* of his person. They regard him as the greatest human being that has ever appeared in this world, and as *specially* the God-sent; and this will account for the revolutionary chief styling himself the *brother* of Christ. He does not suppose that he himself is divine; his idea, probably, is that the Saviour is the greatest of God's messengers, and he himself the second. On this point, as well as on the doctrine of the Holy Spirit, he needs enlightenment. Could he be convinced that Christ is divine as well as human, he would immediately see, and perhaps renounce his error. That errors have crept in, is not surprising; on the contrary, it would be one of the greatest miracles on record were it otherwise. The amount of religious knowledge diffused among the people is necessarily limited; that of the chiefs, though not very profound, is more extensive.

"The feeling which they entertain towards foreigners is apparently of the most friendly nature; they are always addressed as 'our foreign brethren; we worship the same Heavenly Father, and believe in the same Elder Brother, why should we be at variance?' They seem to be anxious for intercourse with foreigners, and desirous to promote the interests of trade. The opening up of the eighteen provinces to trade, they say, would be most pleasing to them.

"A great deal has been said about the cruelty of the 'long-haired rebels,' but this is a false accusation. In no instance have we witnessed any traces of wilful destruction. It is true they kill, but it is because they must do so or submit to be killed. They burn, but so far as our observation went, it is invariably in self-defence. Much of the burning is done by the imperialists before the arrival of the rebels, and the cases of suicide are far more numerous than those of murder. The fact that all the women have been allowed to leave Sung Kiang, and that they are known, in many cases, to have made attempts to save men and women who had plunged themselves into the canals and rivers, is a proof that they are not the cruel, relentless marauders that they have been represented to be by many. They are revolutionists in the strictest sense of the term; both the work of slaughter and of plunder are carried on only so far as is necessary to secure the end.

"As to their general moral character, we are scarcely able to give an opinion. Probably, taking them *en masse*, they are not much superior to their fellow-countrymen in this respect. Though the use of opium is legally forbidden, yet we know that it is largely consumed by them. Both the common soldiers and many of the chiefs partake of it freely.

"As to their future success we can say nothing. One of the chiefs made the remark that, judging from the present aspect of affairs, two years would be ample time to accomplish their task. From Kiahing up to Tantu they have swept the country clean (as they express themselves) of all the 'imps,' so that small bands of ten, twenty, and thirty men pass to and fro from one point to the other along the banks of the Grand Canal without the least interruption. They seem now to be taking a hold of the empire with an iron grasp, and treading it like conquerors. The impression which an interview with them leaves upon the mind is, that they look back upon the past thankfully, and to the future with buoyant and confident hope."

NOTES AND INCIDENTS.

MISSIONS IN CENTRAL AFRICA.—At the meeting of Convocation in the early part of the present year, that body inaugurated a new era in its history by setting the seal of its official sanction to the proposed Zambesi Mission, and by recommending the head of the mission to the Metropolitan of South Africa and his comprovincials for consecration. The mission will go forth, as it was designed, with a bishop at its head from the commencement, and the theories

of the Bampton Lecturer, Dr. Grant, with respect to the (presumed) cause of failure of all preceding missions—the absence of a bishop—be put to a test. One feature at least will have our approval. It is to be a “Free State Bishopric” that is about to be formed and supported by the Society for the Propagation of the Gospel with the approval of Convocation. It is curious that the project should have sprung out of the discoveries of a Nonconformist missionary.

STATE OF MIND AMONG THE YOUTH OF BENGAL.—In all the large towns, in which European education has made any great progress, idolatry has ceased to be the religion of the younger generation; and that will be, indeed is fast becoming, an important epoch in the history of Christianity in India, when the old bigoted race of Hindoos shall disappear from the scene, and the alumni of our English colleges become heads of families in their place. If they themselves repose neither on Hindooism nor on Christianity, but take refuge in a middle state of what they call Theophilanthropism, there is good hope for their sons, aye, and I may add for their daughters. The children of the young men who, in their hot youth, delighted to insult their idols with mocking words and irreverent gestures, are little likely to be deterred by any domestic influences from advancing onward along the path of reformation. Not cradled in idolatry, like their fathers, they will have a fair start from the beginning. There will be nothing for them to unlearn. They may go at once in quest of the truth.—*J. W. Kaye.*

MOHAMMEDAN SCHOOLS.—In order to present a more vivid picture of the life of the Mohammedan man, we will take him in his boyhood, and follow his course onward to manhood; tracing his experience step by step; marking the influences which are brought to bear upon him, in business, education, and religion. We say in his boyhood; for in matters of religion, as in every other matter, the Oriental man is the only true representative. To speak of a girl or a woman, as the religious representative of the East, would be regarded by the people themselves as the most gross impropriety. The assertion that “woman has no religion,” meets with almost universal approbation; and in the picture we purpose to draw, the boy and the man,—not the girl and the woman,—must be the object of attention, and furnish our illustrations. The Mohammedan boy, then, stands before you. Because he is a boy he must be sent to school; for in every Moslem city or town there is a medrice, or school, for the instruction of the boys in Arabic reading, writing, grammar, and, generally, arithmetic. The religion of Islam is a religion of one book, the Koran; and to read and recite the Koran is the first duty of every believer. Sitting on the floor, with his teacher and his comrades, he learns the Arabic alphabet from a little tablet of tin, or a card of paper, and then labours on, day after day, and month after month, committing to memory chapters and verses, until sometimes it happens that the boy is able to repeat the whole of that book. Many learn to read without knowing the alphabet, simply learning the sounds of words from their appearance, without knowing the constituent elements of which they are composed. A Moslem school is conducted entirely *viva voce*; each scholar studies aloud, and shouts at the top of his voice, so that a school-room is the scene of the greatest clamour and confusion. The reason assigned for this is, that the difficult guttural sounds of the Arabic language are only to be learned by constant practice, and that the boys progress more rapidly in pronunciation when using the language continually. Let us now suppose this boy to go forth into

the street, among boys of his own age. He meets a group of lads engaged in their sports. They are Greeks, Maroniks, Druzes, and Jews. The Moslem boy passes by them, in sullen contempt, or perhaps, greets them with a curse, calling them dogs and infidels; having been taught to regard all persons, excepting those of his own faith, as wretched infidels, and children of perdition. He never hears the law of love inculcated upon his mind. "Love thy neighbour as thyself" is a rule he has never known. "Love thine enemy" he regards as utterly monstrous. It is the duty of the true Moslem to hate and curse all infidels.—*American Missionary Magazine.*

HOME PROCEEDINGS.

ANNOTTO BAY CHAPEL.

The Rev. S. Jones desires us to present, through the medium of the HERALD, his most cordial thanks to all the kind friends who have contributed towards his case; and to the beloved ministerial brethren at Leicester, Northampton, and Birmingham, together with those composing the Welsh Association in Monmouthshire for their promised aid. Mr. Jones would have gladly called on friends in many more places for the same object, did his time permit him so to do; but on account of pressing calls upon him to return to the sphere of his labours in Jamaica, he feels himself bound to do so at once. We shall most gladly receive any contributions which may be sent to us for this very deserving case.

During the past month many meetings have been held throughout the country, the reports of some of which have reached us. Mr. Trestrail has visited Plymouth and commenced a series of meetings in Cornwall. In these he has been assisted by Mr. Page, who has also visited the East Riding of Yorkshire, Ipswich, and its neighbourhood, Brighton, Matfield Green, Tunbridge Wells, and Edenbridge. Our missionary brother, Mr. Williams, has been engaged in Beverley and around it, in Lincolnshire, Huntingdonshire, and at Wantage. In Lincolnshire he was accompanied by Mr. Saker. The Rev. E. Hewett, of Jamaica, with Mr. Diboll, has traversed the West Riding of Yorkshire, and has also commenced a series of services in Norfolk. The Rev. J. E. Henderson has been engaged in Worcestershire and Huntingdonshire. It will thus appear that the services have been very numerous, and from all that we hear we conclude both interesting and profitable.

Since the last issue of the HERALD, we have had the pleasure of welcoming our esteemed friends, Mr. and Mrs. Underhill. They have returned from the long wanderings in health, and we are assured not without many proofs that the mission they have accomplished has been of service to the cause of Christ.

We are happy to find that the welfare of our mission in Brittany occupied the kind attention of the brethren assembled in association in Glamorgan-shire in June last. A recommendation of the case of the church at Annotto Bay, Jamaica, was also given, as one very worthy of sympathy.

We are permitted by our esteemed friend, Mr. Joshua Wilson, of Tunbridge Wells, to give the following extract from a letter lately received from him:—
 "I have long been concerned that the guinea a year rate of contribution to our great missionary societies operates most injuriously, and should rejoice to see the day when the minimum amount of annual subscription required to entitle the subscriber to a vote at a general meeting, shall be at the rate of *one*

shilling a week. I am willing to renew my offer (made in 1858) of an annual contribution of £2 12s. (fifty-two weeks at one shilling a week), if a considerable number of supporters of the Baptist Missionary Society will adopt the weekly rate." Very glad shall we be to see this suggestion carried out. A weekly contribution to this amount would, we are sure, be easily given by multitudes of the friends of our mission.

It is a favourite method with many of our friends to contribute a small sum every Lord's day morning at the time of family prayer. To facilitate this excellent practice we have prepared missionary boxes to be employed for this special purpose. We shall be happy to furnish them to our friends on application. Boxes are also ready for weekly offerings.

A proposal has reached us from the Missionary Conference in Calcutta that the Christian Church throughout the world should devote the *first seven days* of 1861 to special prayer, for the prosperity of missions among the heathen. In a subsequent HERALD we will give this interesting invitation.

We are happy to announce the receipt during the past month of a donation of £500 from a friend to our missions. The increasing demands on our funds will require a constant outflow of such liberality.

DEPARTURE OF MISSIONARIES.

On the 3rd September, the valedictory service connected with the departure for India of the Revs. F. T. Reid, R. J. Ellis, T. Rose, and their wives, was held in Lion Street Chapel, Walworth, the pastor of the church presiding. It was a very crowded and affecting occasion. The usual questions were proposed by the Rev. F. Trestrail. The Rev. J. Russell offered prayer, commending these dear friends to the care and blessing of the Most High, after which a powerful address to them was delivered by the Rev. Charles Stovel. On the following day they bade farewell to the committee, and on Friday were accompanied to the ship, *The Malabar*, by the secretaries. Since sailing we have received the following note from Mr. Ellis, dated, off the Coast of Dorset, 9th September:—

"Yesterday morning most of the passengers were somewhat squeamish—none of them, so far as we know, *sick*; and now that the sea is so rough, and the vessel rocking, we are all, thank God, able to appear at table. Some of us are fondly hoping that we shall have no further illness, though I fear this is too much to hope for. We seem to have a very fine set of passengers indeed, all very agreeable, and, at least *outwardly*, reverent. Mr. Mullens conducted service in the cuddy this morning after the English form, and most of the passengers were present. There was to have been a service also for the benefit of the soldiers and crew on deck, but a heavy rain prevented this. In the evening one of us is expected to preach in the cuddy.

"Our fine ship is going steadily before a favourable wind, and by the time the pilot leaves this afternoon, we shall, at this rate, be off the coast of Devon.

"To-morrow Mr. Mullens hopes to have us set to our studies; and I am sure we shall form a very *willing*, if not a very *apt*, class of students. The young missionaries are all set together at table, and a happy group we form. I think it unfortunate that none of our cabins admit of us meeting in a church capacity to observe our Lord's last institution; but to this we may yet see our way. Some of us have agreed to meet for prayer every night to seek fitness for our appointed spheres, a blessing on the Church at home and abroad, and especially to seek the well-being of all with us in the ship. I hope we shall have a happy and a useful voyage, and that when we land at Calcutta our labours, our communion, and our prayers, may be found to have been very beneficial to ourselves and others, and eminently for the glory of our God."

LEGACIES.		£ s. d.		WILTSHIRE.		£ s. d.	
Hullford, J. F., Esq., late of Dalston	10	0	0	Melkham, on account, by R. Smith, Esq.	25	0	0
Stevenson, George, Esq., late of Blackheath	180	0	0				
LONDON AND MIDDLESEX AUXILIARIES.				LANCASHIRE.			
Bloomsbury Chapel, on account, by Mr. C. Morgan	42	5	7	Bootle—			
Keppel Street—				Contributions	4	7	6
Contribs., for Ceylon School	5	16	2	Do., for Rev. J. Smith, Delhi	0	10	0
Regent Street, Lambeth Sunday School	0	10	6	NORTHAMPTONSHIRE.			
Walworth, Lion Street, on account, by Mrs. W. H. Watson	36	0	0	Brayfield—			
BEDFORDSHIRE.				Collection	1	15	3
Bedford, Mill Street—				Sunday School	0	13	4
Contributions for N.P.	1	8	0	BUGBROOK—			
Thurleigh—				Collection	10	8	9
Busby, Mr. J.	0	10	0	Do., Heyford	0	15	6
BERKSHIRE.				Do., Litchborough	0	18	3
Reading—				Contributions	2	2	8
Henley Branch—				Do., Hevford	0	5	8
Contributions	11	15	10	Do., Sndy. Schl., do	0	3	7
DORSETSHIRE.				Kingsthorpe—			
Dorchester—				Collection	1	10	0
Contributions	2	5	0	Contributions	1	11	6
ESSEX.				Rushden	5	13	6
Drainree—				Stanwick—			
Collection	12	2	11	Collection	2	10	0
Contributions	7	7	5	Sunday School	0	4	6
Do., Sunday School	20	0	10	THRAPSTON—			
Less expenses	0	14	0	Collections	12	7	0
	19	6	10	Contributions	7	6	3
GLOUCHESTERSHIRE.				Do., Bible Class	0	6	10
Kingstanley—				Do., Sunday School	2	1	0
Collection	4	5	0		22	1	1
Contributions	10	16	0	Less to Bapt. Irish Society, acknowledged before, and expenses ...			
Do., for China	0	7	6		18	16	1
Do., Sunday School	4	17	0		3	5	0
HERTFORDSHIRE.				NORTHUMBELAND.			
St. Alban's, on account	23	0	0	Bedlington—			
KENT.				Collection, for China	1	0	2
Bronstairs	5	0	0	Morpeth—			
Malling, West—				Contribs., for China	0	7	0
Collection	2	0	0	SOMERSETSHIRE.			
Contribs, for China	3	16	0	Loughwood—			
MEGPHAM—				Contributions	1	15	9
French, Mr. and Mrs. T.	10	0	0	Williton—			
				Contributions	1	5	0
GLoucestershire.				STAFFORDSHIRE.			
				Coseley, Providence—			
				Collections	8	4	6
				Contributions	2	15	0
				Do., Sunday School	0	6	8
					11	6	2
				Less expenses	0	2	0
					11	4	2
				FOREIGN.			
				JAMAICA.			
				Contribs., on account, by Rev. J. E. Henderson, for Africa			
					30	0	0
				NEW SOUTH WALES.			
				Sydney, Bathurst Street—			
				Sunday School, for China			
					10	0	0
				TASMANIA.			
				Hobart Town—			
				Stewart, W. R., Esq.			
					25	0	0

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, Bart., M.P., Treasurer; by the Rev. Frederick Trestrail, and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by John Jackson, Esq.; in CALCUTTA, by the Rev. C. B. Lewis, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, & Co.'s, Lombard Street, to the account of the Trustees.

THE MISSIONARY HERALD.

NATIVE AGENCY.

IN the discussions of the Missionary Conference in Liverpool, the question of native agency received great attention. No difference of opinion was elicited as to its value and importance. Many wise suggestions were made on the mode of training, the nature of the employment, and the qualifications which should be sought for. The practical difficulties, however, which lie about the employment of native converts in the propagation of the Gospel, are not found in this direction. There are few missions, and those only in an incipient stage, which do not enjoy a fair supply of suitable men, or men that by training and instruction may not be made useful in carrying on the Lord's work. Some countries present peculiar facilities, from their advanced civilisation, for the obtaining of such men. A literature already exists, information of some kind is generally diffused, and education of some sort is moulding the minds of the people. Let but an adequate knowledge of the Gospel be had, and the new convert may be fairly equipped for the work of evangelisation among his countrymen. This is the case with nearly all Oriental missions. Turkey, Armenia, India, and China, provide among their converts many intelligent men, and from the first all missionaries have availed themselves of their gifts.

It is a mistake to suppose that the value of native agency has only of late years been perceived by missionaries and missionary societies. The records of all missions prove the contrary. Henry Martyn had his Sabat; Dr. Carey, his Krishna Pal. In the form of agreement, drawn up by the Serampore brethren, in 1805, this question is largely considered. They were prepared to advise the native brethren to form themselves into separate churches, to choose pastors and deacons from their own countrymen, and to impose on a native ministry all the duties and obligations of the pastorate. The native agents of every society have undergone continual additions, until, at the present time, a very large expenditure is employed in their support. Indeed, practically considered, the only limitation to the largely increased use of native agency is the want of funds. From all the missions the appeal is urgently addressed to societies at home:—Provide us with the means of taking up men to occupy the daily increasing fields opening before us.

Native converts are employed in every department of missionary work. They assist as translators. They act as schoolmasters. They accompany the missionary in his evangelistic tours. They occupy the outlying posts of the mission field. They become pastors and ministers of native churches. But the cases are exceedingly rare in which they stand forth as the head of a mission, or where the charge of a principal station is confided to their care. It is, we believe, only in our own mission in Jamaica, that native ministers are found, in all respects, on a perfect equality of duty and privilege with their European or American brethren. Throughout all lands where missions have been planted, they remain in a position of subordination. They continue to be dependent on foreign sources for their support, or to receive it under the direction and control of the societies which have sanctioned their employment.

Now it is this very question of the support of the native agency which is the real difficulty to be grappled with. It is easy to see that at the first the native agent must be dependent on the mission that employs him. It is also unavoidable that a native itinerant evangelist should look to extraneous sources for his maintenance, at least until the churches of his countrymen should become numerous enough, and strong enough, not only to provide for their own spiritual needs, but also to be themselves propagators of the truth. But it is surely reasonable to expect that when instructed converts become pastors of churches, their churches would support them, and, in their turn, contribute somewhat towards the spread of the faith. Yet this is the very thing that has not been done, and, from present appearances, cannot be done. With the partial exception of the remarkable mission among the Karens of Burmah, and the Baptist churches of Jamaica, no mission has succeeded in rendering native churches independent, or a native ministry self-supporting. The burden of both propagating and maintaining the Gospel has weighted the action of every missionary society, and compelled slower progress than might have been attained had propagation been their only task. Missions have not expanded as they ought and would have done had not societies been constrained, or thought themselves to be so, to uphold the churches they have formed, and to provide for the pastors they have supplied. With the calls to new fields daily opening upon the Christian Church, and the increase of converts in every mission field, this draft on our resources becomes more burdensome. If the means of extrication are not speedily found, Christendom will have to provide not only for the spread of the Gospel, but for the permanent maintenance and direction of the numerous churches which are rising up throughout heathen lands. But for the amounts swallowed up in the support of native agents, many more active, energetic missionaries might have gone forth to preach "everywhere" the unsearchable riches of Christ.

The difficulty, then, in the way of an extension of native agency, is its support; and the grave question arises whether this is continually to be provided by the missionary societies. Native agents may be divided into three classes—schoolmasters, evangelists, and pastors. In neither case, do we conceive, where churches of converts exist, should the entire charge fall on the missions which originate them. Schools for the poor, of whose children mission schools are usually formed, will probably long have to depend, partially at least, on the contributions of the benevolent. Still in every case, as far as practicable, fees should be required, and the people benefited be induced to assist. The same with evangelists. It may be proper for societies, for a time, to sustain these brethren; but no sooner are churches gathered than the members should be expected to manifest their interest in the spread of the Gospel, and in the salvation of their fellow-countrymen, by aiding partially, and in some cases by supporting entirely, the converts thus employed. In the case of pastors the duty is still more clear and imperative. The Word of God imposes the obligation on the churches, and the needs of our missions require its fulfilment. Yet, with the exception stated, mission churches generally continue, however long they may have been established, to be dependent on the missionaries and societies which planted them. In India and Ceylon there are upwards of three hundred native churches; certainly not six are wholly self-supporting; the salary of the pastor is either supplemented, or, in the vast majority of instances, *wholly* provided from missionary funds. The cases are not numerous in which contri-

butions are obtained from the members of these churches for the support of the ministry. Some of the churches under the care of the Propagation Society have begun to contribute to a general fund; with this exception we know of none other in all India that have shown any desire to assume this scriptural obligation.

It has been stated that the converts annually added to the churches are for the most part the fruit of the labour of native brethren employed by the missionaries. But this is only partially true. Take away the energy of the missionary, his constant watchfulness, his care to fan the zeal of the native evangelist, and it may be doubted whether the work would go on. The converts are but few whom the missionaries are content to leave alone to labour. All are agreed that superintendence is essential to success. And the pastors of the native churches are not more efficient. In a word, it must be admitted that while there is much hopefulness in the character of the native Christians, missionaries have failed in awakening, except in rare instances, an active evangelising spirit in their converts. For all practical purposes few churches in heathen lands are animated with missionary zeal, or make any self-denying exertions to propagate their faith. It is undoubtedly true that the ultimate triumph of the Gospel among the great heathen populations of the globe must be brought about, under the Spirit of God, by the natives of those countries which receive the truth; but at present there is little prospect of this result being effected by the converts of our various missions.

