

THE MISSIONARY HERALD.

FINANCIAL COMPARISON OF 1863 WITH 1864.

As the Annual Report will now be in the hands of many of our readers, it may be interesting to them if we direct their attention to some of the facts which a comparison with former years brings into notice. It will be remembered that last year was a year of unusual effort, rendered necessary to meet the deficiency of the year preceding; and that, therefore, the comparison will not be between two ordinary years of income, but between a year of unexpected diminution and one of liberal increase. In the result, however, it will appear that there is no reason why the regular income of the Society should not always equal that of last year, or even considerably exceed it.

The gross income of the Society in the years we are about to compare, was for the year 1863, £27,189 3s. 0d.; and for 1864, £34,419 11s. 2d. And, first, as to the number of churches by which this income was raised.

The number of churches that contributed in some form or other to the Society's funds in 1863, was 1,077. In 1864 the number increased to 1,181. But it appears that there were 115 churches that contributed in 1863, which failed to contribute in 1864. If they had done so, the increase of contributing churches in 1864, instead of being only 104, would have been 219. Presuming that these churches were prevented only by local causes from aiding us last year, such as new buildings, repairs, &c., which being completed they will resume their liberality, the total number of churches by which the Society's funds are provided, reaches to 1,296. As compared with the year 1848, when the average number of contributing churches was 900, this gives an increase in sixteen years of 396.

But last year the churches were not all alike liberal. Some largely increased their contributions, others to some extent declined. Taking a general view, there was a decrease in five English counties; but the sum total of the decrease was so small as to be scarcely noticeable. It was only £29 4s. 10d., and occurred in the following counties:—

	£	s.	d.
Bedfordshire	-	-	-
Cornwall	-	-	-
Cumberland	-	-	-
Lincolnshire	-	-	-
Shropshire	-	-	-
	£29	4	10

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If, however, we examine the counties more closely, we find that there were actually 206 churches which contributed *less* than in 1863. It is true that in many cases the diminution was very small, amounting only to a few shillings, and it was more than made up by the extra gifts of others; but it shows that in meeting the anticipated deficiency, it was not the whole number of 1,181 churches which actually contributed towards it; only 975 answered to the appeal. Or again, taking the entire number of Baptist churches at 1,296, which in the three kingdoms raise funds for the Society, there were 321 that, from some cause or other, did not contribute to the prevention of the expected deficiency. It is, however, very gratifying to remark, that quite three-fourths of our contributing churches generously and promptly came to the rescue.

The analysis of the Balance Sheet, which we next give, will accurately show the sources of the income of the two years.

	1863.			1864.		
	£	s.	d.	£	s.	d.
Subscriptions	211	7	6	202	2	0
Donations	1810	11	7	3300	0	0
Legacies	1979	13	1	1886	2	4
Annual Services.	62	16	11	120	14	2
Dividends, Mission Press, &c.	7384	9	3	4244	11	7
Foreign Contributions	554	15	9	596	2	0
	<hr/>			<hr/>		
	12003 14 1			10349 12 1		
English Churches	13027	8	9	20403	19	11
Welsh "	1464	10	5	2575	6	3
Scotch "	658	0	9	982	12	4
Irish "	35	9	0	108	0	7
	<hr/>			<hr/>		
	15185 8 11			24069 19 1		
Total	<hr/>			<hr/>		
	27,189 3 0			34,419 11 2		

Under the head of subscriptions are placed contributions of persons not connected with any church, and which are usually paid at the office in London. The next Table will show the increase and decrease of receipts in the two years.

INCREASE.

	£	s.	d.
English Churches	7377	11	2
Welsh "	1110	15	10
Scotch "	324	11	7
Irish "	72	11	7
Donations	1489	8	5
Annual Services	59	17	3
Foreign Contributions	41	6	3
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	10476 2 1		

	DECREASE.	£	s.	d.
Subscriptions		9	5	6
Legacies		93	10	9
Dividends, Mission Press, &c. .		3139	17	8
		<hr/>		
		£3242	13	11
		<hr/>		
Net Increase from Churches .		£8885	10	2
Net Decrease from other sources		1652	2	0
		<hr/>		
Total Increase on the year . .		£7233	8	2
		<hr/>		

The heads of decrease are but three, and only the last will require a word of explanation. There are of necessity a few uncertain sources of income on which we cannot, from year to year, depend. Such are the returns of the Mission Press in Calcutta; and it so happened that while the year 1863 gave an unusually large advance, that of the last year was smaller, chiefly owing to the rates of exchange and the different time of drawing the balances in London and Calcutta. On all other heads of importance there was a large increase over 1863, that from the churches reaching to the sum of £8,885 10s. 2d. Of this sum, so far as the accounts rendered enable us to distinguish, £5,775 0s. 6d. were especial gifts to meet the emergency, leaving £3,110 9s. 8d., which we may hope to be a permanent addition to the Society's income.