These two things, then, are essential to success, if we would have a speedy diffusion of the Gospel in heathen lands—missionary zeal in the converts, and a self-supporting church. And these two things are intimately bound together. Because our converts have not a missionary spirit they are backward in devoting themselves to Christ's service without remuneration, or in supporting the ministry and the means of grace among themselves. Much is said of their poverty by way of explanation. But the apathy is apparent even where poverty has no existence; while in a large majority of cases it is sufficient to reply, that were only a portion of the sums saved from the grasp of the Brahmins, from the cost of superstitious practices, from the exactions of the zemindars and others, from which most of our native Christians are protected by the missionary, devoted to Christ's cause, ample funds would be forthcoming for the house of God and the spread of the Gospel.

We are by no means sure that this state of things is not the result of our own unthinking procedure. The native Christians have been so long accustomed to see the missionary take the lead, originate every evangelistic movement, promptly supply the funds for its support, and require little more than obedience from his converts, that notwithstanding occasional exhortations to zeal and liberality, they have learnt, by example and practical experience, that there is no need for activity on their part. They have been tutored into apathy, or into dependence on the missionary. Necessity has not been felt to preach or support the Gospel.

Ought not this necessity to be laid upon them? We well know that previous to the mutiny scarcely a missionary could be found who had confidence in the strength of the piety of his converts to withstand the combined or separate influence of temptation and persecution. Yet how few in that dread time denied the faith! Terrible was the ordeal through which they nearly all passed. Yet with rare exceptions they "stood fast in the Lord." Is it just to them, are we faithful to our convictions of the power of Divine grace to uphold them, to hesitate to throw upon their

love and zeal the cause of that Master for whom many prepared themselves to die? Why should not every native church be at once told that it must provide for itself all the means of grace, and for the ordinances of God's house? Why should not every native pastor be made to look to his flock for support, and be placed in that position which the word of God indicates as the right one, and all experience proves to be most healthy, and conducive to the best interests of the Church? If, by this course, the native pastor and his church become less dependent on the missionary, great gain will nevertheless accrue in the improved piety of the converts, and in the identification of their highest interests with the wide spread of the Gospel. We are convinced that the missionaries and missionary societies who will *dare* to enter on this course, though necessarily at some risk of failure and disappointment, will be the first to set in motion an agency, under God, of greater power than any system yet adopted. When the converts shall themselves take up the work of the Lord, prompted by a spirit from within their own body, then shall we see our hopes speedily realised; but our present system of paying all without discrimination, and making every movement subordinate itself to the presiding missionary, is, we fear, a barrier in the way, and hinders, rather than contributes, to the end in view.

CALL TO PRAYER.

The following invitation is issued by the Calcutta Missionary Conference, and is addressed to all the churches of our Lord and Saviour. With great pleasure we give it insertion here, and call the attention of our friends to the subject it embraces. Since its reception in this country, the Committee of the Evangelical Alliance, in accordance with the expressed wish of the Liverpool Missionary Conference, have proposed that the time devoted to this special season of prayer should be from Sunday, January 6th, to Sunday, January 13th, inclusive, as the first few days of a new year are in this country often occupied with private and domestic meetings of gratulation. We presume that the time indicated by the Evangelical Alliance will be that generally followed in this country. May all true churches of Christ throughout the world unite in this "concert of prayer."

"To all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours: grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ."

"BELOVED BROTHERS,—A suggestion from a distant land has reached this Conference, which, for the last thirty years, has 'endeavoured to keep the unity of the Spirit in the bond of peace' among all evangelical labourers in this part of India, to the effect that we should venture (in imitation of our dear and faithful fellow-workers at Ludiana last year) to invite the churches of our Lord and Saviour to join in a special service of prayer and supplication with thanksgiving at the commencement of 1861.

"We should have welcomed such an invitation from others; but as it has been requested by some whom we love and honour in the Lord, that it should be issued by us, we desire, in humility, to make the proposal; leaving the result with *Him*, 'of whom, through whom, and to whom are all things.'

"The 'signs of the times' in which our lot is cast;—the wonderful openings for the Gospel in China, Japan, and Central Africa; the restoration of peace to India; the remarkable movements in Italy and Turkey—the seats, respectively, of the Western and the Eastern Antichristian tyrannies; the stirrings in many places among the scattered remnants of Israel, 'beloved for the fathers' sake'; the blessed and glorious revivals of religion in the United States of America, in Great Britain and Ireland, in Sweden and other parts of the continent of Europe;—have all combined in creating, in many hearts, the joyful hope of the gracious Lord's speedily accomplishing mighty works for the glory of His own great name.

"At 'such a time as this,' it becomes His people devoutly to remember that '*His* ways are higher than their ways, and *His* thoughts than their thoughts'; to stir up

themselves to manifest before the world their lively concurrence in the development of *His* designs and purposes, and to look for their full and final consummation in the sure and speedy fulfilment of all his promises.

“But ‘for these things *He* will be enquired of’ by his believing people; and especially *He* will honour and answer fervent, united, Peniel-like prayer. Yet that prayer must be accompanied with lowly prostration and deep humility of soul, for we are ‘not worthy of the least of *His* mercies’; with heartfelt confession of sin,—all sin, private and public, special and general, secret as well as presumptuous,—our personal or individual sins—our sins as families—our sins as nations—our sins as churches; and with ardent thanksgivings for past long-suffering, patience, faithfulness, and love, amid all our negligence and indifference, our forgetfulness and ingratitude, our provocations and affronts.

“Besides special subjects of prayer which may be suggested by local events or peculiar passing emergencies, there are certain great outstanding topics which will readily present themselves to all who are waiting for the full answer to the petition, ‘Thy kingdom come, thy will be done on earth, as it is in heaven’:—the outpouring of the Holy Spirit on all teachers and ministers of the Gospel in nominally Christian lands, on all evangelical missions and missionaries among the heathen, and on the circulation of the Bible, the indestructible Word of the Living God, with all books and tracts that are fraught with its spirit and its truth; on all means and agencies that have been instituted for the saving instruction of the young, for the revival of true religion in individuals, families, and communities ‘professing godliness,’ and for the evangelisation of the sunken masses that live ‘without God and without Christ,’ amid a multiplied exhibition of the ordinances of Gospel grace and salvation; and, finally, on the varied instrumentalities that are employed for the destruction and downfall of the gigantic systems of Pagan idolatry and superstition, of antichristian error and delusion, and for the contemporaneous conversion of Israel and the Gentile nations,—all of which, in the vast aggregate of their transcendent issues and outgoings, shall cause ‘the glory of the Lord to be revealed, that all flesh may see it together, as the mouth of the Lord hath spoken.’

“In these and such like exercises of devotion, we humbly yet fervently desire to join with all that ‘fear the Lord and speak often one to another,’ in every land; and, in order that the union may be general, we send forth this timely notice, earnestly beseeching that no unworthiness on our part may prevent any of his people from agreeing with us in this proposed season of prayer and supplication, on each day from the 1st January, 1861, to the 7th inclusive.

“And ‘God be merciful unto us, and bless us; and cause his face to shine upon us: that thy way may be known upon earth, thy saving health among all nations. Let the people praise thee, O God; let all the people praise thee. O let the nations be glad, and sing for joy; for thou shalt judge the people righteously, and govern the nations upon earth. Let the people praise thee, O God; let all the people praise thee. Then shall the earth yield her increase; and God, even our own God, shall bless us. God shall bless us, and all the ends of the earth shall fear him.’

“Even so, come, Lord Jesus; come quickly; Amen.”

“Signed by authority and on behalf of the Calcutta Missionary Conference,

“ALEXANDER DUFF, *Chairman*.

“D. EWART, *Secretary*.”

“Calcutta, July, 1860.”

FOREIGN INTELLIGENCE.

EAST INDIES.

HOWRAH.

It rejoices us to learn that the health of Mr. Morgan continues good, and that he is much encouraged in his labours. Under date of June 28th he says:—

“Within the last three months we have attended the chapel for many years before had several additions to the church; in the I went home, and was always a most liberal first instance a gentleman and his wife in supporter. The father of the latter was prosperous circumstances. The former had for many years a member of our church in

Howrah. They went to England about the time I did, were baptized, and have returned to us. After that our dear daughter was baptized in the presence of a large congregation, and all present were most deeply affected. Subsequently a young gentleman arrived from England who was formerly connected with the Young Men's Society at the Mission House. The admirable training he had received at home, and his consistent conduct, will make him a valuable member of society here.

"For many years a blind woman has been a member of our native church. Being married to a man who had been a musician in a native regiment, they had to proceed to Meerut to draw the pension, and were there when the mutiny broke out. The mutineers went to their hiding-place, but were put on the wrong scent; the lives of both were most mercifully spared. The other day the poor woman called

to see me, and placed six shillings in my hand towards the Mission, a large sum for her, for she is very poor.

"You may remember my mentioning when at home that the last time I attended the Juggernath festival the car was abandoned by the people and left on the road. A few days ago I went to the same spot and expected to see *two cars*, and was told that one is too old, and, with regard to the other, it was said that the proprietor could not afford the usual feed to the Brahmins. But that is all a blind. The truth is, that the people have grown too-wise to make beasts of themselves by dragging the car, and thus I have lived to see an end to the swinging and Juggernath feasts in the one and the same place, and singular enough there were no images of Juggernath offered for sale. Formerly there were. I infer that the god must be sadly out of favour."

May the decay of Juggernath be the pledge of the speedy overthrow of all India's idols. God has said that idols shall be utterly abolished.

AGRA.

The work so auspiciously begun among the soldiers of the British army in India continues to make progress. Its important bearing on our missionary work cannot be overlooked. Often have missionaries had to complain of the pernicious example of Europeans, and to mourn over the stumbling-block cast in the way of the heathen's perception of the truth and beauty of the Gospel. The removal of the obstacle in any manner is in itself an advantage; much more when our countrymen become fellow-helpers, as converted soldiers have often been in days gone by. In Agra Sir Henry Havelock was the first to found a church of soldiers. From his labours sprang the Cantonment Chapel and the Christian community which for many years has occupied it. The works of this eminent man continue to follow him, and the adorned still yields converts to Christ. Under date of June 6th Mr. Gregson writes:—

"Last Sunday, the 28th inst., I had the pleasure of baptizing three more soldiers, making a total of twenty-two Europeans baptized in the Cantonment Chapel since the commencement of the year. We had a full chapel. I did not see half-a-dozen vacant seats, although this year we have had eighty additional seats added to the chapel. The numerous baptisms of soldiers that we have had of late has become a topic of general remark, and given annoyance to many. The *Delhi Gazette*, now published in Agra, the spirit of which is by no means religious, has been sneering at us. In the Episcopal Church I have been preached against personally, and the Baptists generally; and lately the Roman priest attacked me in the Hospital. Twice I have applied, at the request of men who wished to attend our chapel, and my application has been disregarded; whilst the colonel has more than once spoken to

the men against what he calls this proselytizing. Still the good work goes on, and I trust will go on; and, from what I see and can learn, I believe there is a widespread spirit of inquiry among the soldiers here—those of the Rifle Brigade especially; and I sometimes almost venture to hope that it may, ere long, appear in a general religious awakening.

"The change in the conduct of many who have joined us has been most striking, and has deeply affected their comrades, who attend the chapel in larger numbers than ever. Nearly all who attend with us were formerly Dissenters, a considerable number having been accustomed to attend Baptist chapels. Without any special inquiry I can count up *ten* of the latter class alone. But, whatever else they may have been, they were, so far as I know, *all* without Christ up to the time of their first coming to our chapel."

This work does not, however, proceed without opposition. One of the army chaplains has seen fit to denounce it from the pulpit, affirming that the missionary cares more to proselyte than to save souls. It is unnecessary to expose here this bigoted and uncharitable attack upon our estimable brother, Mr. Gregson. None who have the happiness of knowing him will for one moment give credit to such false statements. His accuser may be a man of sincere piety; but he is certainly of a most narrow and contracted spirit. Of another kind, but not less foolish or wicked, is the attack made on this work of God by the editor of the *Delhi Gazette*, which as a curiosity we insert. Both assaults are an unwitting testimony to the reality of the religious movement condemned.

"It is our belief that we in this country and in this age have not been without our moral epidemic. We look upon the religious fanaticism that spread over this country before and during the late rebellion, as a phase of this phenomenon. And it will be remembered that about the same time as we suffered in India from its effects, they were also observable in other places, indeed almost throughout the whole Mohammedan world, and it appears to have been of such a nature as to affect the Mohammedans principally, if not entirely.

"The influences we are speaking of will be ascribed to a divine, a satanic, or a natural origin, just according to men's ideas, opinions, and prejudices.

"It is the same sort of thing, though in a much smaller degree, that has been agi-

tating the substrata of society in this place lately; men suddenly taking into their heads to repudiate their baptism and the faith they have been educated in, and to seek relief for their excited feelings in the ceremony of immersion in the bath of the Baptist chapel.

"We have no faith in these sudden awakenings, this restless and spasmodic religion, that comes and goes by fits and starts; and those who lend their aid to foster and encourage it would do well to peruse the accounts of the Irish and American revivals, and see to what ends these things sometimes lead. It is easy enough to set a huge stone rolling from the summit of a mountain: it is not so easy to arrest its course midway."

At the close of his letter Mr. Gregson intimates that he had received an invitation to visit Lahore, to baptize some candidates, and to advise with the friends on the organisation of a church. He hoped to secure the services of Mr. Evans, of Muttra, during his absence from Agra.

Of some of the results of these labours Mr. Gregson gives an interesting resumé, in a letter dated July 12th. A soldier who had left Agra for a distant station writes to say that he has collected about fifteen men to read the Scriptures and pray together in his new abode. Another, baptized in 1858, is now usefully employed as a Scripture-reader in a regiment in India. One had died, leaving behind the most pleasing evidence of his humble, but hearty and exclusive dependence upon a crucified Redeemer; while others, in distant places, are honouring the Gospel by a consistent life. This work, if neglected by our missionary, would remain undone, so ill-adapted is the chaplaincy system of the army to meet the spiritual needs of the men.

Of his visit to Lahore, Mr. Gregson gives us the following interesting account:—

"I have recently returned from Lahore, where I went at the request of some ten Baptist friends, all of whom were formerly connected with the Baptist church, Agra. I went to baptize, and also to advise with the friends on the steps to be taken, should baptism again have to be administered. Mr. Broadway went over about a month before me, and baptized four believers. Just after his departure others applied, and the friends then requested my help. It was a very pleasant visit for me. I spent about ten days there, and preached nine times, baptized five candidates, and administered the Lord's Supper in the Presbyterian Chapel. Lahore is not

a large station. The number of Europeans is small, and the cantonment is six miles off. Our Baptist friends have united with the Presbyterians, and enjoy the ministrations of a very excellent American missionary. On becoming acquainted with the circumstances of our friends there, it appeared to me that it would be very wrong, and hurtful to the cause we love, to do anything that might needlessly tend to create discord or division. Unitedly, they (*i.e.*, Baptists and Presbyterians) form a nice congregation; but they already absorb nearly the whole of the available European population, and a division could only weaken both. They have lived in

great harmony and comfort, and our friends, I think justly, are very wishful to preserve this harmony unimpaired. These baptisms did at first create a little commotion; but the missionary in charge, who is the offspring of Baptist parents, has taken the matter in a very Christian spirit. He not only gave me his pulpit to preach in all the time I was there, but even came to the baptism, and is resolved that these baptisms shall make no difference in his feelings and conduct towards our Baptist friends. After calmly and prayerfully considering all the circumstances of the case, I told our friends that I thought it would

be very undesirable for them to *seek a division*. Of course, I said they must obey God rather than man. As conscientious Baptists, they must be faithful to their convictions; and, regardless of *all consequences*, I thought it would be their duty to make provision for the baptism of all fit subjects who might apply to them. If they could do this, and live in harmony with the Presbyterians, I advised them to do so, and only to think of separation should they (the Presbyterians) render it inevitable. But I think all parties are anxious to maintain unity, and I trust my visit has rather tended to foster the feeling."

Respecting the native work, Mr. Gregson writes as follows:—

"Since returning from Lahore I have been able to resume my bazaar and village preaching, which, owing to heat and bodily debility, I had been obliged to neglect for several previous weeks. Our congregations are good as ever, and the people hear well; but no deep or anxious concern is manifested to become acquainted with the truth. Nor do they court a closer acquaintance with us personally. I have three inquirers who visit me daily; they have come from a distance. I mentioned the baptism of four natives several months ago. Two were men of very respectable family and high caste—one being a Brahmin, the other a Thakoor, whose family holds land under Government. The latter I have appointed colporteur. Some two months ago I gave him a lot of Gospels and tracts to sell. He made off to his own village, on foot, some 120 or 150 miles distant. He not only sold his tracts, &c., but he began to tell the people what he knew about Jesus Christ

and the way of salvation. He appears to have created quite a commotion, in his own village especially. Fourteen men, he states, were wishful to accompany him here, to learn more about the way of life, but had not the means of supporting themselves away from home. However, four did come with him. One is a mere youth, and appears to have come with an elder relative; the other three are fine, young-looking men. One of the three has been waylaid and taken from us. He fell in with some men of his own caste in the police corps here, who have prevailed upon him not to come near us again, promising to support him, &c. Many who have come to us to inquire further about religion, especially when of high caste, have on the way been drawn from us. The other three are still with us, and the eldest pays much attention to our instructions. May God graciously open the hearts of them all to attend to the things spoken."

At a still later date, July 28th, Mr. Gregson continues his narrative of the Lord's work:—

"In reference to our native congregation I cannot speak so favourably as formerly. We have had a sad falling-off in attendance since the commencement of the year. It is, however, easily accounted for. In the first place, the native Christian corps, into which many of the Chitoura native Christians and some of our recent converts had entered, left the station last February. This took away at one stroke thirty of our regular attendants, including fifteen to twenty members. Again, owing to the removal of a judge from Agra, who took a deep interest in native Christians, and employed a large number of them, a considerable number of our congregation has been thrown out of employment, and about a dozen have had to go to distant places seeking employment, besides several removals from other causes; and we have had only few additions to compensate for these serious losses.

"The old difficulty of providing for our native Christians is recurring with as much severity as ever. Just after the mutiny everybody was inquiring for native Christians. People could not trust Hindoos or Mohammedans. Civilians wished to have Christian body-guards; all wanted Christian servants. The police, the army, were open to them; and had they been numbered in thousands instead of in tens, *all* would have been employed. Now the reaction has come. The first employers are leaving, and their successors resort to the old system, and prefer Hindoos and Mohammedans. I recently applied to the head of the magazine here, asking employment for three or four native Christians. The magazine furnishes employment for 150 or 200 men. It is an employment that requires little skill and little training, while in reference to pay and the leisure it affords it would be very suitable for native Chris-

tians. Part of the employment consists in making up cartridges, and as just before or about the last mutiny some Mohammedans had been tampering with the cartridges, mixing dust with the powder, &c., I should have thought Government would have been glad to employ those whose interests are too closely identified with their own to permit of their acting thus. However, the officer in charge of the magazine said he was afraid the introduction of native Christians would give offence to the Hindoos and Mohammedans, and might lead to a disturbance. Native Christians, he said, never had been employed in the magazine, and at all events before introducing them he must refer the matter to head-quarters; and asked, through a second person, a letter from me requesting employment for native Christians in the magazine, to be forwarded to head-quarters. I sent the letter; but, although three or four months have elapsed, I have heard, and now expect to hear, nothing.

"Our native Christians have to contend with great difficulties. If they get employment, they are surrounded by enemies spiteful and cunning, who stick at no means to bring them into disrepute. They very likely get hold of masters who, knowing them to profess Christianity, look for perfection, and, not finding it, are trebly incensed at every trifling fault; whilst they

themselves are inexperienced and destitute of all sympathy from those who could instruct and help them. Our native Christians have been suffering much of late, and I have had many distressing appeals for help. Mrs. Gregson has for a month or two past devoted nearly the whole day to teaching the women and girls crochet work. She finds them thread, and pays them for their work, the articles being afterwards sold. This has been a considerable help. Would you believe it? I blush whilst I record that, before this, some of the women used to earn a few halfpence by picking up cowdung in the roads. I did not know it at the time. Now they do better with their needles. Bernard, too, constrained by the poverty of our people, has commenced the weaving shop on a small scale; and now I fear if I do not do something to help him out, he will be seriously involved.

"I am trying to collect a few hundred rupees to pay off the debt, and set the thing fairly a-going. The concern will be very small. Every piece, when finished, will be bought at a certain rate, and so much added for profit, to meet expenses. No credit will be given; and although I would rather we had not had it, yet I trust arrangements can be made to secure us against all risk and loss, and that will not at all interfere with our mission work."

His notice of the state of affairs in the native church requires serious attention. After the lessons of the mutiny, it is grievous to think that the officials of Government seem disposed to pursue the old infatuated course.

BENARES.

From a letter of the Rev. J. Parsons we select the following important remarks on the present proceedings and character of the Indian Government. He continues diligently to pursue his translation work.

"I am afraid the English public are greatly deluded in regard to the present character of the Indian administration. It was with no little surprise I read Mr. Rosevear's remarks on the effects of the mutiny, in his speech at our anniversary. Do you suppose that the Government of India are 'warned against governing India on the suicidal principle of selfish fear'? Why, there never could be a Governor more swayed by that principle than Lord Canning. Do you suppose he has 'reconsidered' the traditional 'Indian policy'? If he has, it has only been to hold to it more firmly, and carry it to more absurd lengths than any of his predecessors. 'A new era dawned!' It would be more correct to say, as referring to this subject, a new shade had fallen over the previous darkness, making it almost as black as can be. Every kind of Christian activity among the servants of Government is strictly dis-

countenanced; and I suppose missionaries are not restricted, only because England would scarcely suffer that. But native preachers insulted at Futtehghur, and Bro. Broadway assaulted and beaten at Delhi, by servants of Government, are straws that tell pretty surely which way the wind is blowing. Mr. Rosevear is quite right in depicting the lessons that the mutiny *ought* to have taught, and doubtless many have learned them; but if you suppose Lord Canning has, or will allow those who have to act out their convictions, you are woefully mistaken. I am no way competent to write political letters; but I could not refrain from this remark or two, because I was grieved to think that things in India should be so unknown to our English friends. Where (apart from God's overruling providence) have we any hope of amelioration, while the most glaring acts of injustice and trucking to the

natives are either not known or not understood in England, and the English public do not speak out?

"Through mercy, neither Bro. Heing nor myself has been laid aside from work. We have continued our labours, though they have yielded but little incident to communicate to you. As to the translation, I have the happiness to say that I have examined the last proof-sheet of the Acts, and I have revised one-half of the Epistle to the Romans, or rather, it might be more correct to say, have re-translated it; for I have found it the more satisfactory plan to translate for myself, and then compare it with the former version and with other translations. Of this re-translation, as I go on, I purpose having two copies taken, and sending them out to brethren, who will, perhaps, favour me with criticisms and

suggestions; and the manuscript, thus multiplied, will be more secure from loss by accident or incendiariism. I have proposed not to print any portion of the Epistles until I have gone through the whole, and have revised my work again.

"I have to acknowledge, with very many thanks, the valuable parcel of books, which you informed me was sent with Bro. Williams, of Muttra, but did not reach me till this month. I beg to return my warmest acknowledgments for them to the Committee of the Baptist Tract Society; and I hope I have an occasional place in their prayers, that I may have grace and skill to use them aright, and to really further the object of giving the Word of God to the Hindoos in a correct and intelligible version."

CHINA.

We have been favoured with the sight of a journal kept by Mrs. Kloëkers, during a boat voyage up the Wompoo river, with the permission to publish in the HERALD any extracts that would be interesting to friends in general. Space will not allow of our inserting the graphic descriptions of the country and its inhabitants. The following details will be read with two-fold interest from their novelty and their bearing on missionary work:—

"May 21st.—We put into a little creek about ten miles from Shanghai at about seven in the evening. It was nothing but a wretched, dirty, miserable little village. We went on shore, and were instantly followed by a swarm of men, women, and children, chiefly to stare at me. At the door of a tea shop we asked them to lend me a bench to sit on, which the man did very politely. So prudently carrying it out into the fresh air for fear of being poisoned by smells, I sat down, and Mr. Kloëkers stood and began to talk to the people. The women especially were greatly interested in me, pulling at my dress, touching my white cotton gloves, and my little tweedy cloak, and peeping under my hat. They made remarks on all I wore, and when after a few minutes, Mr. Kloëkers began to preach I could with difficulty restrain them. I said, 'Ting, ting, listen, listen,' and held up my finger. Then they laughed out loud, and at last I looked very earnest, and told them Sing Song had come to tell them good doctrine, and I begged them to hear. The men listened pretty attentively, only making their remarks; but the women and children were much more interested in examining me. After a short sermon Mr. Kloëkers gave away some tracts, and we came back to our boat to tea, during the whole of which the people squatted on the bank to stare at us. After tea I let Mr. Kloëkers go

out alone, as I seemed to be of doubtful use.

"23rd.—To-day the prospect has often been very pretty—every now and then the long winding river in front of us dotted with boats, most of them with one tall straight sail, and the edges of the water were covered with willows, rushes, and bushes, over which the wild white dog-rose grew in the wildest profusion. Then the trees and sails in the distance made a fancy picture, and seemed as if we were coming by and bye to some tall beautiful city, if we followed the windings of the river. But the hope was always hope deferred, we came only to the same groups of trees and houses, the same thatched sheds, and the same adorned graves, nothing more; and the graves were the best. It was painfully symbolic of the heathenism, and the moral and mental condition of the land—on, on, on—you think you are coming to something better, but still the same poor people, labouring everlastingly for rice and cash, a bare existence, with no single idea beyond a wretched life; and if there were no future, the best of all is the grave at the end. It is mournful to see how barren of all hope, or knowledge, or interest, the lives of these poor people are; you ask a boatman a question about a tree or the name of a portion of the river, &c., and the answer always is 'Ve ziawta,' 'I don't know.' They do not know anything.

except how to guide the boat, and get all the rice and cash they can.

"24th.—This morning before breakfast we landed a very little way from Bingos, and went to see a Chinese pagoda. It was built of stone and lined with porcelain, and had three wooden galleries one above another, each with a roofing or verandah of tiles. It was just like the pictures of Chinese pagodas in children's books. We entered first an open court, round which were places for the poor beggars to live, and an ordinary temple for worship. The pagoda was in the centre, and we ascended inside by winding stone stairs; at each different story was a small shrine, and an image of Bhudda. We went outside on the topmost wooden gallery, and had a lovely view. The whole country was 'well watered' and highly cultivated, and the trees very beautiful and luxuriant, and in the distance in one direction we saw a chain of hills. But though it certainly was a beautiful view with its rich wood and water, it was painfully monotonous; no dotting of church spires, no roads, no irregularities of little hills and valleys; all one dead level without life or animation. We came down, and went into the great room used as the ordinary temple. There were numerous images of Bhudda on both sides, in his various states or stages, and three enormous hideous images over the altar in front, besides lots of little images. In one corner was a great bell, with a pasteboard man poked up inside it, we could see his feet and legs as large as life,

and against this bell a little boy was knocking with a large piece of wood suspended from the ceiling. He kept making a frightful din, and this performance, which is kept up—I conclude by a change of boys—incessantly for thirty days and nights, is supposed to send the real man whom the pasteboard one represents up to heaven. This is done after a person's death by rich friends, or by the desire of a rich man for himself to knock the spirit through the bell into heaven. It was very mournful to see such mummery. At the end of thirty days the pasteboard man is burnt. Some say, however, that the intention is to call by this noise the attention of the dead man's spirit to the *dress* in the bell, so that when it is burnt, he may come and take it for his use in the other world. A crowd of people followed us into the temple, and there again my husband stood and preached. He told them their god was wood, and could not see, or hear, or speak, or help them when they prayed, or help himself if he were beaten—than he knocked an image with his stick, and the people laughed and said it was quite true. But when he went on to tell them of the ONE GOD who can see and hear everything, and who knows our thoughts and *can* help us, they seemed as if they could not in the least understand. They have no idea of a God whom they cannot embody; indeed their whole low degraded heathen life seems to unfit them for any idea of a spiritual being."

WEST INDIES.

BAHAMAS.

From our missionary brethren we continue to receive pleasing accounts of the progress of the kingdom of God. Mr. Davey writes, under date August 23rd:—

"We kept the Anniversary of Emancipation on the 1st of August as usual, and I do not think that we ever had a greater number of children, or that the day ever passed off with more satisfaction. We commenced the day by an early prayer-meeting at Bethel from five to six o'clock; after that the teachers set the mission grounds in order, and about a quarter to four o'clock the children walked in procession from Bethel to Zion to take their tea. In the evening we held a service in Zion, Mr. Rumor being one of the speakers. He seems to have been somewhat surprised at what you said at the missionary meeting respecting the accounts that reach England in reference

to the results of emancipation. 'Who could have written home to say that emancipation had done no good?' The reading of the people is not very extensive, nor their ideas very large. Of course his speech was very miscellaneous. He enumerated some of the benefits which the black people now enjoy, and said before he closed that he would fight to liberate his own colour from slavery.

"On Friday, the 3rd of August, we kept the Anniversary at Adelaide. This is the third time that I have kept it there, and I find that it does good in a sanitary point of view, the people, expecting strangers, clean up their houses."

A similarly interesting account is given by Mr. Rycroft of the celebration of the Anniversary of Emancipation, in Turk's Islands.

"The 1st of August was observed this year with much more spirit than in past years. The inhabitants of both islands, Grand and Salt Cay, came together. The

Friendly and Union Societies met in the morning at their hall, from whence at ten A.M. they marched with suitable adornments, flying banners, and music, to the Baptist chapel, when the writer gave them a discourse suited to their relation as members of society, and the circumstances in which they were found as freed men. The chapel was densely crowded, and attention very grave to all we had to say, and the service concluded by the voluntary rising of the members of the societies to put on the plate a subscription for my personal benefit. The benediction was then pronounced, and at the head of the principal coloured people of both islands your missionary conducted them back to their hall of meeting. Never did the island present such a stirring scene before.

"The Queen may well be proud of reigning over such loyal and improving subjects. They are no longer merely chattels and beasts of burden, but intelligent men, men striving to raise themselves in society, and to wear its proud distinctions as well as others. In the evening the united societies of both islands dined together, numbering 130; myself and some of the most respectable of the inhabitants, with the rector of the parish, the Rev. Mr. Maxwell, sat down to dinner with them. Mr. Gibbs stated on the occasion that twenty-six years ago he could not have thought to have seen such a sight, and that it gratified him to see that liberty had

so far been improved. In fact, such a respectable and numerous party, and so grand an affair, had never been seen here before, particularly connected with the once despised sons of Ham.

"As to our schools and teachers they, too, had their time of it. Some 300 teachers and children marched from the chapel to the mission yard, gaily attired, with songs of joy, banners flying, and faces laughing. How proud their parent were to look upon them. The tables were, as usual, set out with cakes and tea, to which you may be sure ample justice was done. Tea ended, the boys amused themselves in the yard as they best could, and the girls did the same, in the presence of numerous spectators. To close all, the teachers sat down to tea in the house. And now it would have pleased and gratified you could you have listened to their sacred singing and lively speeches. Many of their parents had been lashed on the ground where now they could no more be so dealt with. Instead of the groans of the bleeding and oppressed were here the songs of the free, of the freed men and women of the Lord. All felt the greatness of the change, and expressed how grateful they were to God for it.

"Next week I intend paying a visit to St. Domingo. I may be away two or three months, and, God willing, may visit several towns."

JAMAICA.—CALABAR INSTITUTION.

From a brief letter from our esteemed brother, the Rev. D. J. East, we extract the following information of the prospects of the Institution. It is dated July 20th.

"The future of the Institution will, I hope, amply recompense all your care of it and interest in it. Last month we accepted another theological student, and this week I have had an application for admission to the normal school. We expect to open next month with six theological students, five normal school, and nine lay pupils. There are several other young men desirous of entering the normal school at Christmas. Two of the theological students, however, will then have completed their four years, and we shall be anxious to know of others to occupy their places. Our heart's desire will, I

think, by God's grace, be accomplished if only we get the tutorial aid we need from home. You will, I know, let me have the earliest information of the result of the deliberations of the Committee on the Report of the Deputation.

"We were rejoiced to learn that Mr. Brown was once more amongst you. The Jamaica papers are already pouring out their wrath upon him. His speech at Northampton has stirred up their indignation, and they try to make out that he is blacker than the blacks. But this is only the beginning."

HOME PROCEEDINGS.

THE missionary meetings during the past month have been very numerous—more numerous than usual. The Rev. F. Trestrail, with the Rev. J. C. Page, has completed the series of meetings in Cornwall, which have proved more than

usually interesting and successful. Mr. Page has also visited Hampshire, with the Rev. S. Manning, closing the month's labours by meetings at Coventry. Mr. Underhill has been engaged in Leicester and its vicinity, Bedford, Watford, Liverpool, and Hull, being assisted by the Rev. T. Hands in Leicestershire and Watford. The Rev. R. Williams has visited Berkshire, Manchester, and other parts of Lancashire, in company with the Rev. C. Vince and Rev. A. Mursell. Mr. Mursell also took part in the services in Leicestershire. The Rev. J. Diboll closed his Yorkshire tour with meetings at Bedale and Masham. The Rev. J. E. Henderson has been on deputation in Huntingdonshire, Cheltenham and Gloucester, Preston and Rochdale. The Rev. F. Supper has taken part in meetings at Preston, Bolton, &c., and Salisbury, and the Rev. J. T. Brown has given his valuable services at Rochdale. The Rev. E. Hewett has kindly taken services in East Gloucestershire. Glamorganshire has been visited by the Revs. W. Crowe, and T. T. Gough, and the Rev. J. Makepeace has attended a meeting at Leighton Buzzard. The Rev. F. Tucker has also afforded his very acceptable services at the meetings in Manchester.

The above list does not, we believe, entirely exhaust the deputation work which has been accomplished. But it is all the information we have received. Upwards of *one hundred* services have had to be provided for, and if in one or two instances some disappointments have been experienced, or brethren desirous of meetings in October have been compelled to postpone them, no surprise can be experienced with such an account of the month's labour, and considering the difficulties to be surmounted in making arrangements over so wide an extent of country.

The meetings are almost universally reported as very good, and the pecuniary proceeds as in advance of last year. We may be permitted to single out Leicester as a striking example of what may be done by good organisation. After last year's meetings the congregation at Belvoir Chapel was divided into districts, collectors appointed, and missionary boxes distributed. The result is an increase of nearly £100 on the previous year's contributions, comprising not only weekly and monthly subscriptions, but a very considerable addition to the list of annual subscribers.

We have much pleasure in giving insertion to the following :—

"At a meeting of pastors of Baptist Churches, held at Bourton-on-the-Water, July 3rd, 1860, it was agreed to attempt the re-organisation of the East Gloucestershire Foreign Missionary Auxiliary. For this purpose a meeting was held at the vestry of Stow Chapel on July 17th, 1860, at three o'clock. The following churches were represented—either by their pastors or by letter, namely, Arlington, Blockley, Bourton, Burford, Campden, Cutsdean, Milton, Naunton, Stow, and Winchcomb.

"The Rev. T. Brooks presided, and Rev. D. Ricketts engaged in prayer.

"From the general wish expressed for a district organisation, both on the part of those present and also by the letters from absent brethren, it was resolved unanimously :—

"1. That an Association be now formed, to be called the East Gloucestershire Auxiliary, in aid of the funds of the Baptist Missionary Society, and that all the churches in the district be requested to co-operate in promoting this important object.

"2. That the fundamental principles and objects of the Baptist Missionary Society have the cordial approbation of this Auxiliary."

Additional resolutions were also passed providing for annual meetings, the election of officers, and the destination of the funds. We shall be happy to learn that Auxiliaries are being similarly revived or formed in other parts of the country.

We have much pleasure in recording the safe arrival of the Rev. W. Teall at his sphere of labour in Jamaica, after a favourable voyage.

On the 9th of October a very interesting and crowded meeting was held in the Regent Street Chapel, Lambeth, on the occasion of the designation of Mr. Robert Smith to missionary work on the west coast of Africa. The Rev. A. Saker gave a vivid picture of the trials of a missionary's life, the designation prayer was offered by the Rev. C. H. Harcourt, Mr. Underhill asked the usual questions, and the Rev. J. H. Hinton addressed the youthful

missionary. His pastor, the Rev. R. B. Lancaster, presided, and several other ministers took part in the service.

The Rev. A. Saker, in company with the Rev. J. Diboll and family, and Mr. Robert Smith, have sailed for their destination. †They have undertaken the voyage in a schooner lately purchased by Mr. Saker with contributions specially designed for the purpose, and having for their captain Mr. Thomas Milbourn, the captain of our former missionary ship, *The Dove*. By a striking arrangement of Divine providence, Captain Milbourn arrived in England, with the intention of going to Africa, just at the time when his services are of the highest value to the mission. May the many fervent prayers that will follow these dear brethren be heard, that they may enjoy a safe voyage to the land of darkness and sorrow, whither they bear the glad tidings of salvation!

ACKNOWLEDGMENTS.

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

- W. Foster, Esq., Padiham, for a parcel of Magazines;
 Juvenile Auxiliary, Cross Street, Islington, by Mrs. Sheeres, for a package of clothing, cutlery, and useful articles, value £10, for *Rev. A. Saker, Africa*;
 Juvenile Auxiliary, Westbourne Grove, for two boxes of clothing, for *Rev. A. Saker*, and one box for *Rev. F. Pinnock, Africa*;
 Friends at Camberwell, for a case of clothing, for *Rev. A. Saker*;
 Mr. Hammond, Wisbeach, for a parcel of Magazines, &c.;
 Sunday School Union, for a grant of books, &c., value £10, for *Rev. J. Davey, Nassau*;
 Friends, Lewisham Road Chapel, for a parcel of clothing, for *Rev. A. Saker*;
 Religious Tract Society, for a grant of books, for *Rev. A. Saker*;
 British and Foreign Bible Society, for a grant of Bibles and Testaments, for *the same*.

The Rev. J. E. Henderson acknowledges, with thanks, a box of useful articles, from the ladies at Clarence Street Chapel, Penzance, for the benefit of his schools.

We have pleasure in giving insertion to the following note:—

“MY DEAR SIR,—While I was in the North of England, and in Norfolk, it became known that I wished to obtain certain instruments and additional medicines wherewith to replenish my chest in Africa. Several friends, at the various places where our missionary meetings were held, kindly responded to my wish, and gave for that object the following sums, which I take this opportunity to acknowledge, with thanks.

“Yours affectionately,

“JOSEPH DIBOLL.

“*Norwich, October 8, 1860.*”

	£	s.	d.		£	s.	d.
Newcastle-on-Tyne	0	7	6	Horsforth	1	5	6
Ditto, Mrs. Thompson	1	4	0	Lockwood, S. School Teachers, for Draw-			
Sheffield	0	2	6	ing Materials	0	8	9
Rawden	0	10	6	Worstead	1	3	6
Two Friends at Micklefield House	0	7	6	Ditto, Mrs. Barcham	0	10	0
Shipley	0	16	10	Ayisham	0	2	6
Halifax	1	12	6	Norwich, Mrs. T. A. Wheeler	1	0	0

FOREIGN LETTERS RECEIVED.

<p>AFRICA—CAMEROONS, Fuller, J. J., July 30; Sakor, H., July 28, August 30.</p> <p>ASIA—AGRA, Gregson, J., Sept. 4.</p> <p>ALIPORE, Pearce, G., Aug. 30.</p> <p>CALCUTTA, Lewis, C. B., Aug. 14, 22, Sept. 8, 15.</p> <p>DACCA, Bion, R., July 23.</p> <p>DELHI, Broadway, D P., Aug. 30; Smith, J., Aug. 16.</p> <p>HOWRAH, Morgan, T., Aug. 7.</p> <p>INTALLY, Sale, J., Sept. 8.</p> <p>JESSORE, Anderson, J. H. Report of Tour.</p> <p>KANDY, Carter, C., July 30.</p> <p>KURRACHEE, Mathewson, A., Aug. 2.</p> <p>MUTTRA, Evans, T., Aug. 13.</p> <p>POONA, Cassidy, H. P., Sept. 4.</p> <p>SEWRY, Williamson, J., July 28.</p> <p>SHANGHAI, Hall, C. J., Aug. 16; Kloëkers, H. Z., July 12, Aug. 16.</p>	<p>AUSTRALIA—HOBART TOWN, Tinson E. H., Aug. 20.</p> <p>KYNETON, Rees, D., July 25.</p> <p>NELSON, Dolamore, D., July 21.</p> <p>BAHAMAS—INAGUA, Littlewood, W., Aug. 20.</p> <p>NASSAU, Davey, J., Sept. 25.</p> <p>HAITI—JACMEL, Webley, W. H., Sept. 21.</p> <p>PUERTO PLATA, Rycroft, W. K., Sept. 24.</p> <p>JAMAICA—BENTLEYPHIL, Henderson, G. R., Sept. 4.</p> <p>CALABAR, East, D. J., Sept. 7.</p> <p>KINGSTON, Oughton, S., Aug. 22.</p> <p>SAVANNA-LA-MAR, Clarke, J., Sept. 10; Hutchins, M., Sept. 4.</p> <p>STEWARTON, Knibb, M., Sept. 21.</p> <p>STEWART TOWN, Lea, T., Sept. 21.</p> <p>SWITZERLAND—BERNE, Wenger, J., Sept. 18, Oct. 2, 15.</p> <p>TRINIDAD—Law, J., Sept. 7, 22.</p> <p>SAN FERNANDO, Gamble, W. H., Sept. 22.</p>
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CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from September 21, to October 20, 1860.

W. & O. denotes that the Contribution is for Widows and Orphans; N. P. for Native Preachers; and I. S. F. for India Special Fund.