In this increase the Welsh churches have borne a very gratifying part. Even in the deficient year of 1863 their contributions were not much diminished, as the following Table shows:—

	£	s.	d.
1862 - -	1576	16	2
1863 - -	1464	10	5
1864 - -	2575	6	3

We have every reason to think that Wales will not fall below the last amount in years to come.

By a further analysis we are able to obtain an approximate estimate of the average contributions of each church, and the average given by their members. It has been stated that the churches contributing last year were 1,181, and they are assumed to contain 155,000 members. Taking this as a criterion, the 1,077 churches of 1863 will have contained 141,000 members, and the comparison will stand thus:—

1,077 churches in 1863, contributed £15,185 8s. 11d., an average of £14 2s. each church.

1,181 churches in 1864, contributed £24,069 19s. 1d., an average of £20 7s. 7d. each church.

1,077 churches, containing 141,000 members, give an average of 2s. 1 $\frac{3}{4}$ d. each member.

1,181 churches, containing 155,000 members, give an average of 3s. 1 $\frac{1}{4}$ d. each member.

For the purpose of further comparison, we add the particulars of 1848, from the Report of that year:—

900 churches, in 1848, contributed £13,492 8s. 5*d.*, an average £15 9s. 9*d.* each church.

900 churches, containing 118,000 members, give an average of 2s. 3½*d.* each member.

Mr. Murdock, of Madras, has furnished us with a computation of the average contributions to various Missionary Societies, based on the returns of attendants at public worship, as given in the census of 1851. We need not insert his figures; but it appears that attendants on the services of the Church of England give to the Church Missionary Society, the Gospel Propagation Society, and Colonial and Continental Societies, an average contribution, per head, of 1s. 5*d.*; Wesleyan Methodists give an average contribution, per head, of 2s. 3*d.*; and the Independents give to the London and Colonial Missionary Societies also an average of 2s. 3*d.* per head. It would thus appear, that while our churches last year exceeded the above average, in 1863 they fell a little below. But taking our highest average, that of 1864, it is not more than one day's wages of an artisan. Surely more than this can be done.

An esteemed friend has supplied us with the following calculation, as a proof that it is possible to raise our income to £50,000 a-year. From the 155,000 members he deducts 50,000, as unable or unwilling to give. Let the 105,000 be supposed to contribute in the following proportions:—

100000 — 1 <i>d.</i> a week	-	£21666 13s. 4 <i>d.</i>
3500 — 5s. a quarter	-	3500 0 0
1000 — 20s. „	-	4000 0 0
300 — 50s. „	-	3000 0 0
100 — 100s. „	-	2000 0 0
100 — average £50 a year	-	5000 0 0
		£39166 13 4
From Sunday Scholars one farthing a week each child and from each Teacher one penny	}	11480 12 0
		£50647 5 4

But even an average of one penny a week from the whole of the 155,000 members, would, with other sources of income, give the Society more than £40,000 a year.

We commend this great cause to the affections of our readers. Let no one think that all has been done that can be done to send the Gospel to the perishing heathen. All the world is now open to the evangelizing efforts of the Christian Church. Every thing around us betokens the existence and the increase of wealth in our beloved country. But it is only a small portion that we consecrate to the salvation of the regions which contribute so largely to our comforts and our luxury.

AN ACCOUNT OF ALI MAHOMED, A NATIVE PREACHER IN JESSORE.

BY THE REV. J. H. ANDERSON.