ANNUAL SUBSCRIPTIONS.		BERKSHIRE.			
	£ s. d.		£ s. d.		£ s. d.
Hayward, Mr. Thomas	2 0 0	Reading, on account, by		Contributions.....	1 19 0
Deal.....	0 10 0	Mr. Thomas Day	30 0 0	Less expenses	7 1 2
Inglis, George, Esq. ...	0 10 6				0 5 0
Merriman, Rev. E.	1 1 0				6 16 2
Rixon, Mr. J. S.	1 1 0				
DONATIONS.		CORNWALL.			
A Friend.....	25 0 0	Helston—		Plymouth, George Street—	
Bible Translation Society		Collections	8 9 6	Collections	51 15 3
for Translations.....	200 0 0	Contributions.....	2 10 0	Do., Buckland	0 14 1
Do., for African do.....	50 0 0			Contributions	2 10 6
Muntz, G. F., Esq.	10 0 0		10 19 6	Do., Juvenile, for	
Do., for Amboises Bay... 10 0 0		Less expenses	0 8 0	African Orphans	14 14 6
Tritton, Jos., Esq., for					69 14 10
do.	10 0 0	Redruth—		Less expenses	2 0 0
		Anon.	1 16 6		67 14 10
LEGACY.		St. Austell—		Tiverton—	
Perkins, Mrs. Mary Ann,	100 0 0	Collections	6 19 7	Sunday School, for	
late of Pershore.....		Contributions.....	8 9 8	N.P.	7 0 0
		Proceeds of Tea-meeting.....	5 4 6		
			20 13 9		
LONDON AND MIDDLESEX		Less expenses <th colspan="2">DORSETSHIRE.</th>		DORSETSHIRE.	
AUXILIARIES.			0 13 9		
Camden Road—			20 0 0	Pool—	
Contributions, on account, by Mrs. Underhill	13 13 9			Hodges, Mr. A. S. ...	1 0 0
Underhill, Miss, for China	2 0 0				
Hackney, Hampden Chapel—				GLOUCESTERSHIRE.	
Sunday School, by Y.M.M.A.	8 13 3			Stroud—	
				Contributions.....	9 0 0
				Do., Juvenile.....	4 10 0
				Woodchester—	
				Collection	1 12 3
				Sunday School.....	2 3 5
					17 5 9
				Less District expenses	6 14 9
					10 11 0
BEDFORDSHIRE.		DEVONSHIRE.			
Bedford, Mill Street—		Devonport, Morice			
Collections	1 13 0	Square, on account... 6 5 4			
		Honiton—			
		Nichols, Jno., Esq.... 5 0 0			
		Modbury—			
		Collections	5 2 2		

THE MISSIONARY HERALD.

REPORTS OF THE DEPUTATION TO THE MISSIONS IN THE WEST INDIES.

By the direction of the Committee, we have the pleasure of laying before the constituency of the Society, the reports of our secretary, E. B. Underhill, Esq., and the Rev. J. T. Brown, on the Missions of the Society in the West Indies, from whence they have so recently returned. The document, which precedes them, has reached the Committee from the members of the Jamaica Baptist Union. It most fully justifies the propriety of the deputation, and also testifies in a very gratifying manner to the efficiency of the esteemed brethren who undertook the arduous and responsible task.

At two prolonged sittings these documents have been under the consideration of the Committee. We are happy to state that the recommendations of the deputation, with regard to Jamaica, have received their cordial approval; that portion of them, however, which relates to certain changes in the Institution at Calabar, having yet to obtain the consideration and concurrence of the local committee. The changes and suggestions proposed in the reports on the Hayti and Trinidad Missions have also received the sanction of the Committee. That on the Bahamas Mission remains under consideration.

It will be seen that the adoption of these various recommendations will involve increased demands on the liberality of our churches; and though these demands will not be large in the aggregate, yet, considering the pressure already existing on the resources of the Society, we shall have to claim from our friends a generous appreciation of the necessity laid upon us thus to strengthen and extend the good cause in which we are engaged. Plans for the carrying out of the recommendations of the Reports are under discussion, and will in due time be made known to our friends.

Montego Bay, Jamaica.

March 8th, 1860.

DEAR AND HONOURED BRETHREN,—It is with feelings of devout gratitude to Almighty God we address you. In the month of April, 1857, a meeting was held at Calabar, to consider the state of our beloved mission, and we united as ministers of the Gospel in addressing to you a letter upon the subject. In that letter, as also in subsequent communications, we earnestly implored you to send out from the society you represent one or more honoured brethren as a deputation to visit our churches and institutions, to inquire into our circum-

stances, to advise with us in our difficulties, to consider the spiritual wants and claims of our people, and to aid us in our efforts to advance the kingdom and glory of our Lord Jesus Christ. With some anxiety we awaited your reply to our request, and with high satisfaction did we receive the announcement that, at length, one of your secretaries, E. B. Underhill, Esq., and the Rev. J. T. Brown, had consented to act in this mission of faith and love; and joyfully in the month of November last did we welcome these beloved brethren, with Mrs. Underhill, to our shores. No time was lost by them in the prosecution of their work. They at once commenced the visitation of the churches; and in the month of December, a considerable number of us were favoured with united and personal intercourse with them at the annual examination of the students of Calabar Institution.

Subsequently, they have visited nearly every Baptist church on the north side, and at the west end of the island. They have been with us in our mission-homes, where Mrs. Underhill, especially, has cheered and solaced our wives and daughters; they have visited our chapels and school-rooms, and seen the state in which mission property stands; they have had the freest possible converse with our deacons and leaders, and have had every opportunity of acquainting themselves with their views as well as our own. We believe nothing has been concealed from them, either in our churches or our institutions; but the strongest desire has been felt that they should know our affairs just as they are. Nor, as you will expect, have general social questions amongst us escaped their notice; and it has been most gratifying to us to know that they have been pursuing the most searching inquiries in regard to them of all classes of the community—magistrates, lawyers, doctors, planters, and labourers.

During the last week and the present (save as Mr. Brown's indisposition has prevented), they have united with us as brethren in the ministry, and as representatives of the churches associated in the Jamaica Baptist Union now in annual session. Nor can we find words too strongly to express to you the obligations under which we are laid to you for having sent two such brethren amongst us, and to them for having consented to come. They have spoken to us as became them, with great plainness of speech, but their words have always been wise and weighty; and while the wisdom of their counsels has commended them to our judgment, the gentleness and love with which they have been uttered has brought them home to our hearts.

We believe nothing has been submitted to them that has not received their most patient and careful attention. The necessity of increased ministerial agency, both native and European, so that every considerable church may be under proper pastoral oversight,—the peculiar circumstances of our European brethren needing in sickness a change to their native land,—the necessities of our Training Institution at Calabar, the usefulness and efficiency of which we have been long labouring to extend and increase,—the multiplication, elevation, and improvement of our native pastors, as the hope of our churches,—our day and Sunday schools, and especially the means of supporting the former,—our trust deeds, and the general security of our mission property: all these and many other kindred topics have been considered by them in a spirit of affection and kindness, which has greatly endeared them to us.

Upon all the subjects which have been brought before them they will, doubtless, make their own report; we need not, therefore, make special reference to the conclusions to which they may have been conducted, or to the plans and propositions which they may be prepared to submit to you. We have opened our hearts to them, and they will better communicate the results of our mutual consultations than we can.

It only therefore remains to us most affectionately to commend our beloved friends and you to the grace and love of the God and Father of our Lord Jesus Christ. We are sure the report of your deputation will have your most candid, careful, and generous consideration; and we are persuaded, that if the suggestions which they may offer to you be adopted by you and carried into effect, you will not only consolidate our mission in this land, but multiply the

fruit of the toils, and tears, and prayers of its sainted fathers, and eminently advance the cause of our God and Saviour.

We are,

Dear and honoured brethren,

Yours in the Lord Jesus,

EDWARD HEWETT, *Chairman of the Jamaica Baptist Union.*

BENJAMIN MILLARD, *Secretary of the Jamaica Baptist Union.*

D. J. EAST, *President of Calabar Institution.*

JOHN CLARK, *Secretary of Calabar Institution.*

JOHN EDWARD HENDERSON, *Treasurer of Jamaica Baptist Missionary Society.*

WALTER DENDY, *Treasurer of Educational Society.*

THOMAS GOULD, *Secretary of Sabbath Schools.*

JAMES M. PHILLIPPO, *Spanish Town.*

G. R. HENDERSON, *Bethsephil.*

WM. CLAYDON, *Four Paths.*

FRANCIS JOHNSON, *Clarksonville.*

ELLIS FRAY, *Refuge.*

EDWARD PALMER, *Kingston.*

JOSEPH GORDON, *Mount Nebo.*

RICHARD DALLING, *Staceyville.*

PATRIC O'MEALLY, *Couhart Grove.*

DANIEL G. CAMPBELL, *Hewett's View.*

CHARLES SIBLEY, *Gurney's Mount.*

GEORGE MILLINER, *Bethsaalem.*

THOMAS LEA, *Stewart Town.*

JAMES G. BENNETT, *Dry Harbour.*

ANGUS DUCKETT, *Hayes' Vere.*

*To the Committee of the Baptist Missionary Society,
33, Moorgate Street, London.*

REPORT OF THE DEPUTATION TO JAMAICA.

To the Committee of the Baptist Missionary Society.

DEAR BRETHREN,—Through Divine goodness the deputation arrived in Jamaica early in November, and immediately proceeded to make the necessary arrangements for the accomplishment of the trust committed to their charge. As the annual examinations of the Institution at Calabar were announced to take place about the middle of December, much could not be accomplished before Christmas, and only a few stations on the south side of the island and in St. Thomas in the Vale were visited. At the examinations at Calabar, both of the Theological department, the Normal School department, as well as a few resident students, your deputation were requested to preside. The result was on the whole gratifying, and the young men acquitted themselves with much intelligence and credit. Thence we proceeded to visit the stations, and were enabled, through the care of Divine Providence watching over us in our manifold journeys and investigations, to visit at their chief stations all the brethren, with one exception, which accident occasioned, and also, with very few trifling exceptions, every church which claimed to owe its origin to the labours of the agents of the society.

In these visits we sought information from all classes, calling special meetings of the deacons and leaders, and assembling the people both on the week-day and Sabbath for direct personal communication and addresses. Most cordially were these visits welcomed by all, hearty greetings met us in every place, and the amplest opportunities were given for the attainment of every kind of information that we sought. We shall ever bear with us the kindest

recollection of these hours of communion with our brethren of every degree, and recall with gratitude to God the pleasant impression made upon our minds, of the warmth of affection, the zeal, the devotedness, and earnest piety of great numbers whom it was our privilege to meet.

The first days of March were occupied in conference with as many of the brethren as were able to assemble at Montego Bay. At these conferences every part of the mission underwent discussion; the advice tendered by us was received with the kindest expressions of regard; and in the suggestions for the future working of the cause of Christ in Jamaica in connection with our society, which it will be our duty presently to lay before you, we may be understood to enjoy the entire and hearty concurrence of the brethren. All being done that seemed necessary to fulfil your instructions, we left the island early in the month of April.

Without a very much longer statement than can be given in this report, and which, perhaps, may be better given in some other form, we may state the general impression made upon our minds as to the recent results of emancipation. Consideration being given to the length of time since freedom was granted, the obstacles which have had to be surmounted to secure the boon so righteously and generously bestowed upon the West Indies by the British nation, the general causes to which Jamaica specially owes the commercial depression from which even yet she has not entirely rallied, and the low moral state in which slavery left the emancipated Negroes, we most emphatically affirm that the Act of Emancipation has been productive of the greatest blessings. Its success is beyond doubt, and the results may well encourage the ardent efforts of the friends of Africa to seek the destruction of slavery throughout the world, even were not freedom due to the slave on the grounds of moral and human right.

THE MORAL AND RELIGIOUS CONDITION OF THE CHURCHES.

To the moral and religious condition of the churches we more particularly directed our attention. It was not possible to be otherwise than grateful to God for the wide extent and influence of religious knowledge in all parts of the native community. Judged by the numerous places of worship, visible on many a mountain slope, in lowly vales, and in the towns and settlements of the island, very large provision has been made for the religious wants of the people, while investigation establishes the fact that in many districts the larger part of the population is in the habit of attending Divine worship. In several localities surrounding the chapels, few persons were known to be altogether absentees from the house of God. Nothing could exceed the quietness, order, and attention during Divine service. The appearance of the people on the Lord's-day in our chapels was generally neat; the instances of gaudy and tasteless dress were few, certainly not exceeding two per cent. of the whole attendance. Deep interest was exhibited in the exercises of the sanctuary: the singing, if not always harmonious and restrained, was hearty; the prayers of the people were earnest, scriptural, and devout, some were at once original and elevated in thought. With the spread of education the intelligent appreciation of Biblical truth is advancing, and less difficulty is being experienced in ascertaining the presence and growth of a work of Divine grace in the hearts of those offering themselves for church-fellowship. We may add that in some places we noticed indications of the appearance of a more intelligent piety and better self-control, which, to our minds, is both gratifying and hopeful.

The following points are particularly worthy of notice:—

1. The prompt, vigorous, and searching discipline usually maintained throughout the churches, whether under the pastorate of European or native brethren, and the respect paid to the decisions of the church on all matters relating to the spiritual well-being of the fellowship. If the number of exclusions is a source of deep regret, yet are they clear evidence of the attachment of the churches to righteousness and purity. If, in our judgments, the discipline on some points is too severe, yet the general effect on the moral tone of the community at large, in the repression of superstition, in the respect shown

to the ordinance of marriage (which indeed yet requires further elevation, in the general estimation of the outside population), has been most valuable.

2. We were much moved by the tender interest and anxiety very frequently displayed towards those who had been excluded from the fellowship of the church. Frequent appeals are made to them, penitent classes formed for their benefit, and great joy is manifested when genuine penitence is apparent and the wanderers return. It will be seen from the tables appended how largely these efforts are followed by success. A similar zeal is manifested in inviting sinners to the Saviour, and in some places there is scarcely an individual who is not at some time sought out and entreated to turn to God.

3. With the character and devotedness of the deacons and leaders we were greatly pleased. Some are still unable to read; but every year the number of this class diminishes. But as a body we are constrained to admire their zeal for the interest of the churches, their spiritual intelligence, their self-denial, their attention to the poor, their regularity in conducting the classes, the time which they spend every week—at least one whole day—meeting with their pastors to advise on the affairs of the churches, and to assist in their government, sustained in all by a strong sense of duty, and exhibiting a tenacious adherence to those great principles of scriptural truth maintained by our denomination.

DEFECTS.

But while we thus express these favourable impressions, there are, nevertheless, existing among the churches, evils of no inconsiderable magnitude, which require the attention of the committee, wise and prudent action to remove, as well as wants to be supplied. The main source from which springs the major portion of the evils referred to is the fewness of ministers, whether European or native, to meet the necessities of the churches, and of the island itself.

On reference to the schedules appended, it will be seen that there are no fewer than seventy-seven Baptist churches in Jamaica, which have sprung from the operations of the society, and only thirty-six ministers, whether European or native, to supply them. From this paucity of ministers flow the following effects:—

1. A plurality of pastorates. It will be seen that, throughout the island, every pastor has at least two churches under his charge, and a few have more. Contingencies constantly occurring, often add to the labours of these brethren the duty of occasionally taking charge of churches left vacant. Supernumerary ministers there are none.

2. Owing to the scattered condition of the people, but one service, and that a prolonged one, is usual on the Lord's-day. The pastor, therefore, can occupy the pulpit only on alternate Sundays, and when he has charge of more than two churches, still less frequently; nor are there the means of efficiently supplying his place.

3. The habit of attendance on the house of God only on "minister's Sunday" is becoming increasingly apparent, and tends to check the growth of piety. The services at the class-houses by no means counteract the mischiefs flowing from such a habit.

4. The inability of the pastors to give to the churches the close, vigorous, pastoral superintendence they require. The sick are necessarily left unvisited, and the pastor's presence in the houses of the people becomes a rare occurrence. Dissatisfaction must necessarily ensue, and is occasionally expressed. With the changed circumstances of the population, pastoral oversight has become more than ever indispensable.

5. The partial services thus rendered to the churches, tend in a certain measure to diminish the contributions of the people, and give to the pastor's visit the undesirable aspect of being connected with the collection of their contributions, which are usually brought to him on the day of his coming.

6. The impracticability of forming and maintaining Bible-classes for the youth of the congregations, and teachers' classes for the improvement of those who are engaged in the Sunday-school.

7. The pastors being so fully occupied, they are unable to follow the migratory population into the mountains or other districts, whither the people are drawn by the abundance of work or cultivatable land, and thus a considerable number of persons is annually lost to the churches.

8. Again, there is no time or opportunity to extend the Gospel into parts where the means of grace do not exist; and a check is placed on the formation of new churches, as in the case of the parishes of Clarendon and St. Elizabeth, as there are no ministers to assume the direction of them.

9. The incessant engagements incident to the oversight of churches containing such large numbers of people, the distance at which they often live from the missionary's residence, the secular duties which the pastorate in Jamaica involves among a people so untrained, and just emerging from slavery, and in some cases from savage life, leave the pastor but little time for study and self-cultivation. Nor is it unimportant to note that his personal expenses are increased thereby.

10. It is, moreover, incident to such a state of things, that the deacons and leaders have thrown upon them a larger responsibility, and an influence may be acquired over the people which would be harmful to the church's welfare and the pastor's peace.

These considerations have made a profound impression on our minds, and the grave question for us, for the Committee, and the churches of Jamaica to solve is, how and whence is an adequate supply of ministers to be obtained? The strongest words we could use would fail to convey the full force of our convictions on this subject. It involves the conservation of past labours, the building up of the superstructure so well begun, so perseveringly sustained by the brethren who have continued in the work, and having for its end the elevation to a fully self-supporting point of the churches of Christ which the society has been instrumental in planting.

REMEDIES.

From two sources only can we look for the requisite supply of ministers. To the native-born population of Jamaica, and to the churches of England. Already a small number of native brethren have entered the ministry, and constitute a portion of the present body of pastors. They are sixteen in number, and have been the fruit of some fifteen years of sedulous and anxious labour by the honoured brethren who have fulfilled the duties of President of the Calabar Theological Institution.* Five students are now in the Institution, two of whom will be prepared to accept pastorates during the present year. But we were quite unable to discover any quarter in Jamaica from which a sufficiency of students can be obtained for some years to come. The low state of education of the masses of the people contracts exceedingly the class from which we might fairly look for the individuals required. Local causes, some peculiar to the African character, further limit the available men; while the necessity (more fully to be referred to hereafter) of securing for the future a longer period of preparation, will keep back for some years an adequate supply of ministers. The supply hitherto has not kept pace with the requirements of the churches, and a long time must elapse before the void can be filled.

It may, however, still be a question, supposing a full supply of native-born ministers could be obtained within a reasonable period, whether it would be wise to leave the churches as they fall vacant entirely to their charge. The number of European pastors has of late years undergone a steady diminution, and this decrease will continue unless the number be reinforced from England. Is such reinforcement necessary? Are there reasons why, for the present at least, the places of European pastors, rendered vacant by removal from Jamaica or death, should be filled up from this country? We have been led to the conviction that it is important to maintain some European brethren in the field.

*Twenty-three students in all have passed through the theological course in the Calabar Institution.

Although the great body of the people have made a very gratifying and satisfactory advance in intelligence and self-reliance, as compared with the state of things in which slavery left them, yet have they not reached that elevation at which they can be safely left to advance without some external influence of a stimulating kind. That stimulus cannot be found in the intelligence of any class among themselves, or in the general progress of events in the island. There is no literary class in Jamaica, nor any number of individuals whose influence is devoted to other than secular pursuits. The only source of moral and religious improvement is found in the missionary body and its alliances, and this owes its value to its continual invigoration from home.

In this judgment we were most strongly confirmed by the uniformly concurrent testimony of all parties interested in the improvement of the people. Our native brethren, too, most strongly deprecate being left alone, for the present, to grapple with the difficulties which necessarily arise in the management of the churches and the education of their people. And the great body of the deacons and leaders, while expressing their confidence in the native pastors, rejoicing that men of their own race are rising into positions of honour and usefulness in Christ's church, yet most earnestly entreated us that for a time the society should not give up all care of them, or deprive them of the superior instruction afforded by European brethren. Not a little stress was laid on their inability to contend with those forces which yet are striving to limit the freedom they enjoy, and which experience has proved to them ever to be antagonistic to their highest and best interests.

On these grounds, therefore, we most earnestly urge upon the Committee the adoption of plans by which European brethren may be sustained in, and encouraged to assume, the pastorate of a portion of the churches; at the very least, that the most important towns, or centres of population, should be provided with such brethren. It should at once be clearly and distinctly understood, that any plan adopted ought not for one moment to remove the dependence of the pastor, whether European or native, on his people for subsistence, or in the remotest degree tend to diminish their liberality. It is with pleasure that we are able to state that the course adopted by the Society in 1842, of rendering the churches independent, and throwing the pastors on their liberality for support, has been productive of the best effects. It was very pleasing to find how universally the obligation to contribute to the cause of God was recognised, and to how great a degree the word "duty" was applied by the people to their gifts in this respect. It would be a cause for deep regret should any scheme be adopted, or operation be resolved upon, which should in the slightest degree weaken this sentiment.