In March last I sent home the journal of the mission tour that I had made in company with our native brother Ali Mahomed. I have now to tell you that not long after his return home, he was called to leave this world, and to enter, we trust, the abode of the blessed. His history has been a somewhat remarkable one, and I have felt it to be a duty to draw up a brief sketch of it for the information of those who support our mission. He was born in the village of Satheriya, in this district, about the beginning of the present century. His father was a weaver, and was very well off. When a youth he learnt his father's trade, and, being possessed of great manual dexterity, soon excelled in it, but he did not follow it as a means of obtaining a livelihood. He had a beautiful voice, and, while a mere boy, was so popular as a singer, that he used to be invited to the houses of his neighbours to sing songs to them, when numbers would collect to hear him. He learnt to play one musical instrument after another, and his fame as a singer and player soon spread in the country round. This led him to follow the calling of a musician. In the course of a few years he became the leader of a band of twenty players and singers, and in the south part of the district, over many miles of country, "Ali Mahomed, the singer," became extremely popular; in fact, his name was quite a household word. In the pursuit of his calling he had to make himself acquainted with the more current Hindu shastres—the Mahabharat and the Ramayun—and in the houses of the great Zemindars he used to sing many songs drawn from these sources. This part of his profession made him largely acquainted with Hindu mythology, and quite conversant with all the religious practices and opinions prevalent among the Hindu community. But, as might have been expected, the unsettled life he had to lead told sadly upon his moral character. He became a great opium-eater, and gave way to licentious indulgences. But he did not descend so low in the career of vice as many sensualists do; for even at that period of his history he read our tracts with avidity, and engaged in disputation with our native preachers when he met with them in their preaching tours. A very remarkable circumstance had occurred when he was quite a young man. One of his band had a New Testament, brought by some one from Serampore; this book the man had read a great deal, and had learned to admire the character and teachings of our Lord; and the conviction that He was the true Teacher had taken hold of his heart. On his death-bed he gave the book to Ali Mahomed, told him how precious a book it was, and what feelings it had awakened in his mind; advised him to read it, and requested that he might be buried as Christians are buried, and not be burnt according to Hindu custom. Ali Mahomed read the book now and then, but did not at that time pay much heed to its teachings; still, he never forgot his last interview with its donor.

Our native preachers, after addressing the people at markets and fairs, are accustomed to distribute among them portions of Scripture and tracts. On some of these occasions Ali Mahomed would send his men among the crowd, and, taking the books given to them, he obtained, after a while, quite a pile of tracts and Gospels. By degrees the truth entered his mind, and, perceiving the falsity of Mohammedanism, he began to argue with the Mussalman teachers, and the more he did so, the more clearly did he perceive that Mohammed was an impostor, and that the Gospel is true. Some twenty years ago Mr. Parry was with him in the course of one of his itineracies, and through his persuasion he was shortly after led to confess Christ.

It was a day of great stir and excitement in Satheriya when Ali Mahomed and his wife were baptized, in the sheet of water near the village. There were hundreds of spectators to witness the strange sight, and to reflect upon the surprising fact that such a man as Ali Mahomed had given up all for Christ.

In becoming a Christian he made a considerable pecuniary sacrifice; for when

sometime after his embracing the Gospel he was made a native preacher, his allowance was at first only 12s. a month, then 16s., which it continued to be for some years. The sum given was so inadequate that he had to sell some valuable ornaments belonging to his wife to make up the deficiency in their means of support.

He was a man well adapted to become a preacher to his countrymen, for he was intelligent, well informed, had a deep insight into character, and was possessed of much physical energy, and such was his oratorical talent that he became as popular a preacher as he had been a singer.

To avoid giving a one-sided account of this native brother, it is right for me to mention his defects as well as his talents and virtues.

His moral influence was deteriorated by his love of applause. His great popularity as a singer had strengthened the feeling, so that it had become deeply rooted in him. Doubtless he strove against it; and, in his advanced age, I remember that it seemed well-nigh subdued; but, during the first years of his course, it was sometimes painfully prominent.

He was not well qualified to instruct a Christian congregation. Owing to his previous pursuits his mind had become discursive, and he often wandered a great deal from his text, or gave fanciful interpretations of Scripture. I think, however, that this defect may be partly ascribed to the absence of any special training for this department of ministerial work. While we require classes for our young men, there still remains the necessity for the missionary to devote a considerable portion of time to the instruction of those who are called to the ministry at a more advanced age; and as there are so many departments of work to carry on in each district, to secure this we want two or three missionaries working in conjunction in every district occupied by the Society. Under such circumstances, much might be done to promote the efficiency of our native brethren.

His career as an Evangelist was one of great usefulness. After his baptism several of his relatives forsook the religion of Mohammed to become the followers of Christ. Among these were his son, and our beloved brother Warish, esteemed by all the converts for his Christian simplicity and earnest faith. It was not long before a large church was gathered; but the enemy sowed tares among the wheat. A number of the new converts proved insincere, and fell away; but a good many remained. At the present time five of these Satberinya brethren are engaged in different parts of the district in spreading the knowledge of the Gospel, and the people, as a whole, have given us much more satisfaction than those of any other church.

Ali Mahomed became my associate when I went to reside at Jhingergatcha; and it was in a great measure owing to his preaching and persuasions that the people of the shoemaker caste, who reside at Banyeali, near Jhingergatcha, received the Gospel. Only a few of them have stood firm in the hour of trial, but I live in hope that the work will revive among the rest.

After his appointment to the office of native preacher, he travelled extensively in those parts of the district where he had been known as "the singer." He frequently attended me in my preaching tours; in fact, for two years he was almost my constant companion, and was without exception the most acceptable native preacher that I have ever heard. His vivacity, his cheerful countenance, and his suavity of manner, paved the way to his gaining an attentive hearing; but had there been no such accessories to his popularity, his aptness in taking up and handling the topics which he knew would at once stir up the interest of his auditors, his perfect acquaintance with the prevalent views and feelings of Hindus and Mussulmans, Korta-Bhojas, Boishnobs, and of the different sects of Fakirs,—his fund of anecdote—and his eloquent delivery, made the people of every place which he was wont to visit flock to hear him. During the twenty-two years of his labour as an Evangelist, a vast number of persons heard the Gospel from his lips, and multitudes were constrained to confess its excellence whom, nevertheless, a worldly mind keeps back from giving further heed to it.

He was fond of poetry, and wrote some hymns which he set to tunes of his own.

composing. A few of these are favourites among our people, and have often been sung at their public worship.

He rendered valuable aid to the missionary in adjusting disputes which occasionally arose among the native converts, in conducting cases in the courts when the oppression of our native brethren led us to appeal to a legal tribunal on their behalf, and in connection with the management of the churches his advice on a great variety of occasions was very serviceable.

He now rests from his labours. On Sunday, the 8th of May, he departed this life. I had been preaching from the text, "All things are now ready." He was present at the service, and was then apparently in good health, and in the evening he conversed cheerfully with his Christian neighbours; but at midnight his wife ran over to my house to say that he was dying. He had been seized with a fit of apoplexy, which carried him off in a few minutes. He was only able to say, "The Lord is calling me;" and I trust it was a call to one who, like the wise virgins, was ready for the summons. On the following day we laid his body in a grave contiguous to that in which, a few weeks before, we had interred the body of Ram Choron, one of the fruits of his labour, whose death is recorded in our *Missionary Herald* for May last.

He has gone from among us, and we shall see his face no more; but his name will long be remembered in our mission churches, and the recollection will encourage and strengthen us in our efforts to gain new converts to Christ.

Contemplating the history of our departed brother, I have been led to feel more than ever the importance of frequent and, if possible, systematic itineracies to publish the truth of the Gospel; and that the genius of the Great Commission to "go forth into all the world, and preach the Gospel to every creature," points to such a course as being that which we should usually adopt. The preaching tours of the missionary and his native helpers, who from time to time came into contact with the Mussulman singer, led to his conversion; and this was followed by the conversion of many others. Though the absence of education seems to be a great barrier in the way of the spread of the Gospel, yet there are in the country a vast number of intelligent persons quite capable of apprehending the truth. In this respect I imagine we are not worse off than were the first propagators of the Christian religion. As in their case so now: while we travel about preaching the Word, God's providence goes before us, and in those spots where we have no reason to anticipate success, and often in the case of persons most unlikely to be benefited, we find the sovereign grace of God operating and determining where and by whom His kingdom shall be established and extended. It is our duty, while preaching the Gospel far and wide, to look out for and follow His guiding hand.

In the foregoing sketch I have given my own view of the character and work of our departed fellow-labourer. The letter I subjoin now will show in what light he was viewed by our native brethren, and the feelings engendered in the mind of one of them by the tidings of his death. Our brother, Gogon C. Dutt, writing from Khoostia, says as follows:—

"Your letter which reached [me] yesterday, brought us the news of the lamentable death of our beloved brother, Ali Mahomed. The great champion of the Lord [is] fallen in the midst of the battle. The pillar is overthrown, leaving a breach, as it naturally seems to us, through which the enemy may enter. Though our brother is a great loss to our native church, yet we should not be of little faith, and ought not to be discouraged in our work. Our fathers—where are they? And the prophets—do they live for ever? When Stephen rendered up his spirit, when James and Peter and Paul laid down their lives for the Gospel, when the last of that noble company of the apostles, John, the beloved disciple, was taken from the infant Church in the midst of her persecutions—was the progress of the Gospel stayed? [The] Lord raised up other men to do their work. Let us be stirred up, and pray to God that He may raise up other men like-minded to fill up his room; and let us meditate this heavenly voice, 'Be ye also ready, for at such an hour as ye think not the Son of man cometh.' May the

Father of all Mercies comfort the widow of our deceased brother, and keep her from all harm. We all sympathize with her for the loss she has suffered, and pray to God that she may receive strength from above to bear as a Christian the trials of this world. Our love and solace to you all."