It seems to us, therefore, that in encouraging the formation of pastoral engagements with churches in Jamaica on the part of English brethren, the Committee should restrict its action to the settlement of suitable men, exercising every precaution against any interference with their dependence on their people for subsistence. This, we conceive, may be done by removing the chief of those obstacles which are now found to stand in the way of such engagements, viz., the cost of passage to Jamaica; the necessity arising to make some provision for the pastor's family, owing to the character of the climate; and by affording some assistance in case of sickness involving a visit to a more invigorating clime, similar to that at present enjoyed by many of the brethren now labouring in the island. With such arrangements, we think that the position of a minister in Jamaica would be found to correspond with the position he might expect to occupy in England. In adopting such a scheme, it would be necessary that the Committee should require of every church seeking a pastor through its medium, to give a full account of its state, of its pecuniary resources, and the reasons why it is desirable that such aid should be granted. The opinion of brethren on the spot might also with propriety be sought. But the details can be best discussed when the plan itself is resolved upon.

To admit of an immediate increase of ministers in the island would at once involve the necessity of some of the present pastors relinquishing one of the churches over which they exercise the pastoral office. This, however, they may not be able to afford, and the more that an immediate increase in the contribu-

tions of the church retained could hardly be looked for. For a short time it might be found desirable that the Committee should render some assistance, taking into consideration, in making the grant, that some expense would be saved the relinquishing pastor in travelling to and fro, and that some increase might be fairly calculated upon in the church he retains from the additional labour expended upon it. So desirable, for the reasons already given, is the multiplication of ministers among the churches, that, at the trifling annual outlay this arrangement would cost, the gain would be cheaply attained, and the more as this arrangement would be limited in its application to about six or seven of the brethren, with the probability that in the case of some of them may never be required.

PECUNIARY RESOURCES OF THE CHURCHES.

It is important that we should here offer a few observations on the resources of the Churches. To lay before the Committee as full and satisfactory an account as possible, nearly all the brethren have furnished us, on application, with statements and accounts from which the table appended, on the Income of the Churches, has been formed. Owing to removals and other causes, we have been able to obtain statements at four different periods only; but these are sufficient to afford the materials for comparison. The sums set down include contributions from every source, England excepted; but inasmuch as variations are found in the modes of keeping accounts, some brethren taking account of sums given for benevolent objects, some adding the collections at the Lord's table, and others not, the totals will be less than the actual receipts. But over against this must be set the sums received from inquirers in some churches. These are not large enough to affect the general results, so that the calculations may be taken as fairly representing the pecuniary power of the churches. It thus appears that in

			£	s.	d.	s.	d.
1844,	11 churches,	containing 8,665 members,	collected	5,178	6	4,	or 11 11 $\frac{1}{2}$ each member.
1849,	24	" "	" "	4,823	16	2,	" 7 4 $\frac{1}{2}$ "
1854,	45	" "	" "	5,706	10	1,	" 7 7 $\frac{1}{2}$ "
1859,	58	" "	" "	6,367	18	1,	" 8 2 $\frac{1}{2}$ "

If we take the entire number of members in 1859, as exhibited by Table No. 1, at 19,360, this, at 8s. 2 $\frac{1}{2}$ d. a head, gives the sum of £7,945 13s. as the entire income in that year of the Baptist churches which have sprung from the operations of the society. Of the sums contributed, the following were the amounts paid to the pastors as salary:—

Churches.	Members.	£	s.	d.	Ministers.	s.	d.
1844,	9, containing 7,004,	provided	2,193	17	1	for 11,	or 6 3 each member.
1849,	23	" "	2,839	17	11	" 13	" 4 9 $\frac{1}{2}$ "
1854,	41	" "	3,339	8	2	" 24	" 4 8 $\frac{1}{2}$ "
1859,	57	" "	3,358	18	6	" 27	" 4 6 $\frac{1}{2}$ "

It thus appears that while there has been, as seen in Table No. 2, a continuous diminution in the membership of the churches, there has also been a small but steady decrease in the sums contributed to the pastors. At the same time the *general* contributions of those in membership do not appear to have become less, but to have increased since 1849. Anterior to this date the receipts of the churches were exceptional, owing to the great amount expended in building chapels and mission-houses, nearly all of which had been paid by 1849.

Moreover, in 1846 commenced the equalisation of the sugar duties, which greatly depressed the commercial prospects of the island, and affected largely the earnings of the people.

It may further be useful if we state separately the sums raised by the churches under European and native pastors respectively. This statement is confined to the year 1859, as the means are not at hand to present the same information as to any former year. Thus, the entire income of

Churches.	Members.	£	s.	d.	s.	d.
34,	under 17 European pastors, with 11,220,	was	4,775	2	1,	or 8 6 each member.
25	" 11 Native	" "	4,312	"	1,692	16 2 " 7 4 $\frac{1}{2}$ "

Similarly with regard to salaries in the same year :—

Churches.	Members.	£	s.	d.	s.	d.
33, under 16 European pastors, with	10,321, gave	2,398	11	8,	or	4 7½
25 " 11 " " " "	4,421 " "	960	6	10,	"	4 3½

It would thus clearly appear that the churches under European ministers give the larger amounts, both in the way of general contributions and as salaries, as might have been expected from the superior energy of the European, and from his generally occupying the most important stations. The average salary of the European pastors for 1859 appears to have been £149 18s. 2d., and of the native pastors £87 6s. The same difference exists in the sums raised for general purposes and benevolent objects. The churches under European pastors devote 3s. 10½d. a head; the churches under native pastors, 3s. 1¼d. It cannot be said that these results are altogether satisfactory. The average salary of European ministers ought certainly to be £200 a year, and that of the native brethren from £100 to £120. It is, nevertheless, gratifying to observe that the contributions of the people have not declined during the last ten years, especially considering the large diminution of wages spent in the island, owing to the great falling off in sugar and coffee cultivation. The pastors have suffered rather from the diminution in the number of their members, than from a decline in their liberality. The facts certainly prove that their appeals for assistance are not without a real foundation.

CALABAR INSTITUTION.

If, now, it be fully granted that it is either necessary or desirable to maintain for a time a measure of European influence, still the future well-being and history of the churches are bound up with the existence of an indigenous ministry. It is of the first importance that the native ministry should be both intelligent and pious; nor can we well conceive any pains to be too great to place in the pasture men habituated to thought, skilled in the knowledge of Scripture, and fitted, by natural and acquired gifts, to be the leaders of their people. None will venture to affirm that this has yet been attained. It is not that the education given at Calabar has been fruitless; many of the native brethren exhibit no inconsiderable ability; and when we consider the low level from which they have had to rise, their progress is gratifying. It is, moreover, very encouraging, as establishing beyond question the ability of the African race to rise to a position of intelligence and cultivation like that of their more favoured brethren in Europe. It is to the honour of some of these native pastors that, although they were once slaves, they have risen in estimation and usefulness, and are beloved by all who know their piety and zeal. And it is most pleasing to see that every successive generation of students comes to the period of study better prepared, and makes greater advance, than the preceding. It must not be forgotten that at the time of emancipation education was at the lowest ebb. Few, indeed, could read the pages of Holy Writ, from whence were drawn those joyous hopes of redemption and immortality which had cheered their dark slave life. Scarce one could be found who could utter a sentence of English grammatically, or clearly express the thoughts and emotions which welled up from within him. In the social state in which the people were born and grew up, there were no elevating influences; on the contrary, the tendency of their daily toil, the intercourse of daily life, were in almost all respects of a degrading character, calculated rather to demoralise, even to brutalise, them. The consequences of that state of things have not yet been wholly destroyed. There still remains a large amount of ignorance and of immoral habits. The tone of social life, though much improved, is yet far from being healthy, while the necessities of labour, the remoteness of the abode of large masses of the population from civilising influences, the inadequacy of educational institutions, render the progress of elevating the people, as a whole, extremely slow. Hence the fewness of suitable candidates for the ministry, the low stage at which they commence their studies, and the limited character of their attainments. The remedy for this state of things is to be found, on the one hand, in an improved system of education, and, on the

other, in a prolonged term of training for those who may be selected by the churches as their guides.

While thankful for the progress that has been made in furnishing suitable men for the pastorate of the churches, we nevertheless think that the efficiency of the Institution would be greatly promoted by a few changes which we now proceed to indicate.

1. An extended term of study. At present the student is retained four years in the Institution. This we would increase to six, a term that would give time for larger acquirements, and, what is equally important, growth of character, and call forth greater mental activity.

2. The vacations to be spent by the students with the pastors of churches, in order that they may acquire a practical acquaintance with the work of the pastorate.

3. Great good we conceive would further result were the President of the institution to devote the vacations to visiting the pastors, especially directing his attention to the assistance of the native brethren in the prosecution of their studies, and affording them such counsel as they may desire. We have reason to know that such visits would be most useful, and be highly esteemed by all the brethren.

4. The occasional selection of a student to be sent to England for the completion of his studies, whose progress and character would justify such a course. The influence of such a step would be very beneficial on the students themselves, and on their standing with the people.

The adoption of these changes will involve no great demands on the funds of this institution, while the details are simply matters of arrangement between the home and local committees.

NORMAL SCHOOL.

Our attention was particularly called by the local committee of Calabar to the normal department of the Institution. As is generally known to the committee, this was originated, and for a time sustained, by a separate society. Events, unnecessary to particularise, led to the breaking up of these arrangements. But so urgent the demand for schoolmasters, so important their education and improvement, that the Calabar committee resolved, for a time, to continue the effort, trusting that the society would eventually assist them. With this view the Rev. D. J. East, assisted by a former student of the institution, has to this time given his services to this work, at the risk, however, of health, and of the material increase of the responsibilities and labours devolving upon him. In the views of the brethren we were led cordially to concur, and the more that such an extension of the usefulness of the institution appears to have been from the first contemplated by the honoured brethren who founded it. To the efficient working of the plan it is essential that the President should have the aid of a first-rate schoolmaster. Nor would we confine his labours to the class of normal school teachers; but he should be prepared to render any help he can to the general objects of the institution. We are, therefore, prepared to recommend to the committee the annual grant of a sum not exceeding £150 for the accomplishment of this most desirable object, to be expended in the support of the normal school tutor under the direction of the Calabar committee.

SUNDAY AND DAY SCHOOLS.

From the tables appended, it will be seen that the number of children in ordinary attendance at the Sunday-schools reaches to more than 10,000. A considerable number of adults are also in the habit of attending these schools. On the whole, this fact must be regarded as satisfactory. Two drawbacks were, however, especially brought before us, the difficulty experienced in obtaining books, and the want of efficient teachers. The latter defect is evidently closely connected with the generally low state of education existing in the community. A fact mentioned to us by the Rev. W. Dundy, may illustrate at once the progress that has been made, and the backwardness of the popu-

lation in this matter, only premising that the district of his observation is one of the most favourable that can be selected. When he settled at Salter's Hill, some twenty-five years ago, he found that among 5,000 persons residing around the chapel, not more than three could read. In the inquiries he made two years ago among a similar number of people, he found that over 1,700 could read.

If now we turn to the state of the day-schools we shall find that a large portion of the people must owe the little amount of education they possess to the Sunday-schools. The attendance at the Sunday-schools is three times more numerous than at the day-schools, while those contain not one-half the children which should be found in them. The day-schools attached to the congregations are seventy-three in number, and contain on the books 4,214 children. The fees in no instance, to our knowledge, are sufficient to secure the services of an efficient master. At the same time there does not exist in the island, apart from the Government Grants in Aid, any means worth naming to supply the sums needed for their support. No part of the work of our brethren is so painful and oppressive as the maintenance of their day-schools in an efficient state. In the first place, it is difficult to obtain efficient masters, and when efficient men are found, the salaries paid them are almost always inadequate, and generally painfully small. Then it is only a few of the brethren, connected with England, who are able to obtain any assistance towards their schools, and this generally is both inadequate and uncertain. Others of them, with all our native brethren, have no such resort, and are often compelled, out of their already sufficiently limited salary, to provide the balance of the schoolmaster's support. Considering how generally the lower classes of all communities are slow to appreciate the advantages of education—that the pressure of obtaining a subsistence both hinders attendance of children at a useful age, and limits the ability of their parents to pay the requisite fees (facts not less applicable to Jamaica than to other countries)—it is hopeless to look to the people of Jamaica alone to provide for the instruction of its people. This difficulty presses with more than ordinary force on our brethren, from the reluctance of nearly all of them to take the grants offered by the Government, and which form so important a part of the receipts of the schools of other bodies in the island.

The pressing need of help was very forcibly urged upon us by the brethren, and after much consideration we ventured to suggest the following plan, which, if approved by the committee, at least so far as to give it a trial, may possibly open the way for valuable assistance. It met with the entire approbation of the brethren. It was proposed that every year the schools requiring help should send to the Mission-house a full report of their condition and wants; that these should be embodied in a statement, under the sanction of the committee, and sent to the friends of education in the West Indies in this country; the committee taking charge of the funds so obtained, and appropriating them to the schools in such amounts as they might see fit.

TRUST DEEDS.

In accordance with the instructions of the committee, we gave considerable attention to the trusts of the mission property, and to its state of repair. It is already known to the committee that a considerable number of deeds require immediate renewal. On advising with the society's solicitor in Jamaica, and seeking an opinion from him, he intimated that he hoped shortly to be in England, when he would seek an early opportunity of personally conferring with the committee; and at all events that before any resolutions were adopted to change the present system of trusts, the committee would do well to consult the late Chief Justice of Jamaica, Sir Joshua Rowe, now in England. Under these circumstances, we can only refer the matter to the committee for further consideration. We were happy to find that, with very few exceptions, the properties needing it, were undergoing repair, and that the obligation to do it was fully recognised on the part of the people. The most dilapidated places were those which did not enjoy the presence of a resident minister—another, though minor, consequence of the plurality of pastors we have already depre-

cated. The brethren request us to convey to the committee their wish, that two or three brethren in Jamaica should be named as representatives of the committee, to whom any cases of difficulty respecting trust property may be referred for immediate action, if necessary, with the especial object of preventing the undue disposal of any portion of the mission properties. A case of this kind called for our interference while in the island.

VARIOUS MATTERS.

With regard to the property at Sligoville, we think it should be retained. Although the house on which the sum of £200 was paid to Mr. Phillippo is not at present much required, since Mr. Phillippo has a residence within a short distance of the place; yet its close proximity to the chapel, and the certainty that in case of another minister becoming pastor of the church it would be wanted for his use, render it very undesirable to part with it. The sale of it would also be very obnoxious to the people, by whose contributions it was mainly erected.

The case of the Rev. D. Day, of Port Maria, received our earnest attention, and a plan was devised for the removal of the debt which will release both Mr. Day and the church from the difficulties that have hitherto borne so heavily upon them. By the church and other friends in the island raising a part, Mr. Day generously relinquishing another considerable portion, and the deputation offering to raise the remainder in this country, perhaps amounting to £150, this long-standing and oppressive debt will be removed, the property be secured for ever for the use of the church, and the spiritual interests of the people be largely promoted.

The importance of the early settlement of an English pastor over the church at Falmouth was earnestly pressed upon us by the present minister, the Rev. E. Fray, his church, and the brethren. It is the scene of the labours of the Rev. William Knibb. For some years the church has been declining in numbers, partly from the union of members with other churches, from migration into the interior, as well as from special circumstances. The church expresses itself as able at once to raise £150 a year for the minister's support, with every prospect of increase, should a suitable person be provided; but they are unable to bear the expense of the voyage from England, or to make any provision for his family. In this state of the matter we lay the desire of the people before the committee, trusting that some means may be found to place this station in the position of influence and prosperity like that it once enjoyed. It is a very saddening thing to stand on the spot from whence issued words of power and life, from the lips of one of freedom's and religion's noblest advocates, and note the decay and dilapidations which exist. We beg earnestly to press the consideration of the matter on the attention of the committee.

We are requested to lay before the committee for its kind consideration a letter from the brethren who have certain claims on the society, having reference to cases of urgent sickness; and another from the Rev. J. Reid, of Montego Bay, in reference to his separation from the society in 1842.*

We are happy to be able to say that a long-standing difficulty and cause of irritation, connected with the chapel of the first church at Montego Bay, was brought to a complete and satisfactory conclusion.

We have thus endeavoured to lay before you as full a report as was possible, without entering into details that would have made a volume. We think it will be satisfactory to the committee to state that, in every way possible, the propriety of sending a deputation was impressed upon our minds. We were received with the most cordial welcome on the part of all classes of the community. Every facility was afforded us for investigation. Kindness and hospitalities were extended to us, for which we feel deeply grateful.

Nothing could exceed the readiness with which we were met by all the ministers, and the frankness of their explanations. You will also rejoice with us at the cordial feeling which exists between our European and native brethren.

In conclusion, we are glad to think and express our strong conviction that,

* The Committee has acceded to Mr. Reid's request, and withdrawn the Resolution referred to.—Ed. M. H.

notwithstanding many causes for solicitude still existing, the Society, by its agents and under the blessing of God, has done a work in the island, both social and religious, which demands manifold thanksgivings to the Great Deliverer and Redeemer of men, and inspires gladdening hopes for the future.

EDW. B. UNDERHILL,
JOHN T. BROWN.

London, September 21, 1860.

REPORT ON THE BAPTIST MISSION IN TRINIDAD.

THE mission consists of two sections; one in Port of Spain, the chief town of the island, under the care of Rev. J. Law; the other in the quarter of Savanna Grande, under the Rev. W. H. Gamble.

In Port of Spain there is a well-built mission-house, in very good repair, occupied by Mr. Law, the property of the society; and by its side a stone-built chapel, capable of containing upwards of 300 persons. It has been built but a few years, and at a cost of nearly £1,000. Towards this sum the committee gave, in two or three grants, £150; yet there is a debt of £150 on the building; the balance has been given by the congregation. By the contributions in progress the debt will be removed in two, or, at most, three years.

The church consists of fifty-eight persons; of these about fourteen or fifteen are Portuguese refugees; the rest, with very few exceptions, are natives of the island, of English or African descent. The congregation, of course, varies much with the season and other circumstances, but the average may be taken at eighty persons. After the Lord's-day-morning service, which is conducted in English, Mr. Law conducts a service in Portuguese, when from twenty-five to thirty-five persons usually attend. In the afternoon a Sabbath-school is held; about thirty children are usually present. But a very pleasant feature of this school is the presence of some thirty black soldiers of the West India Regiment, usually quartered in Trinidad. Some can read well; others are just commencing the alphabet. They come to the West Indies, generally from Sierra Leone, and belong to many African tribes; thus there is some difficulty in reaching their minds, for want of a common language. Mr. Law has also a service in their barracks during the week, which is very well attended. A lecture is usually given in the chapel on Thursday evenings, to an audience of forty or fifty persons.

A small station exists at a place called Dry River, which is, in fact, a suburb of Port of Spain. A few coloured brethren conduct a school here, of about twenty children, on the Lord's-day afternoon; and Mr. Law preaches in the small chapel, on Monday evenings, to about as many adults. This small chapel will probably have to be removed ere long to another site, as the stone-quarry in which it is placed has been sold. This quarry supplied the stones for the building of the chapel in Port of Spain. The people resident at Dry River village are mostly Africans, who were imported as labourers a few years ago from Sierra Leone. They have preferred to settle on small plots of land rather than work in the cane-fields, and exhibit a considerable degree of independence. Most of them speak the French language, which is the language commonly spoken by the lower classes of Trinidad since the time of the French occupation. The people generally evince a great disinclination to have their children taught English, and this distaste is fostered by the Romish priests. They say, French is the language of the "Roman" religion, and English that of Protestantism. To learn English, they imagine, is to set out on the highway to Protestantism. The Romish priests employ French in their sermons and intercourse with the people; English is, however, rapidly displacing the French. It is the only language taught in the Government and in private schools, and nearly all the people understand it more or less. I am, however, inclined to think that some effort should be made to reach the people through the medium of the French language; and I have requested Mr. Law, should he meet with a suitable individual, to apply to the committee for his employment as a Scripture-reader or colporteur. Mr. Law is not himself acquainted with French, nor am I

aware that any Protestant missionaries in Port of Spain use that language; yet to great numbers it is the only way by which to gain access to their hearts or understandings.

I have great pleasure in testifying to the active and laborious life led by Mr. Law, and rejoice at the high esteem in which he is held. The cordial intercourse subsisting between our missionaries and those of the Presbyterian and Wesleyan bodies is also cause for gratitude. All rejoice in each other's success, and are helpers of each other's joy.

SAVANNA GRANDE.

The quarter of Savanna Grande, in which Mr. Gamble labours, is about thirty miles to the south of Port of Spain. It can now easily be reached by a steamer which frequently runs to San Fernando (or Petit Bourg), from which place the mission-house is distant nine miles. The chief town, or rather village, of the quarter is known by the name of "The Mission." This name it obtained from the circumstance that before the aboriginal inhabitants of the island, the Caribs, or Indians, were extirpated or driven away by Spanish cruelty, the Jesuits of Rome had here a mission among them, and made some efforts to evangelise and civilise them. Their efforts failed; but the place retains the name of "The Mission" still. The population—about a thousand of all ages—consists of coloured people, three-fifths of whom are Romanists, one-fifth Wesleyans, and the rest belong to the Church of England. There are a few Chinese married to Roman Catholic women, which religion they also profess to follow.