Most of us labouring in the Indian mission-field work under much discouragement; for though we have an intelligent people to instruct in the truths of the Gospel, and though we are readily listened to (for the people are naturally inquisitive), yet their intense worldliness and, in a vast number of cases, the hardening influence of licentious indulgences, steel their hearts against that repentance and faith which the Gospel requires. Those who forsake all, as our departed brother did, are as yet few in number; but we pray and wait for the advent of that happier time which the ingathering of these first sheaves tells us will soon follow. For the sovereign grace which has subdued these few, and made them willing captives to Christ, can and will assuredly bring the masses of the people into allegiance to Him. It is for you, then, brethren, to uphold us and strengthen our hands by sending forth more devoted men, and for us to persevere, assured that in due season we shall reap, if we faint not.

THE TRIAL OF FAITH.

BY THE REV. E. C. JOHNSON, OF JESSORE.

Cheela's time of trial has at length arrived. The Roman Catholic priest, long hovering around its fortifications, has at last effected a breach, through a portion of the discontented and evil-minded of the people there; but now it is that true religion, if there be any, displays itself amongst the more faithful portion of the community. God makes use of weak things of this world to confound the wise.

Last Saturday I asked a man, of the name of Bodon, at Cheela, "Well, Bodon, in whose strength did *you* keep away from the Roman Catholics?" He answered, "The Lord's." "Oh!" but I said, "heathens say the Lord; all use the Lord's name. Was it in your own strength, or whose?" His son, a boy of about 17, immediately answered, "No, sir, in the strength of the Lord Jesus Christ." This boy was once with me when my boat was in much danger, when I told him to pray, not in the Lord's name, but in the name of the Lord Jesus Christ. I have been since told, that it was entirely through that lad's firmness that the father was kept from joining the Roman Catholics. He (the boy) determinedly said, "If I have to beg, I will not join the Catholics." Another instance, showing the power of truth in the hearts of the young:—A Christian, of the name of Sito Ram, together with his wife, have joined the Catholics; his eldest son, together with his two little brothers, have all determinedly remained with us. We must hope that the Lord will establish these works of grace. I do not know whether I ever told you of the interesting case of Boleram's wife, at Malgazi. A year or so ago, her husband, who is an old blind man, being vexed at the discipline of the Church having been exercised on his son, joined the Roman Catholic body. These courageous Romanists came in a body to his wife, and said, "Now your husband has joined us, you must too." On her refusing, they bound her feet, and carried her off by main force to the Roman Catholic place of worship. She very quietly said, "You have brought me here by force, but immediately you release me I shall go back to my own place of worship; and so she did, and has remained with us ever since. Yesterday I went to Boleram's house, and said to him, "Boleram, I want to read a little from the Bible." I read the parable of the lost sheep, and when I came to the words, "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance," the old man wept aloud. After reading and prayer were over he lamented bitterly his

inconsistency in joining the Roman Catholic party, and declared his intention of rejoining us. I hope and pray that the Lord will give him grace to keep his resolutions. May the Good Shepherd thus bring back many of His straying sheep.

The temporal condition of some of the Cheela Christians is one of great destitution; there are two women there who have been educated in Mrs. Parry's school, who have scarcely a cloth on their poor bodies to come to the house of God in, and though they have been occasionally relieved, yet yearly the same destitution befalls them; others get a meal sometimes only every other day. I am exceedingly distressed about these poor people, and I long for the advice and sympathy of some philanthropic and noble-hearted brother, like Page, to enable me to form some lasting plan for ameliorating their present sad condition.

JUBILEE OF THE JAMAICA MISSION.

BY THE REV. W. TEALL.

The religious history of the island of Jamaica is deeply interesting. Three hundred and seventy-two years ago the island was inhabited by the aboriginal Indians: a simple-minded, inoffensive people, who were harassed and distressed by the barbarous Caribs of the windward islands.

The first Europeans who took possession of the island were the Spaniards, who, by their avarice, and by the oppression they exercised, rapidly exterminated the native population.

Rather more than two hundred years ago the English drove out the Spaniards, and took possession of the island: and with them the Protestant religion was introduced. In Cromwell's army, by which the Spaniards were expelled, were many devout men, who became religious teachers and received State pay. The Act of Uniformity deprived them of their stipends; but they continued to give religious instruction, being dependent for support on the voluntary contributions of the people. Their numbers were from time to time increased by the Nonconformists, who, during the reigns of the Second Charles and his unprincipled brother James the Second, were deported from England, and sold as slaves to the planters. They were followed by considerable number of "Friends," who, charged with religious contumacy, were driven out of England, and, settling in Jamaica, maintained their religious belief, and met for social worship.