The mission-house of the society lies quite away from the village, in a solitary position; and in the rainy season is almost inaccessible, except on horse-back, from the excessive badness of the road. The chapel was built a little way from the mission-house, and in a scarcely less unfavourable position. It was sold last year, and we do not now possess any place of worship in "The Mission." Mr. Gamble's family is thus deprived of all opportunity of public worship during a portion of the year. In the dry season they must attend the Church of England. The chapel, however, was not sold until all hope of establishing a church in "The Mission" failed. For four years before Mr. Gamble's arrival it had been closed. He re-opened it, called on all the people, and for a few Sabbaths some attended; but, as before, no success followed, and neither Mr. Cowen nor Mr. Gamble has been able to gain a footing in the place.

STATIONS.

In a semicircle round "The Mission," and at distances varying from two to six miles, are several settlements, originally six in number, of Africans. They were originally American slaves. During the last American war they were enlisted into the British army, and at its close brought to the West Indies. Six companies, about 500 men, with their wives and children, were located in this quarter of Savanna Grande, each family receiving the gift of sixteen acres of land. This they cleared from the forest, and they and their children have continued to live in the localities in which they settled. What religious knowledge they possessed they seem to have acquired of some Baptist preacher in America, and to those opinions they have tenaciously clung. When Mr. Cowen began to labour among them, he found great ignorance prevailing, and many errors both of opinion and practice. During his life some true conversions followed his labours; but after his death many more were admitted to the churches by Mr. Law—the fruits of Mr. Cowen's self-denying toil. In the interval between Mr. Cowen's decease and the arrival of Mr. Gamble, they chose among themselves elders or pastors (some put themselves forward), under whose guidance divine worship was carried on, the ordinances being administered only on Mr. Law's occasional visits. On Mr. Gamble's settlement among them, he hoped by frequent visits to exercise a thorough pastoral oversight over them. Immoralities in some cases had been winked at, while in one or two of the congregations the most unseemly conduct prevailed in public worship,

the congregation rising up, dancing and jumping. This Mr. Gamble endeavoured to check, and for some time, on this account, many of the people have not regarded him in a very friendly manner.

I visited four of these stations. The most flourishing are named Montserrat and Third Company. The pastor of Montserrat is Mr. Webb, who also acts as schoolmaster, and is a most worthy man. He is supported partly by the society and partly by the people. He has a membership of fifty-seven persons, fourteen of whom are, however, under church discipline. The congregation varies from fifty to one hundred persons. The chapel is a wooden structure, covered with the carat palm, and will hold 100 or 120 persons.

The Third Company lies in an opposite direction. On my visit, there were present about eighty persons; and the chapel will hold 120. It is a very pretty structure indeed, and was lately built by the people themselves. It is very substantial, and roofed with shingles. New Grant and Matilda Boundary can scarcely be said to exist as congregations, but there are chapels at both places. Mr. Jackson, the pastor of New Grant, is an old man and a devout one; but his congregation has dwindled down to his own family. It was here that the jumping mania assumed its most vigorous form, and about sixty persons went off with their leader. I learn, however, that they are disposed to return, and are beginning to see the folly and impropriety of their course. At Matilda Boundary the cause of division seems to have been the exercise of discipline. The other two companies or settlements do not appear ever to have very cordially received the missionary's visits. I have omitted to say, that the "Third Company" church has chosen one of their number as pastor, a man of considerable force of mind, but possessed of the smallest possible amount of knowledge. The chief characteristic of this people is an independence of conduct which leads them to receive interference with distaste. The Negro race is usually sufficiently conceited, and these people possess a very fair share of that quality. The missionary committed a mistake in endeavouring to act as pastor, teacher, and guide, when he could neither visit them every Lord's-day, nor exercise over them that close supervision which the pastorate requires. The only practicable and, as I think, wise course would have been to approve of the election of elders or pastors among themselves, to have visited them as often as circumstances would allow, or at stated periods, to have been satisfied with affording council or advice, and to have taken measures to improve the powers and the minds of those whom the people selected as their leaders. In these views I am happy to say that both Mr. Law and Mr. Gamble fully concur. At Montserrat, where this plan has been for some time in operation, under the pastorate of Mr. Webb, the success has been complete; and I learned that the other congregations would be most happy to fall into a similar relation to the missionary and to the society.

RECOMMENDATIONS.

I would therefore recommend to the committee the following, as the method in which this portion of their mission-field should be worked:—

1. That these congregations be encouraged by the missionary to elect a pastor from among themselves.
2. That the missionary travel among them, exercising a due moral and spiritual influence for their growth in grace and in the knowledge of Jesus Christ, leaving in the hands of the native pastors and churches the exercise of every ecclesiastical right.
3. That the missionary encourage the pastors to visit him for the purpose of receiving instruction, and also give similar instruction to any young men who may appear to possess suitable gifts for the ministry; the committee defraying the cost of their residence with the missionary.
4. That the missionary encourage the formation of schools among the people. A considerable portion of this expense the people can defray themselves, though not quite to the full extent requisite to insure the services of a good schoolmaster. In most cases it is probable that the pastor himself would be the schoolmaster.

By such arrangements the churches would retain what is so desirable to encourage—their independence. Self-reliance would be strengthened and the missionary would be free to extend his evangelistic labours in other directions. Already he is obliged to keep a horse for the service of the mission, which must be allowed him; and I conceive that a sum of £100 per annum would be sufficient for some time to come, beyond the missionary's salary, to work this interesting field. It would enable him to supplement the pastor's salary, or the schoolmaster's; and with the growth of the churches I think it is probable that in a very short period even this might be withdrawn. I further recommend then,

5. That Mr. Gamble be allowed £100 a year, beyond his salary, to work the district in the manner indicated.

REMOVAL OF MISSION HOUSE.

I now come to a somewhat more important measure. I have already mentioned that the attempt to establish a congregation at "The Mission" has hitherto resulted in failure. I could perceive no indication that would render the future more hopeful. I have therefore to propose to the Committee, with the full concurrence of the brethren, that Mr. Gamble be removed into San Fernando. San Fernando is an important and very rising town. Three-fourths of the sugar estates of Trinidad ship their produce at San Fernando, and consequently people from all parts of the district are constantly coming into it. There is no doubt that the missionary located in San Fernando would see more of the people than he now visits than he ever will do at the present mission-house. The town contains four or five thousand inhabitants. Much of the population is unconnected with any religious body, while the efforts being made for their spiritual welfare are very inadequate. Of the Church of England I need not speak. It is not a mission to the people. Nor of the Roman Catholic Church. The Wesleyans have a congregation which is flourishing, numbering probably 200 people. A short time since a small body of them broke off from them, and now worship apart. They are willing to place themselves under the missionary's care. There is also a Presbyterian Church, the minister of which confines his labours to the English colonists, few or none of the people attending his place of worship. There is therefore a great dearth of religious instruction, and room enough for a much stronger mission than we shall be able to establish. Every part of the present field can just as easily be reached from San Fernando as from "The Mission," while we may hope that there may be found in such a large place many who will welcome the word of life. There is residing in the town an old servant of the society, Mr. Proctor, who very earnestly pressed upon me the importance and advantages of such a step; and I could not but feel some surprise to find the centre of the mission located in such an out-of-the-way spot as it is at present. I walked over San Fernando, and assured myself of the inviting nature of such a spot for missionary labour.

The cost of the removal need not be large. The present mission-house at "The Mission" might be sold for, say, £150; and certainly another £100 would cover the entire cost of removal, and the purchase or erection of another house. Mr. Law and others quite think that £100 would cover the whole expense of a removal. A house, indeed, might be rented, but the rent would be very high as compared with the cost of purchase or erection. The only objection to the sale of the mission-house at "The Mission" is, that Mr. Cowen's tomb stands in the garden of it. Mrs. Cowen would, doubtless, feel deeply the committal of its guardianship to strange hands; but sufficient stipulations might be made for its preservation, or the coffin might be removed to the grave-yard of the Church of England, which is not far off; or to the cemetery of the American Presbyterian Mission, at a village about two miles away. Or the committee might prefer to let the premises, rent a house in San Fernando, and simply charge itself with the difference. This last method would set aside the difficulty I mention, and the final disposal of the mission-premises at "The Mission" might be left to a future day. But, any way, I

most strongly urge on the committee the removal of the missionary to San Fernando. (This, of course, goes on the supposition that the committee will not increase the number of its missionaries in Trinidad; and I am not prepared to recommend such a step.)

The committee will be glad to know that Mr. Gamble is very affectionately esteemed by all our friends. He is very self-denying, and has long felt that the sphere of labour among the American Negroes is not so large as to justify the devotion of the entire time of one missionary to them. San Fernando, with the out-stations, will fill his hands, while the experience he has gained will be invaluable to him in his future guidance of the native churches over which he will exercise a general supervision.

I cannot close without adding the remark, that it is of the first importance that mission-houses and chapels should be located in good positions and among the people we desire to benefit. I have seen many instances of the opposite course, and I do not remember a single instance in which the result was not one of much regret. Convenience has been sacrificed to cheapness, or to some temporary difficulty in obtaining a spot altogether suitable. In all such cases it is better to pay the larger price, or to wait the occurrence of more favourable circumstances.

THE COOLIES.

In the quarter of Savanna Grande, there are many sugar estates on which the Coolies are located. Nothing whatever has been done for their spiritual instruction. They earn good wages, save much money, are comfortable and well treated; but owing to the difficulty of language, nothing has yet been done for them. It is worthy of consideration whether native Christian teachers might not be sent from Calcutta for their benefit. The Government would most gladly give them a free passage, while the resident proprietors would cheerfully subscribe to their support. In a note to Mr. Lewis, I have ventured to call the attention of the brethren to the subject.

From all that I can learn, there is much encouragement to labour in Trinidad. Already missions have wrought a very desirable change in different classes; but the chief obstacle to the spread of Divine truth is the Church of Rome, and its wiles and falsehoods can only be withstood by men of prayer and true Christian zeal. May our brethren be largely endowed with the spirit of all grace, and their labours become not only more abundant but more blessed!

EDW. B. UNDERHILL.

REPORT ON THE MISSION IN HAITI.

THE committee will remember that, in this large and important island, the society sustains but a single station (with a few out-stations) and a single missionary. That station is Jacmel; the missionary is the Rev. W. H. Webley. The town of Jacmel is large, having a population of 14,000 or 15,000 people. It lies on the sea-coast, at the bottom of a bay of considerable capacity, is the port of communication with the bi-monthly packet from England, and is among the healthiest towns in the island. The people are professedly Roman Catholics; but there are mixed with the rites of Catholicism many practices derived from the native superstitions of Africa. Obeahism, Mialism, and snake-worship are much followed by the ignorant and superstitious people of the plains and mountains. During the reign of the Emperor Soulouque, the Vaudoux, as these people are called, were much encouraged. The palace of the black monarch may be said to have been the centre of these degrading rites, the emperor and empress themselves being reputed to have held the position of chief priest and priestess among their Vaudoux subjects. The original barbarism of the African continent, brought hither in the time of the slave trade and slavery, still characterises to some extent many of the people, while

years of anarchy, frequent changes in the form of government, and sanguinary rulers, have combined to hinder the progress of social improvement and civilization.

COMMENCEMENT OF MISSION.

In December, 1845, the late Mr. Francies commenced the Baptist mission in the town of Jacmel. The Wesleyans had preceded us in Port-au-Prince, where, so early as the year 1816, they had established themselves. In Jacmel no attempt had previously been made to introduce the Gospel, and the Baptist mission continues to occupy it alone, to the present day. Seven months after his arrival, Mr. Francies was called to his rest. Mr. Webley succeeded him in February, 1847. In the interval, the interesting school established by Miss Harris had been successfully carried on, and the efforts made by Mr. Francies for the spread of the Gospel in the town were not lost. Two persons were baptized during Mr. Francies' short term of service; and between fifty and sixty have been added to the Church since that time by his successor. The Church now includes forty-seven members. A few of these live at a distance from Jacmel; others, in the mountains around; so that their attendance at Divine worship in Jacmel is necessarily infrequent and uncertain. One member is a merchant at Gonaives. Another is a judge under the present government in Port-au-Prince. Others fill respectable stations in society. Some are very poor, and dependent on manual labour for their daily bread. A few have fallen away from the path of righteousness and peace; but more have died in the faith, testifying in death their hope of immortality, and their confidence in the Lord Jesus Christ as their only Saviour.

Within the last few years Mr. Webley has succeeded, at the cost of great personal exertion and labour, largely assisted by grants from the committee, in erecting a handsome wooden structure, which serves for both a dwelling-house and a chapel. The chapel is on the ground-floor, is fifty feet long by thirty feet broad, and sixteen feet in height, the upper floor or ceiling being supported on fluted columns. The windows are not glazed, but closed with jalousies, to admit as much air as possible. The apartments of the mission family are behind and over the chapel. They are commodious and airy, every way suitable for the purpose intended. The building stands in the principal thoroughfare of the town, and may be said to be the handsomest structure it contains. The congregation is very fluctuating. During my visit it has ranged from twenty-five to fifty persons; but on some occasions the chapel is filled to overflowing. The services on the Lord's-day are held in the morning and evening, and a prayer-meeting is observed in the afternoon. There are also two services in the week. During the later years of Soulouque's reign great jealousy of the movements of foreigners was exhibited. The labours of the missionary were confined to the town, and even there he was obliged to act with great prudence and circumspection. Since Soulouque's deposition and exile, Mr. Webley has been able to resume his journeys into the country, and to revisit three or four very promising out-stations lying at a distance of from eight to twenty miles.

STATE OF THE MISSION.

Perhaps, however, the prospects of the mission were never so low as at the time of my arrival. The health of the mission family had been most seriously impaired. For four months Mr. Webley's services in the chapel were almost entirely interrupted. For some time it was doubtful whether his weakened strength would survive the attacks of fever which laid him prostrate. His inability to preach, of necessity, much affected the attendance at public worship. He had no one within reach to supply his place, and at present the church does not contain any one of sufficient ability and gifts to conduct Divine worship, beyond that of simple meetings for prayer. Hence the attendance at public worship of persons not members of the church has become very irregular. In many cases it has ceased altogether, at least for the present. Indeed, since his resumption of his duties, on the partial improvement of his

health, there has not been time for the congregation to rally from the depression thus occasioned. I am thankful to say, that I leave him and his dear partner better in health than I found them.

Mr. Webley is further inclined to attribute some portion of the depression now existing to the influence not yet wholly counteracted, of the unwise and thoughtless conduct of Mr. Lillevoix, who occupied the pulpit during Mr. Webley's visit to England, in 1856. The moral tone of the Church was lowered, and many hopeful young men, regular attendants at Divine worship, were disgusted and driven away. These have not yet returned. But I am thankful to say that the Church has recovered its harmony and peace. Seldom have I witnessed more brotherly love, more devotion, and simple-hearted piety, or more attachment to the pastor. The Christian attainments of the members have appeared to me unusually high, while their walk and conversation in the world recommend the Gospel they profess. More activity might, perhaps, be displayed in diffusing the Word of Life among their fellow-countrymen; and this, I have some reason to hope, will be awakened by my visit among them.

THE SCHOOL.

The present depression which our esteemed missionary laments may be traced to yet another cause. A great loss was sustained in the breaking up of the school founded by Miss Harris, and carried on in conjunction with Mrs. Webley and some pious native assistants. Probably one-fourth of the members of the Church trace their conversion, in some form or other, to this school. The school was also highly prized by the inhabitants of Jaemel, was more than once spoken of in terms of the highest commendation by the authorities, who officially inspected it, and offered pecuniary assistance. The missionary and his work were thus brought under the frequent attention of the people, and many occasions were opened to him for intercourse with them. The friendships then formed have not, indeed, wholly ceased; but the breaking up of the school removes those constant opportunities for Christian labour, in the families whence the children were drawn, which the missionary formerly enjoyed. Some of the pupils are known in secret to be cherishing in their hearts the truths of the Gospel, though now removed from his influence, or but rarely accessible to his instructions; while it is affirmed by many intelligent persons that the best of the young people in the town owe their character to the school no longer in being. Certainly, it has left its mark on the church, and contributed largely to the devoted and intelligent piety of which I have already spoken.

FUTURE PROSPECTS.

Notwithstanding these causes of depression, I am persuaded that they are of temporary duration, and especially so if the committee, under Divine guidance, are enabled to adopt suitable measures for the revival and extension of the work. I am the more confirmed in this impression by the journey I have taken to the capital, during which I had an opportunity of inspecting the flourishing Wesleyan mission established there, and of becoming better acquainted with the condition of the country. In spite of the drawbacks to its prosperity which Haiti has suffered, especially of late, under the imperial *regime* of Soulouque, it has made some sure and steady advance. There may not be much progress in the cultivation of the staple products of the soil, yet the people are certainly less barbarous, and some of the blessings of civil are steadily finding their way beyond the towns into the interior. The present government is eminently favourable to progress. In an interview with which I was favoured by the President Geffrard, he said:—"That he hoped the people would become so enlightened that they could be governed only in accordance with law and constitutional rights, that every one might be able to understand and claim his rights, so as to render despotism impossible." He added, that his position was a peculiar one; that however he might wish to

bring forward useful measures, the people were in such a state of ignorance that he was often obliged to hold back. He has shown his sincerity by establishing in various parts of the country not fewer than sixty-seven free schools. It is worthy of note, that in Jacmel the master of the boys' school is the late master of our own school; and the mistress of the girls' school, numbering nearly two hundred children, is M. Diane Ramsay, a member of the mission church, and one of the native assistants of Miss Harris. Though a Protestant, and known to be such by the President, she has received the appointment with the express understanding that she may read the Scriptures, offer prayer, and sing Christian hymns in the school, where every child is the child of Catholic parents. How long the prejudices of the parents may remain in abeyance, it is difficult to foresee. Much is due to the fact that M. Ramsay is the best teacher in Jacmel, and that the influence of the priests is very low among the people, from their avarice and immorality. It still remains as a striking instance of the liberality of the present Government that the President has cordially approved the appointment. Under his enlightened rule, confidence is gradually being restored, the vile practices of the Vaudoux hide in the recesses of the forests and mountains, and missionaries have free access to all parts of the land. A more favourable opportunity cannot exist in the providence of God, to renew and revive our exertions for the spiritual well-being of Haiti, and if possible to enlarge them.

RECOMMENDATIONS.

I proceed to make a few suggestions towards this end, which I trust the committee will find it practicable to adopt.

1. It seems to be of the first importance that Mr. Webley should not be left longer to labour alone. It was surely never intended that one sole individual should be the entire contribution of the Baptist Missionary Society to the evangelization of Haiti. An attempt was made a few years ago to give Mr. Webley a colleague, which, through the afflictive hand of Providence, was rendered unavailing. Since then, our brother has had no helper, no one with whom to take counsel, no one to whom to look for aid in sickness, or for encouragement under depression. It cannot but be expected that, under such circumstances, the missionary's courage should sometimes fail, and his exertions be paralysed by despondency. The sad results of Mr. Lillevoix's temporary occupation of the station would, doubtless, have been avoided, had a second missionary of the society been in the island. It is not necessary, in order to meet the case, that the additional missionary should reside in the same town. A location within comparatively easy reach, presenting a favourable field for missionary labour, can be chosen, yet at the same time near enough to afford the support, counsel, and aid that either missionary may need. Thus in the vicinity of Jacmel there are Les Cayes, Aquin, Bainette, Leogane, Petit Goave, and other places equally eligible for missionary effort. But I would not overlook Port-au-Prince, the capital and seat of Government. It is a large city of some 30,000 inhabitants. For some time the American Free Baptists had a mission there, which, through the misconduct of the missionary, has been broken up, and is scarcely likely to be renewed. The Wesleyan Missionary Society has now the only Christian mission in the place, and the missionary will, I know, most gladly welcome a fellow-labourer in the good cause from our society. Indeed, he strongly urged upon me the importance of the society establishing itself there. A further reason for this exists in the fact that in the country about Port-au-Prince are to be found many individuals holding our sentiments, as in St. Marc, Gonaives, and Dondon, who might be brought into Church relationship at Port-au-Prince, but cannot be from Jacmel, owing to distance and the difficulty of communication. Still, the question now is not so much the *location* of a second missionary as the necessity of giving Mr. Webley a colleague. This it is that I most strongly urge on the committee. Mr. Webley does not enjoy the strong health he formerly did. A tropical clime has had its usual effects on a European constitution. I deem it essential to the best interests of the mission, that the providential interruptions to which missions

in tropical climes are so subject should be met by a brother or by brethren residing on the spot, and the work of years not be allowed suddenly to collapse or be lost by a period of neglect, inevitable where the labours of a single missionary are interrupted by prolonged sickness or death. But I need say no more. The experience of the society is wholly opposed to the practice of allowing a missionary to labour alone in any part of the world.

THE SCHOOL.