The revocation of the Edict of Nantes sent from France considerable numbers of Huguenots, who settled in Jamaica, and whose services as ministers were accepted by the Government, which charged itself with their support.

Very soon after this, we find the religious instruction of the slaves was prohibited by express enactments of the Legislature of Jamaica, which, under heavy penalties, forbade the admission of slaves to places of worship in towns. So late as December, 1802, an Act was passed of which the following are extracts:— "Any person not duly qualified and authorized, who shall, under the pretence of being a minister of religion, presume to preach or teach in any meeting or assembly of negroes or people of colour within this island, shall be deemed and taken to be a *vogue and vagabond*, &c." Another section of the Act empowers "Any magistrate of the parish in which the offence has been committed to cause the offender to be apprehended, and committed to the common gaol—*forthwith*; to associate with two other justices of the peace, and upon due conviction . . . adjudge him or her, if of free condition, to be committed to the workhouse, there to be kept to hard labour, for the first offence, for the time of one month; and for every subsequent offence, for the time of six months each: and in case the offender shall be a slave, such offender shall, for the first offence be committed for hard labour to the nearest workhouse for one month, and for every subsequent offence be sentenced

to receive a *public flogging* not exceeding thirty-nine lashes." To this clause there is a "proviso," "That whenever the offence committed by a *white person* shall appear of extraordinary heinousness, the justices are required to secure the appearance of every such offender at the next subsequent supreme or assize court, by sufficient bail or commitment, . . . and on conviction to suffer *such punishment as such court shall think fit to inflict, not extending to life.*" Another clause secures the infliction upon every owner or occupier of premises who should knowingly permit any such meeting, or openly to hear any person of *the description hereinbefore declared to be a rogue and vagabond, a fine not exceeding one hundred pounds,*" &c.

The Baptist Mission may be said to have had its beginning with the introduction of George Leile, who accompanied his owner from Georgia, in America, to Jamaica about 1784. This master was an officer in the British army, and when he died, he gave Leile his freedom, who then became a preacher, and endured great persecutions. The mission at the north-west end of Jamaica originated in the labours of Moses Baker, a mulatto, who was introduced to that part of the island by a Quaker named Isaac Lascelles Winn, or Wynne. Mr. Wynne appears to have been a truly generous man, who felt much concern for the spiritual well-being of his slaves, and exposed himself to some obloquy by allowing his negroes to be instructed; but he was in part seconded by Mr. Vaughan, a man of considerable influence in the district. It was through this last-named gentleman, that the Baptist Mission Society in 1813 were induced to commence a mission to the island. That mission has now continued in existence for fifty years, and the ministers and churches are endeavouring to celebrate the Jubilee in a suitable manner. In 1863 a Jubilee Committee was formed. That committee issued an address to the churches on the reasons for keeping Jubilee, and on the manner in which the season should be observed and turned to practical account. Some months ago that address appeared in the columns of the "Herald," but we may briefly advert to it again.

1. It reminds the churches of the noble men who, in the providence of God, have been sent as missionaries of this Society to the island, mentioning some of the departed by name.

2. It shows the success with which missionary labours in Jamaica had been crowned, in the overthrow of slavery, with its attendant evils, and in the dimensions to which the mission has attained. The following particulars are thus given:—

(1) The mission has established itself in every parish in the island.

(2) There are 74 regular organized churches, having a membership amounting to about 30,000. These churches are, and have for many years been, supported entirely without foreign aid. Nineteen of the pastors are natives of the island.

(3) The mission has its own college and training school for the education of its pastors and teachers, maintained at an annual cost, to the churches, of £300.

(4) It has also its own Missionary Society, and raises for Home and Foreign Missions, from £1,000 to £1,300 per annum.

(5) Its day-schools number about 90, and its Sunday-schools 70, with 1,100 teachers and 13,000 scholars, a large proportion of whom are able to read the Holy Scriptures.

Practical suggestions follow, recommending the holding of Jubilee services at the various stations, for both adults and children, and the raising of a Jubilee Fund to be devoted to the following objects:—

1. The African Mission.

2. Day-schools.

3. Restoration and repairs of Mission premises, &c.

4. Home Missions.

In accordance with these recommendations the first week of February, 1864, was devoted to special prayer for God's blessing on the services and proceedings of the Jubilee year.

On the fiftieth Anniversary of the landing of John Rowe, the first missionary, at Montego Bay, a large Jubilee meeting was held, when it is stated that not

fewer than 10,000 persons attended from different parts of the island, to testify their gratitude to God for what He had done through the instrumentality of the Baptist Mission. All the free places of worship in the town were thrown open on the occasion, and flocked with multitudes of people. This grand gathering has been followed by Jubilee services at the various stations, the accounts of which are of a very interesting character.

The Jubilee meeting at Spanish Town was presided over by the Honourable Richard Hill, who delivered a speech on the occasion full of information and strongly expressive of good-will. The name of Mr. Hill has for many years been honourably identified with every movement calculated to promote the best interests of the people of the island.

The Jubilee meetings at Falmouth were held in August, and were of a very demonstrative character. The large chapel in which William Knibb was wont to deliver his soul-stirring addresses was gaily decorated for the occasion, and was well filled with grateful people, many of whom knew by experience the change from slavery to freedom and from darkness to light. William Knibb's nephew, the Rev. Thomas Lea, is now pastor of the church at Falmouth, and the Lord is prospering his ministry.

The meetings in Lower Clarendon, where the Rev. W. Claydon labours, were also held in August, and were of a very enthusiastic character. The speakers on the occasion were Messrs. Claydon, Hewett, Duckett, Johnson, Randall, Moodie, Dalling, and Holt, Baptists; Rev. A. Lind, Independent; Rev. J. P. Russell, Wesleyan; and J. W. P. Baker, Esq.

At nearly every station in the island Jubilee services have now been held. At some of them, both juvenile and adult, the writer had the pleasure of being present and taking part in the proceedings. But these meetings have been held in the midst of very trying and afflicting circumstances, and it is greatly feared the proposed Jubilee fund in the island will fall far short of the amount it was at one time expected to raise. The continuance of the American War has greatly interfered with the supplies of the island, and enhanced the price of all imported articles, especially of every description of clothing. The last two years, a severe drought has, to a large extent, destroyed the fruits of the people's industry, and now the fearful visitation of small-pox is aggravating the general distress. The Jamaica churches are, therefore, trying to be jubilant under very afflicting circumstances, and we feel sure the churches of Great Britain will sympathize with them and come to their help in the efforts they are making to put the institutions of the mission on an extended and improved basis.

PROGRESS IN HAYTI.

BY THE REV. W. H. WEBLEY.

I am glad you published in your last "Herald" the account of that cannibal case at Bizoton, as it is right that the Christian public in England should know to what extent of degradation at least a portion of this people has fallen, and what opposition their hell-born superstitions offer to the spread of the Gospel. I am also pleased that you prefaced, as it were, that account with some interesting details of our work. But I am still more rejoiced to be able to report to you to-day that that happy state of things continues with us. Our cup of blessing just now is not only full but running over. Perhaps I cannot better put the case than Deacon Lolo did last week. "When God wants to bless a people He blesses them outright, and in all sorts of ways at once." Our position as a church and people, as the result of eighteen years' toil, may be stated at the present moment thus:—Ninety-eight names are enrolled in our church book; eighteen have died; nine have been excluded; five have been removed from us by residence in Jamaica or elsewhere; six have been baptized during the present year. Two old members have just been restored to us in a very happy state of mind, and sixty-eight members

are still in fellowship with each other, rescued from Romanism, and witchcraft, and I know not what abominations, to say nothing of their being saved from a hell of everlasting fire. Our congregations, too, are improved, though by no means large, and our native church is healthy, unexpectedly revived, and greatly rejoicing in the Lord. Then, again, six new candidates would have already joined us had not sickness, or other untoward events, prevented their coming forward. Surely "the Lord hath done great things for us, whereof," as surely, "we are glad." Magnify, then, the Lord with us, and let us bless His holy name together.

Our young brother, Métellus Ménaret, whom we ordained at St. Raphael, has just paid us a visit here, journeying over three hundred miles to do so, and our people have been much pleased with his modest demeanour and his simple piety. His church is now divided into two sections, half residing still at St. Raphael, and half at Dondon, ten miles distant, their old deacon Fouquet having received the military command of Dondon, and those of his relations who belonged to the church having followed him there, as naturally they would. Métellus, therefore, preaches fortnightly at Dondon, and so divides his labours between the two places. His congregations are good, several conversions are taking place, and a great work seems to be going on by his instrumentality, not only at St. Raphael and Dondon, but also at Hinche, La Granada, Riviere, and some other adjacent places. If all be well, after the missionary meetings at Port-au-Prince, in January, Baumann and I must try and visit this interesting mission.

MISSIONARY MOVEMENTS.

CALCUTTA.