2. The effects and influence exercised by the school so vigorously conducted by Miss Harris and her assistants, would appear to encourage the committee to attempt its revival. It is certain that it would be received by the inhabitants of Jacmel as a very great boon. It is, however, essential to its success, that the lady at the head of it should be an excellent French scholar. The education would be entirely in French, except in a few rare cases, where English might be desired; and the main expense, except at starting, would be the salary of the Christian lady engaged. There are, side by side with the chapel, premises for sale, with a house upon them, which could be altered so as to make a good school-room. These could probably be obtained for £200. Towards this sum contributions could be gathered in Jacmel to the extent probably of £50 or £60: so that the cost to the committee of re-establishing the school would not be large. If a small fee were required of the scholars, a sum sufficient to cover the annual expenses of the school-house and native teachers, or assistants, might be obtained. It is not possible for a missionary's wife to take charge of such a school. It can only be effectively carried on by a devoted and pious female, whose whole time shall be given to it. Many of the scholars would be from the best families of the town, and of ages quite to repay the attention shown to them. With the experience of the past before us, there seems every reason to expect that, with God's blessing, such a school would again become a nursery to the Church.

BIBLE READERS.

3. Very few among the Haitien people can read, especially among the poor. They are also addicted to spending much time in lounging about the doors and verandahs of their houses, in a state of listless idleness. From their bigoted attachment to Catholicism, few of them possess the Word of God, or are even acquainted with its contents. To some extent, Bibles have found their way to many houses, and are known to be read and valued. The Church contains converts who have been brought to God through the simple perusal of the Word. All these circumstances together led me to think that one of the most useful agencies which could be employed would be an order of Scripture-readers and colporteurs of the Bible. On mentioning the matter to Mr. Webley, I found an interesting corroboration in the fact, that one or two of the members of the Church were occasionally in the habit of thus going to their neighbours, giving them the Scriptures, reading to them, and praying with them, and that several instances of conversion had resulted. The plan seems indeed to be well calculated to meet the circumstances of the people. Besides, it has appeared to me that, since the breaking up of the school, the mission and attendance at public worship had suffered from the want of some external instrumentality, by which the care of their souls could be brought home to the people. It is not enough that the doors of God's house should regularly be opened, and the preacher of righteousness ever in his place to proclaim the truth. Curiosity may bring a few, but as a motive it soon wears out. Passers-by may be attracted, and become regular hearers of the word; and instances of it are not unknown. But the missionary also needs some instrumentality constantly working among the people, and pressing upon them the welfare of their souls. At present the mission possesses no such instrumentality. Deeply impressed with this I have accepted (of course, subject to the approval of the committee) the services of two Christian friends, a man and a woman, for this special duty, and authorised Mr. Webley to expend not more

than £30 a year in their support, with the confident hope that this amount will be supplied either by the committee or by the contributions of private friends. The female is the first convert of the mission. Her name is Eliacine. She has already made herself useful in this way; but with the charge of a little family upon her, and her husband having left her, she has not been able to do so much as she might. Since her conversion she has lived a most consistent Christian life, and has ever shown herself active to the extent of her opportunities in bringing others to the Saviour. The very interesting account of her conversion will be found in the *HERALD* of October, 1846. The name of the man is Lolo Jean Michel, a black man, resident on his little garden about a mile and a-half from Jacmel. He officiated as our guide over the mountains to Port-au-Prince, and I had frequent occasion to observe his humble, unobtrusive piety, and his love to God's Word, during the ten days of our being together. He has borne, since his conversion, a most consistent character; has once been imprisoned for two months for righteousness sake, and is therefore a tried Christian. He has already been the means of the conversion of several persons, and will enter on this work with great delight. So far as I can learn, and my own observations extend, two more eligible persons could not be found. I have, therefore, ventured to set them to work at once, and anticipate that much good will result from their labours.

NATIVE HELPERS.

4. There are in the Church two or three hopeful young men, who after instruction may perhaps be of use in the kingdom of God. I have encouraged Mr. Webley to give them the instruction they need, to call out their abilities in the prayer-meetings, and in other ways, with the hope that there may be found among them some fit to become assistant missionaries, and to occupy as ministers and pastors some of the smaller towns of the island. This will not, however, at present occasion any charge on the society's funds, though I hope at some future day to see Haitiens preaching to Haitiens the Word of Life under the auspices of the committee.

I have deemed it of much importance to press upon our excellent brother, the missionary, the principle of finding in the Haitien church the means of its own extension. It is impossible to expect that the churches of England can supply the men and the means to cover Haiti with chapels, missionary stations, and missionaries. "Every convert a preacher," must be the missionary's motto. Every convert should, if possible, be made, in humble dependence on God's Spirit, the means of gaining another. All the gifts of the Church should be utilised. There are in the Jacmel church excellent materials, which need only to be brought into use to cheer the missionary's heart, and to aid him in his great work. Much has been said to the church, during my visit, on this point, and I trust the future will show not without good effect.

I rejoice to be able to testify to the high esteem in which Mr. Webley is held by the community among whom he resides. Amid the dangers and perplexities which were often thick about him during the late Government, he was enabled to act prudently, so as to avoid any collision with the authorities, who would have been only too happy to have availed themselves of a false step to plunge the mission into desolation. That time of peril is past, and, in the dawn of a better day for Haiti's political and social elevation, I trust we may also see the coming of a bright time in which its superstitions shall fall away, and the redemption that is in Christ Jesus become the hope of its people.

EDW. B. UNDERHILL.

Jacmel, November 1, 1859.

REPORT ON THE BAHAMAS MISSION.

Of the numerous islands, or islets, which form the Bahamas group, not more than thirty are inhabited. On eighteen there exist churches in connection with the mission. At the commencement of Mr. Burton's labours, in 1833, the population was numbered at 16,500. It had increased in 1841 to 25,292, and in 1851, the date of the last census, to 30,663. At the period of emancipation there were upwards of 9,000 slaves. The white and coloured population numbered 7,231. Since that time the latter class has diminished, or at least has not increased; the great body of the people now consist of the enfranchised and their descendants, with a considerable number of Africans who, from time to time, have been released from slavers captured in the neighbouring seas on their way to Cuba.

In order to visit the stations, I was compelled to charter a small schooner. I was thus enabled to call at such places as were most convenient, and to convey the missionaries, the Revs. W. Littlewood and J. Davey, to Turk's Island, to confer together with me and the Rev. W. K. Rycroft. The cruise occupied five weeks, and enabled me to spend five days in Inagua, and an entire week at Grand Cay, the chief stations of Messrs. Littlewood and Rycroft.

THE DISTRICTS.

The Bahamas mission may conveniently be divided into the northern, central, and southern districts, under the guidance respectively of the Revs. J. Davey, W. Littlewood, and W. K. Rycroft. The northern district embraces seven islands, having a population, in 1851, of 18,923 persons. The central district embraces eight islands, with a population of 4,235. The southern district contains three islands, having a population of 3,250. But Mr. Rycroft has, in addition, a station at Port-au-Flat, on the island of St. Domingo, which he can only visit occasionally. Seven other inhabited islands, containing a population of 4,255, have no Baptist churches, and are therefore not included in the above arrangement. On the eighteen islands occupied by the missionaries are sixty-one churches, having seven pastors, and forty-five elders or leaders. The entire number of members is 2,706; of enquirers 330; of Sunday scholars 2,586. The attendants on public worship in the various chapels are reckoned at 6,202. Adherents, or persons who may be said to prefer our form of worship, may probably be reckoned at one-fourth more. It would thus appear that, notwithstanding the presence in the islands of other denominations of Christians—the Church of England, Wesleyans, and Presbyterians—a very considerable proportion of the people is attached to our mission. But if we add the members of the churches of the old or native Baptists, some 1,200 in number, it is probable that nearly one-half of the population on these eighteen islands is distinctively Baptist.

NATIVE CHURCHES.

At the origin of the mission there were found in being several churches calling themselves Baptists, and owing their existence to the teaching of negroes brought to the islands from North America. Many superstitious practices were prevalent among them. Their leaders were very illiterate, and their church discipline not so strict as the Word of God requires. Hence, in the formation of the mission churches, it was necessary to provide for better instruction and purer discipline, and by degrees the numerous churches now existing were gathered in the various islands. Only at Nassau, in New Providence, at Grand Cay, at Matthew's Town, in Inagua, does any considerable number of people reside, and only at these places, therefore, can churches of any magnitude be gathered. On the other islands the population is very much scattered; and between the small settlements upon them the means of communication and intercourse are both tedious and difficult. Hence the origin of the numerous small churches which are found on the islands. Each settlement has

its own chapel, its separate church organisation, and teachers. For instance, the island of San Salvador, or Cat Island, with a population of 1,900 persons entirely Baptist, has ten mission churches and nine churches of old Baptists at the ten or twelve settlements on the island; each church with its teachers, leaders, deacons, regularly constituted and independent of all others. The difficulty of intercourse, and the impracticability of amalgamating these churches together, may be better understood if I add that the island on which these settlements are formed is about ninety miles in length, and from two to six miles only in breadth, is entirely without roads, and consists of a calcareous limestone, very bare of soil, except in spots, and causing great fatigue to the traveller in treading the rough and stony tracks made by the feet of the people.

The scattered condition of the churches, their remoteness from the chief centres of population, and the somewhat rare opportunities which are open to the missionary to visit them, render it most difficult to supply the spiritual wants of the people. An annual visit, in most cases of a few days' or weeks' duration, is as much as the missionary can possibly afford, consistently with the duties incumbent upon him at his principal station. The churches have, therefore, necessarily been left in the hands of their leaders. Generally, two at least are chosen in every church by the people, on whom rests the discipline and instruction of the church. Only of late years has any considerable proportion of the brethren been able to read, and though in the main good and devoted men, yet they cannot be considered on the whole as fitted for the posts they occupy. With the spread of education a very sensible advance is, however, apparent; and there are among the leaders at the present time several intelligent and well-instructed men, by whom the churches are governed and taught from Sabbath to Sabbath.

THE NATIVE PASTORATE.

It was to remedy this defect that some years ago our highly-esteemed missionary, the Rev. H. Capern, with the full concurrence of the committee, appointed in each island of the northern district a pastor, possessing somewhat superior abilities, and more cultivated than the rest of his brethren. It was arranged that he should travel among the churches, preach to them as he was able, and exercise over them a general pastoral oversight. The churches were expected to furnish this brother with the means of subsistence, Mr. Capern promising the pastor to add to his means should it be necessary, either from funds furnished by friends at Nassau, or, from the grants of the committee. In three instances only, in the northern district, have I been able to ascertain the sums raised in the islands for the support of these pastors. They are as follows:—Mr. McDonald, of Eleuthera, received £5 1s. 9½d.; Mr. Laroda, of San Salvador, £14 2s. 3d.; Mr. F. McDonald, of Exuma, £18 12s. 11d. The missionary supplemented salaries to the amount, in the whole of his district, of £71 4s. 3d. Thus, were it not for the allowances made from Nassau, these native brethren could not have lived on the sum raised for them by the people. It does not appear to me that the churches are unable to do more. On the other hand, although money, actual coin, is not plentiful in many of the out islands, yet the people are well provided with the necessaries of life, and can very well afford to raise the sum required for their pastor's support—say from £30 to £50 a-year. In the case of Eleuthera and Ragged Island, the members of the churches are not numerous enough to do this; but Mr. Hanna, of Ragged Island, is able, by his occupation, to support himself; while in the case of Mr. McDonald, of Eleuthera, the difficulty seems to arise from his not enjoying the confidence of the people, who otherwise would be the supporters of the cause in the island. But, apart from this, I cannot say that the plan pursued has proved, on the whole, a successful one. This is owing not so much to any fault in the selection of the brethren chosen as pastors, as in the circumstances of the churches themselves. I have already said that each of these little churches is completely organised, with its leaders, deacons, members, Sunday schools, and chapel, entirely independent of all others. The pastor thus becomes the teacher not of one, but of several churches, and is bound to no one

in particular. His visits are necessarily only occasional, and interrupted by the difficulties arising from weather and means of transit from place to place. In the intervals of his visits, the churches look to their own leaders for instruction. It is obvious that these partial services of the pastor are likely to meet with only a partial return in the way of subsistence; while, from his superior position, he sets aside for the time the individuals whom the church has specially chosen for its leaders. Hence there has arisen, in many instances, an unwillingness to receive the pastor, or to contribute to his support; and in a few cases the leaders have exhibited considerable reluctance in allowing the pastor to occupy the teacher's place in their midst. To the missionary they have no objection. His visits are welcomed and highly esteemed. Not always so the visits of the pastor, appointed by the missionary, who, though he may be better instructed, yet is not one of themselves, gives only occasional services, and yet expects to be supported by them.

There is, indeed, something anomalous in the entire arrangement, and not altogether accordant with the views of church polity prevalent among Baptist churches. Here are churches completely organised, though small in numbers; over a collection of them is placed a pastor, owing his appointment and support to a foreign source; and, over all, is the missionary. Unless for weighty reasons, would it not be better to return to a simpler arrangement, and to leave in the hands of the leaders chosen by the people the oversight to which they are called; the missionary continuing to visit them, and give such counsel and help as their circumstances may require? The chief advantages of the present plan are the somewhat improved character of the teaching, and the entire consecration of the time of one man to the care of the churches. But by a careful selection from among the leaders, and the assistance which the missionary may render, either on his visits, or by an occasional resort to the principal station where the missionary resides on the part of the local pastors, with a suitable supply of books, the instruction may undergo a continual improvement; while the smallness of the churches does not necessarily require the abandonment of all secular employment on the part of the pastor.

The arrangement I have been describing is chiefly confined to the northern district. In the central district the churches continue to be presided over by the leaders; but Mr. Littlewood is about to ordain some of them to the pastorate. Each person so ordained will be the pastor over one church, and will receive support from his own people, with, probably, an occasional grant from Mr. Littlewood. During the last year, the leaders in this district received from the missionary the sum of £31 15s. 2d.

In the southern district, Mr. Rycroft has settled one young man in the Caicos Islands, and is preparing another. The native brethren in this district received last year £133 15s. 1d.; but this unusually large sum includes the expenses of the removal of Mr. Kerr from Nassau to Turk's Island.

NASSAU.

It will be seen from the annexed schedules that the church at Nassau is a very large one. It is an increasing one; it occupies two chapels, removed about a mile from each other; the one, the mission chapel, calculated to hold 800 persons; the other, 600 persons. The mission chapel is held in trust for the society, and is so crowded that the church is contemplating an enlargement. The other chapel, a somewhat plainer building, is held in trust among the people, and has recently undergone improvement and repair. Divine service is held in both on the Lord's-day, the missionary usually preaching in the morning and evening at the mission chapel, and in the afternoon in the native chapel. In the latter, the morning service is generally conducted by one of the elders or leaders. I have ventured to suggest to Mr. Davey and the people the propriety of electing an assistant to the missionary, to be supported entirely by the church. Such assistant, or co-pastor, might most usefully occupy the pulpit alternately with the missionary, and, when the missionary is absent among the islands, discharge the duties of the pastorate. The number of members in the

island of New Providence, now upwards of 800, renders some such arrangement very necessary.

The committee is aware that the missionary at Nassau draws his entire support from the society, and occasionally an additional sum for the native pastors in the outer islands. Last year, this latter sum was £40. The remainder was drawn from the income of the church, or from local subscriptions, and expended at the discretion of the missionary. The receipts from pew rents and the classes have latterly increased, and there is at present no reason why the whole of the local expenditure, beyond the missionary's income, should not be provided for by the church. Its means are ample enough for the purpose. As the local funds, in addition to the expenditure for repairs, expenses of Divine worship, &c., have for some years borne a portion of the demands of the native pastors, and as there is no objection to this if the members of the church at Nassau are inclined out of their abundance to help towards the support of the Gospel in the out islands, I have suggested to the missionary, and to the leaders, the appointment of a small committee, to be associated with the missionary in the appropriation. As the funds are provided by the people, I think they should have a voice in expending them. The diminution of responsibility, and the cordial concurrence of the church in all matters of pecuniary outlay, will, I am sure, be satisfactory to the missionary as well as to all concerned!

OUT ISLANDS.

Inagua, the chief station of the central district, and the residence of Mr. Littlewood, is comparatively a new station. The population is at present but small; yet, as there are many white persons resident there, and the island is the seat of an important trade in salt, the income of the church has been sufficient to defray all local expenses. Beyond the missionary's salary £35 was drawn last year for the native teachers; but they ought, I think, to be sustained by the churches they serve.

In the case of Turk's Island, the missionary was able last year to appropriate £20 from the local receipts towards his salary, so that his drafts on the society were less than usual. This was owing to a very successful bazaar held the year previous, which enabled him to put the chapels of his district into excellent repair, besides meeting all other demands.

The appended schedule of last year's income and expenditure will bring these various points clearly before the committee. They lead to the conclusion that for the future the committee need not provide for more than the support of their missionaries; and I would recommend that the missionaries be advised, and that they should very distinctly inform the churches, that for the support of their pastors, the maintenance of Divine worship, and for all local purposes, they must depend on their own local resources.

SCHOOLS.

It will be observed that no reference has been made to day schools in this report as under the direction of the missionaries. With one exception day schools do not exist in connection with the mission. The exception is at Lorimer's station, on Caicos Island, where a large day school is taught by the pastor, Mr. Kerr. Its establishment was rendered necessary by the conduct of the teacher of the Government school. In all other cases throughout the islands, very efficient schools, on the British school plan, are supported by the Government at an annual cost to the colony of £1,500. They contain 2,500 children. They have hitherto been free from all denominational bias, and have largely contributed to the progress which the Bahamas people have made in knowledge and intelligence. The Church of England is the only body that has shown dissatisfaction with the system. Separate schools have been established, supported by extraneous funds, for the adherents of that church, in which are educated, on the national system, about 1,100 children.

Sunday schools, however, exist at all the stations, and contain about 2,500

children. The teachers are drawn from the more intelligent of the adult members of the church; but there is a great lack of books. This want may well be supplied by an occasional grant from the committee.

VARIOUS MATTERS.

The want of suitable books for the native pastors and leaders is sorely felt, and if purchased in the colony are very costly. I beg to suggest to the committee the grant of £20 or £25 for this purpose. Such a gift would be highly valued, and be received with very great thankfulness.

Before closing this report I must just allude to a dispatch forwarded to me by the Governor of Jamaica, written by the President of Turk's Islands, accusing Mr. Rycroft of joining in a measure which, in the opinion of the President, would "probably eventually be productive of bloodshed." On reaching the colony, I sought an interview with the President, and made inquiries as to the grounds of so grave a charge. I am happy to say that proofs were not forthcoming, and that there does not appear to have been the least ground for such a statement. The committee will rejoice that the confidence they have placed for seventeen years in Mr. Rycroft need not in the least be withdrawn, and that our brother deserves, as he will surely have, their warm support.

On the whole, it must be most gratifying to the committee, and a cause of devout thankfulness to God, that the labours of the society in these secluded islands have been so largely blessed; and that they have been permitted to participate to so great an extent in the elevation and spiritual progress of these enfranchised children of Africa. Very much yet remains to be done in the way of education, in the improvement of morals, in the growth of deep and enlightened piety. But when we take into consideration how lately this people has emerged from degrading bondage and the debasement of slavery; how few are the advantages of civilised life which they enjoy in their island homes; to what a great extent they are deprived of the means of advancement by their comparative poverty, and the distance of profitable markets for their produce; it is rather matter for surprise that they should display so much intelligence, by their industry win from a rocky and scanty soil a comfortable livelihood, and evince so much fervent devotion and sincerity in their attachment to the Gospel. To these dark denizens of tropical lands, children of depressed Africa, the Gospel has been life from the dead, and emancipation a boon of unmixed blessedness.

The chiefest obstacle to their improvement lies in the system of wrecking, to which Nassau owes the main part of its prosperity. Invaluable as are the services of the men employed in this calling, in times of peril and storm, to the crews of vessels often wrecked on one or other of the numberless rocks and shoals, which lie in the way of the great trade between the eastern seaboard of the United States and the islands and countries lying in and around the Gulf of Mexico, yet too often they partake of a gambling, reckless, and fraudulent character. Your missionaries cannot but discountenance the evils of the system, and are often called to mourn over the falling away of hopeful converts, drawn into the exciting vortex.

It only remains for me to express my gratitude for the warm and affectionate greetings which everywhere hailed my coming, and for the large hospitality which missionaries and friends of all denominations and classes pressed upon me. Through Divine mercy the voyage was free from all accident. Our little bark was safely and skilfully piloted by coloured hands among the many shoals and rocks of these dangerous seas; for God was with us—the Hearer and Answerer of many prayers which ascended to his throne from the hearts of dear friends in our native land.

EDW. B. UNDERHILL.

London, September 16, 1860.

No. I.—Continued.

	MINISTER.	SCHOOL.	NUMBER OF THE BOOKS.			AVERAGE ATTEND- ANCE.			Sunday Scholars.
			Boys.	Girls.	Total.	Boys.	Girls.	Total.	
	Brought forward ...	...	2,263	1,228	3,491	1,655	865	2,520	9,130
69	William Toall	Lucoa (girls)	72	72	144	35	35	70	220
70	Do.	Jericho	85	33	118	62	26	88	...
71	Do.	Richmond	54	13	67	34	12	46	...
72	Do.	Mount Moriah	22	28	50	11	15	26	...
73	Do.	Fletcher's Grove	...	...	...	...	...	...	...
74	Do.	Green Island	...	...	...	...	...	...	...
75	Vacant	Fuller's Field	20	10	30	20	10	30	40
76	D. G. Campbell	Hewett's View	41	18	59	19	6	25	39
77	George Milliner	Vauxhall	27	10	37	25	6	31	118
78	Do.	Spring Garden	29	14	43	28	9	35	58
79	R. E. Watson	Point Hill	8	2	10	8	2	10	...
80	Do.	Mount Olive	18	2	20	16	2	18	337
81	Do.	Rock River	40	4	44	30	4	34	...
82	Angus Duckett	Hayes	35	36	71	19	20	39	215
83	Do.	Cross	21	11	32	15	6	21	...
84	W. Claydon	Four Paths	...	...	...	...	...	50	...
85	Do.	Porus	...	...	...	...	...	40	200
86	Do.	Mandeville	...	...	...	...	...	35	30
87	Do.	Greenock	...	...	...	...	...	45	380
			2,663	1,431	4,144	1,940	1,013	3,128	10,756

No. II.

NUMBER OF MEMBERS IN THE CHURCHES CONNECTED WITH THE JAMAICA BAPTIST UNION.

Year ending Dec 31.	Number of Churches reported.	INCREASE.			DECREASE.				Members.	In-quirers.	
		Bap- tized.	Re- ceived	Re- stored	Died.	Dis- missed	Ex- cluded	With- drawn			
1829	...	...	...	...	...	...	...	...	5,742	4,143	
1829	...	1,875	772	40	95	172	64	...	8,440	...	
1830	...	1,228	703	...	...	...	...	...	11,000	17,000	
1831	24	1,014	323	60	170	112	111	...	10,838	17,000	No meeting of the Union held for 3 years, in consequence of the unsettled state of the Mission.
1832	...	...	...	...	...	...	...	...	...	...
1833	...	...	...	...	...	...	...	...	...	...
1834	...	...	...	...	...	...	...	...	...	...
1835	...	2,650	268	180	356	211	156	...	13,813	16,000	
1836	...	2,950	160	205	212	44	213	...	16,800	16,146	
1837	32	2,124	393	181	160	320	267	34	18,720	17,781	
1838	36	2,874	388	283	266	230	296	114	21,337	20,919	
1839	37	3,457	471	420	300	162	461	61	24,777	21,111	
1840	40	4,648	864	352	337	619	541	256	27,706	18,984	
1841	...	...	...	...	...	...	...	...	...	...	No returns.
1842	40	2,695	556	349	389	591	777	96	27,682	11,811	
1843	35	1,881	408	430	398	766	667	22	22,154	8,028	
1844	34	1,637	291	455	509	246	768	99	21,836	3,313	
1845	35	947	592	385	355	427	580	54	21,161	3,502	
1846	40	436	132	519	356	89	719	176	20,994	2,985	
1847	42	490	224	337	367	93	736	152	18,983	1,690	
1848	37	783	211	408	464	117	766	131	17,854	1,831	
1849	41	606	190	397	454	99	697	215	18,481	1,611	Western Union Churches only reported.
1850	39	238	181	401	1,225	70	831	238	15,671	2,833	
1851	34	1,056	490	663	659	358	549	35	14,078	2,778	
1852	38	835	142	448	661	189	539	...	15,353	2,665	
1853	38	775	97	432	316	93	663	61	14,006	1,858	
1854	49	818	109	488	708	38	600	61	15,401	2,112	
1855	47	809	188	529	374	45	736	73	17,392	1,803	
1856	45	557	100	463	295	42	639	34	15,106	1,743	
1857	52	590	110	503	400	31	665	92	15,682	2,041	
1858	...	...	...	...	...	...	...	...	18,275	1,710	
1859	...	...	...	...	...	...	...	...	15,046	1,796	
1860	57	495	83	378	389	35	590	249	...	...

No. III.—TABULAR VIEW of Churches which have originated in the operations of the Baptist Missionary Society in Jamaica, for the year ending December 31st, 1859.

NAME OF			Number Chapel accommo- dates.	Average Attendance.	Increase.	Decrease.	Members.	Inquirers.	
CHURCH.	PARISH.	PASTOR.							
1	Bethlehem	Portland	J. J. Porter	150	120	2	34	19	
2	Annotto Bay	Metairie	S. Jones	700	900	37	527	77	
3	Buff Bay	St. George's	Do.	450	280	4	143	35	
4	Port Maria	St. Mary's	D. Day	800	500	10	249	43	
5	Oracabessa	Do.	Do.	700	500	18	218	46	
6	Mount Angus	Do.	T. Smith	...	900	48	408	20	
7	Spanish Town	St. Catherine	J. M. Phillippo	1,200	700	5	700	86	
8	Shigoville	St. Thomas in the Vale	Do.	600	400	3	200	34	
9	Hanover Street	Kingston	E. Palmer	600	250	...	140	20	
10	Hayes	Vere	A. Duckett	900	550	6	168	62	
11	Enon	Do.	Do.	400	100	4	56	...	
12	The Cross	Do.	Do.	...	...	...	50	...
13	Four Paths	Clarendon	W. Claydon	900	600	3	179	32	
14	Porus	Manchester	Do.	700	800	6	229	10	
15	Mandeville	Do.	Do.	400	200	15	76	20	
16	Greenock	Clarendon	Do.	800	506	4	80	20	
17	Thompson Town	Do.	Do.	200	150	...	75	8	
18	Mount Merrick	St. Dorothy's	R. E. Watson	900	310	3	80	16	
19	Point Hill	St. John's	Do.	600	380	8	119	21	
20	Rock River	Clarendon	Do.	350	350	4	142	22	
21	Stacey Ville	Do.	R. Dalling	550	500	11	224	6	
22	Paradise	Do.	Do.	300	700	2	83	6	
23	Mount Nebo	St. Thomas in the East	J. Gordon	700	500	39	287	53	
24	Moneague	St. Ann's	Do.	750	140	78	100	16	
25	Coultart Grove	Do.	P. O'Meally	450	350	23	216	37	
26	St. Ann's Bay	Do.	B. Millard	1,800	1,400	6	504	66	
27	Ocho Rios	Do.	Do.	900	800	...	329	33	
28	Salem	Do.	J. G. Bennett	500	400	3	249	19	
29	Dry Harbour	Do.	Do.	250	250	4	160	45	
30	Brown's Town	Do.	J. Clark	1,600	1,400	8	632	17	
31	Bethany	Do.	Do.	800	700	44	420	9	
32	Tabernacle (Sturge Town)	Do.	Do.	200	200	6	107	13	
33	Clarksonville	Do.	F. Johnson	900	450	5	148	16	
34	Mount Zion	Clarendon	Do.	250	250	4	148	15	
35	Stewart Town	Trelawney	T. Lea	700	...	12	279	7	
36	Gibraltar	Do.	Do.	320	...	9	142	4	
37	New Birmingham (The Alps)	Do.	Vacant	500	300	...	265	5	
38	Waldensia	Do.	T. Gould	1,000	650	11	330	35	
39	Unity	Do.	Do.	200	350	21	160	12	
40	Rio Bueno	Do.	D. J. East	700	150	9	254	22	
41	Kettering	Do.	Do.	300	100	12	220	16	
42	Refuge	Do.	E. Fray	1,250	900	26	495	16	
43	Falmouth	Do.	Do.	2,500	1,000	15	564	35	
44	Beththephil	St. James	G. R. Henderson	800	500	2	267	23	
45	Hastings	Trelawney	Do.	400	400	4	160	12	
46	Salter's Hill	St. James	W. Dandy	2,200	800	18	714	202	
47	Montego Bay	Do.	J. E. Henderson	600	500	1	464	69	
48	Watford Hill	Do.	Do.	350	350	22	281	...	
49	Mount Carey	Hanover	E. Hewett	1,100	900	3	512	40	
50	Shortwood	St. James	Do.	800	700	18	402	45	
51	Bethel Town	Do.	Do.	800	850	7	526	60	
52	Gurney's Mount	Westmoreland	C. Sibley	700	600	11	259	30	
53	Mount Peto	Hanover	Do.	300	500	28	316	90	
54	Luca	Do.	W. Teall	900	700	10	326	14	
55	Fletcher's Grove	Do.	Do.	700	500	10	117	0	
56	Green Island	Do.	Do.	450	100	3	63	1	
57	Hewett's View	St. Elizabeth	D. G. Campbell	300	300	6	281	24	
58	Bethsalem	Do.	G. Milliner	253	280	6	145	14	
59	Wallingford	Do.	Do.	352	300	4	74	23	
60	Ebenezer (Spring Gardens)	Do.	Do.	230	200	5	58	12	
61	Mount Charles	Trelawney	John Thompson	200	200	...	155	28	
62	Dee Side	St. Andrew	Do.	80	70	...	31	9	
63	Belle Castle	Do.	Do.	250	200	...	128	6	
64	Stokes Hall	St. Thomas in the East	H. B. Harris	100	80	...	79	8	
65	Jericho	Do.	Do.	903	700	...	1,018	187	
66	Mount Hermon	St. Thomas in the Vale	James Hume	600	500	...	285	86	
67	Montego Bay (1st Church)	Do.	Do.	600	600	...	302	...	
68	Savanna la Mar	St. James	James Reid	1,800	350	...	643	40	
69	Fuller's Field	Westmoreland	John Clarke	800	400	...	240	6	
70	Thompson Town	Do.	Vacant	400	300	...	175	24	
71	Smithville	Do.	T. Moodie	...	...	...	151	28
72	Kilaythe	Clarendon	Do.	...	...	...	87	20
73	Mount Olivet	Do.	Do.	...	...	...	85	28
74	Kingston, East Queen Street	Do.	Do.	...	...	...	250	...
75	Port Royal	Kingston	Samuel Oughton	2,000	300	...	12	...	
76	Yallahs	Port Royal	Do.	...	...	...	100	...
77	Old Harbour	St. David's	E. Palmer	300	150	...	200	...	
78	Old Harbour	St. Dorothy's	J. Dowson	800	500	...	...	...
				47,425	32,300	193	499	19,360	2,295

No. IV.

TOTAL INCOME OF CHURCHES.

PLACES.	1844.		1849.		1854.		1859.		
	No. of Mem- bers.	Income.	No. of Mem- bers.	Income.	No. of Mem- bers.	Income.	No of Mem- bers.	Income.	
		£ s. d.		£ s. d.		£ s. d.		£ s. d.	
Hanover Street, Kingston ...						23 10 0	140	25 19 9	
Mount Charles ...					109	52 19 7	155	65 7 9½	
Dee Side ...							31	21 15 0	
Belle Castle ...					121	59 13 8	126	72 4 6	
Stokes Hall ...					68	28 9 3	79	49 11 4	
Annotto Bay ...	1,041	747 19 7	793	227 2 8	549	233 5 10	527	274 11 1	
Buff Bay ...		68 10 4	169	57 6 2	142	56 7 4	143	48 11 0	
Jericho ...	1,500	607 5 10	1,200	280 10 0	1,015	283 16 6	1,018	277 8 4	
Mount Hermon ...	616	287 9 5	465	92 15 5	375	100 1 6	385	102 0 4	
Mount Merrick ...			48	10 2 11	70	15 16 5	90	15 19 7	
Point Hill ...						98	18 14 9	119	14 10 4
Brown's Hall ...								10 17 0	
Rock River ...			120	37 9 10	132	38 8 3	142	23 9 0	
Four Paths, Clarendon ...					216	90 10 9	179	134 11 10	
Greenock, Clarendon ...					105	35 15 6	82	72 3 0	
Porus ...							223	104 9 1	
Mandeville ...							82	99 17 0	
Hayes ...							166	109 0 3	
Enon ...							53	30 5 9	
The Cross ...							50	16 18 10	
Stacey Ville ...					221	52 12 9	243	75 7 4	
Paradise ...					69	16 9 6	84	25 7 11	
St. Ann's Bay ...					590	261 1 11	505	323 19 4	
Ocho Rios ...	605	294 13 2	395	187 12 1	333	73 1 0	329	148 8 4	
Salem ...							224	116 19 0	
Dry Harbour ...							173	120 3 7	
Brown's Town ...	1,778	1,174 0 2	1,060	542 19 7	937	526 11 0	880	367 14 8	
Bethany ...	500	267 16 0	524	135 5 3	500	134 13 0	420	152 5 1	
Mount Zion ...			145	31 7 1	151	48 11 0	158	84 0 2	
Clarksonville ...			361	91 12 1	326	123 15 0	229	102 18 9	
Stewart Town ...			634	109 13 9	439	187 1 3	421	190 9 5	
Gibraltar ...			836	290 3 1	698	239 0 7	564	174 10 6	
Falmouth ...			598	190 16 4	615	208 14 9	496	159 16 9	
Refuge ...					421	122 11 6	330	187 9 0	
Waldensia ...					166	74 19 3	169	86 6 6	
Unity ...					300	121 3 5	267	101 5 11	
Bethseph ...					182	52 15 0	160	103 17 3	
Hastings ...					807	382 5 0	714	345 11 11	
Salter's Hill and Maldon ...	1,468	676 4 5	1,234	440 15 1	378	183 14 1	464	198 15 8	
Montego Bay (2nd church) ...			460	263 0 1	281	81 18 9	297	96 13 5	
Watford Hill ...			219	83 14 7	172	53 2 6	259	98 12 6	
Gurney's Mount ...	743	615 5 9	642	386 3 9	326	88 14 3	316	191 6 11	
Mount Peto ...			542	280 9 10	368	196 9 5	302	148 8 3	
Montego Bay (1st church) ...			710	314 4 3	628	245 13 5	572	142 14 10	
Mount Carey ...			463	210 1 4	522	264 10 6	526	142 0 7	
Bethel Town ...			520	209 16 0	494	131 12 9	402	94 8 7	
Shortwood ...					632	356 0 11	543	278 19 9	
Savanna la Mar ...					313	117 12 7	240	90 0 9	
Fuller's Field ...	421	390 5 8			214	85 8 10	281	88 9 3	
Providence ...	193	63 16 0	175	57 17 8	180	56 5 11	175	45 18 10	
Thompson Town ...					170	21 7 2	151	33 2 2	
Smithville ...					40	20 15 8	65	25 8 10	
Mount Olivet ...					35	16 3 1	87	39 4 3	
Kilsyth ...					525	144 3 0	309	97 5 6	
Mount Angus ...							113	55 7 0	
Wallingford ...							146	40 12 7	
Bethsalem ...							58	16 2 6	
Spring Gardens ...							75	27 4 9	
Wallingford (St. Elizabeth's) ...									
	8,665	5,178 6 4	13,101	4,823 16 2	15,013	5,706 10 1	15,532	6,367 18 3	
Per Head ...		0 11 11½		0 7 4½		0 7 7½		0 8 2½	

BAHAMAS MISSION.

NORTHERN DISTRICT.—REV. JOHN DAVEY, MISSIONARY.

1860.

Island.	Pastor.	No. of Churches.	No. of Teachers.	Mem- bers.	Inqui- rers.	Sunday Scholars	Attend- ance.	Popula- tion in 1851.
New Providence	Jno. Davey	4	3	814	135	632	1,252	8,159
Andros Island	E. Hall	5	4	105	40	207	284	1,030
Grand Bahama	J. A. Hanna	7	3	130	5	54	284	922
Eleuthera	W. McDonald	4	1	89	6	91	147	4,610
San Salvador	Jos. Laroda	10	10	313	40	395	940	1,828
Exuma	F. McDonald	8	4	213	13	164	343	2,027
Ragged Island	G. Gibson	1	...	54	...	...	80	347
		30	25	1,718	239	1,543	3,330	18,923

CENTRAL DISTRICT.—REV. W. LITTLE WOOD, MISSIONARY.

Island.	Pastor.	No. of Churches.	No. of Teachers.	Mem- bers.	In- quirers.	Sunday Scholars	Attend- ance.	Popula- tion in 1851.
Inagua	W. Littlewood	1	1	84	10	91	300	900
Mayaguana	...	1	1	3	...	...	20	50
Rum Cay	...	2	4	180	14	155	500	858
Long Cay							200	286
Acklin's Island		1	2	83	6	126	50	280
Crooked Island		6	1	189	16	205	500	1,477
Long Island		1	1	20	...	...	...	384
Watling's Island								
		12	10	559	46	577	1,570	4,235

SOUTH DISTRICT.—REV. W. K. RYEROFT, MISSIONARY.

Island.	Pastor.	No. of Churches.	No. of Teachers.	Mem- bers.	In- quirers.	Sunday Scholars	Attend- ance.	Popula- tion in 1851.
Grand Cay	W. K. Ryeroft	1	1	148	12	200	600	2,649
Salt Cay	...	1	2	41	5	40	160	
Caicos	L. Kerr	8	7	240	23	228	552	601
		10	10	429	45	468	1,302	3,250

INHABITED ISLANDS WITHOUT BAPTIST CHURCHES.

	Population in 1851.
Harbour Island	1,840
Great and Little Abaco	2,011
Berry Islands	236
Biminies and Gun Cay	150
Green Cay	7
Seal Cay	11
	<u>4,255</u>

NUMBER OF MEMBERS OF THE BAPTIST MISSION CHURCHES IN THE BAHAMAS.

ISLAND.	1834.	1837.	1844.	1849.	1854.	1859.
New Providence ...	105	489	781	732	640	720
Andros Island	86	96	152	97	129
Grand Bahama	42	135	180	140	130
Eleuthera	99	119	109	110	86
San Salvador	72	219	270	217	323
Exuma ...	5	98	150	183	207	213
Ragged Island	24	47	72	80	54
Inagua	62	63	83
Mayaguana	3
Rum Cay	49	220	185	232	180
Long Cay	26	...	...	...	...
Aoklin's Island	74	48	70	60	103
Crooked Island
Long Island	29	113	254	220	189
Watling's Island	20
Grand Cay	18	79	413	280	222
Salt Cay	187
Caicos	16	...	281	217	236
	170	1,167	2,338	2,820	2,505	2,856

EXPENDITURE AND RECEIPTS, 1859.

DISTRICTS.	EXPENDITURE.						TOTAL.	RECEIPTS.						TOTAL.										
	Mis- sionary.		Teachers.		Local.			From Society.		By Teachers.		Local.												
	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.						
Northern ...	220	0	0	111	7	2	264	3	2	695	10	4	260	0	0	40	2	11	323	18	0	624	0	11*
Central ...	250	0	0	31	15	2	122	12	7	404	7	9	285	0	0	4	17	2	116	0	9	405	17	11
Southern ...	219	3	0	133	4	4	136	15	1	489	2	5	199	3	0	...	...	...	169	6	1	506	9	4†
	689	3	0	276	6	8	523	10	10	1,489	0	6	744	3	0	45	0	1	609	4	10	1,536	8	2

* This includes an extra collection for roofing the Mission Chapel.

† This includes the sum of £133 0s. 3d., a balance from the Bazaar Fund of 1859.

CONCERT OF PRAYER.

In our last number we laid before our readers an address from the Missionary Conference of Calcutta, inviting the Churches of the Redeemer to a Concert of Prayer in the first days of the new year. The Evangelical Alliance has followed with the proposal that eight days from Sunday, January 6th, to Sunday, January 13th, inclusive, should be the period observed as a season of special supplication. To give direction to the thoughts and prayers of the Lord's people, the Alliance has issued the following suggestions:—

“With a view to give something of precision and agreement to our worship, the following subjects are suggested for thought, prayer, and exhortation, day by day:—

Sunday, January 6.—The promise of the Holy Spirit.

Monday, „ 7.—An especial blessing on all the services of the week, and the promotion of brotherly kindness among all those who love the Lord Jesus Christ in sincerity.

- Tuesday, January 8.*—The attainment of a higher standard of holiness by the children of God.
- Wednesday, ,, 9.*—A large increase of true conversions, especially in the families of believers.
- Thursday, ,, 10.*—The free circulation of the Word of God, and a blessing upon Christian literature.
- Friday, ,, 11.*—A large outpouring of the Holy Spirit upon all Bishops, Pastors, and Elders of the Churches, upon all seminaries of Christian learning, and upon every Protestant Missionary among Jews or Gentiles, upon the converts of his station, and upon his field of labour.
- Saturday, ,, 12.*—The speedy overthrow of all false religions, and the full accomplishment of the prayer, "Thy kingdom come."
- Sunday, ,, 13.*—Thanksgiving for past revival; and the enforcement of the solemn responsibility resting on every Christian to spend and be spent in making known the name of the Lord Jesus at home and abroad. *Missionary Sermons.*"

WIDOWS AND ORPHANS' FUND.

WE hope the pastors and deacons will continue to make arrangements for the Sacramental Collection on the first Lord's day in the new year. The claims on this fund are increasing, and so likewise, we rejoice to say, are the contributions. They have been steadily augmenting since the first appeal was made. This notice is not intended to supersede the usual circular, which will be sent in due course, but simply to call attention to the subject in good time.

CHRISTMAS AND NEW YEAR'S CARDS FOR NATIVE PREACHERS' FUND.

THESE cards will be issued at the beginning of the month, and we affectionately invite our young friends to exert themselves strenuously to obtain as large an amount as possible. The number of these valuable agents is increasing year by year, and they require more liberal support.

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Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, Bart., M.P., Treasurer; by the Rev. Frederick Trestrail, and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by John Jackson, Esq.; in CALCUTTA, by the Rev. C. B. Lewis, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, & Co.'s, Lombard Street, to the account of the Treasurer.