Baboo Goolzar Shah reports that several persons have become inquirers, and one has been accepted by the church for membership. The Colingah chapel and houses in the compound suffered much from the storm, but no lives were lost. In the home for native Christian youths there are now twenty-five lads receiving food, clothing, and education.

JESSORE.

The residence of Mr. Hobbs being at Magoorah, Mr. Anderson has now taken the charge of the station in Jessore itself. The death of Ali Mahomed is a great loss to the mission. The memoir of this worthy native brother in the present number of the "Herald" will be read with much interest. From 1,000, to 2,000 villages in the district have been visited and copies of Scripture left in them. The schools under Mr. Anderson's care now contain nearly 400 boys.

CHINA.

Mr. McMechan informs us that there has been some improvement in his state of health, so as to give him the hope of being able to remain at his post. Mr. Kingdon writes from Shanghae, stating that Mrs. Kingdon and himself had arrived there and were well, after a safe, though, in the latter part of it, a perilous voyage.

BRITANNY.

We learn from Mr. Jenkins that he is much encouraged by the appearance of things around him. The opposition of the priests, while it obliges caution, does not materially affect the population. In some cases it excites curiosity, and leads persons to attend the worship to learn for themselves the truth of the matter.

NORWAY.

Mr. Hubert now resides in Christiania, from whence he visits Eidsvold, Drommen, Holmstrand and Kragerøe. At Eidsvold is a church of nine or ten members, formed in September last by Mr. Rymper, and it is expected that shortly the few brethren at Drommen will be organized into a church. The church at Kragerøe is very prosperous, and six persons were lately added to it.

CAMEROONS RIVER, AFRICA.

Under date of October 29th, Mr. Saker announces his safe arrival with the dear friends in his company. They landed about noon on the above day. The voyage towards its close was wet and stormy. The death of one of the deacons of the church is mentioned, one of the earliest of the converts, and a consistent disciple of Christ. A brief stay at Fernando Po enabled Mr. Saker to marry three couples of young folk, who had for some time been waiting an opportunity.

BAHAMAS, NEW PROVIDENCE.

On the first Sabbath in October, Mr. Davey baptized fifteen persons, making thirty-nine who, during the year, have been added to the church in Nassau.

TURKS' ISLANDS.

Mr. Rycroft reports that several baptisms have taken place at the various stations, and that notwithstanding the distress of the people, much spiritual good is being done.

JAMAICA, STEWART TOWN.

Mr. Webb, informs us that, while his churches enjoy peace, they can scarcely be said to enjoy prosperity. Owing to the severe drought of the last two years, the people are suffering greatly from poverty. The chapels are not so well attended, while among the general population, crime is much on the increase. Letters from other brethren concur in this sad report of the state of the island.

ANNOTTO BAY.

The people here continue, as their means will allow, to contribute for the completion of their chapel. Mr. Jones says, that there is great complaint of want of clothing, all materials for which are dear and money is scarce.

BETHSALEM.

Mr. Milliner informs us that he has never known the island in so depressed a state as at present, and should despair but for the promises of God's Word. He reports, however, that the chapels at his three stations are finished; the people having given both labour and money.

HOME PROCEEDINGS.

The meetings for the past month, as far as we are advised, have not been very numerous. The Rev. J. Diboll has visited Tring, where he was joined by Rev. F. Trestrail, and also Weston Turville, and he has also taken Banbury and its vicinity. Mr. Bion has advocated the Society's claims at Sevenoaks, where one of the Secretaries also attended, visiting, subsequently, Borough Green and Eynsford. The Rev. A. Sturge, late of Madras, has kindly taken the place of Rev. T. Evans, who had arranged to visit Carmarthenshire, at Brightou, Lewis, Hastings, Battle, and Edenbridge. The Rev. F. Trestrail was also present at a meeting held at Rev. W. Miall's Chapel, Dalston.

Our friends, Mr. and Mrs. Diboll, sailed from Liverpool, on the 24th, for Sierra Leone. Some time since, the church there wrote to the Committee, stating their circumstances, being without a pastor, owing to the death of the Rev. Mr. Palmer. As this church and congregation is composed of Africans, and possesses a good chapel in the centre of the town, and there is a wide field about it for mission work, the Committee consulted with Mr. Diboll, who, after some days' consideration, expressed his perfect readiness to go and enter upon this new field of labour. It is worthy of note that the Society adopted this station in very early days, and now resumes it under new circumstances after the lapse of a long series of years.

The friends there were informed of the arrangement which the Committee had made about three months since, and, in their letter, dated November 21, they say, "On the evening of the 15th instant, we called a church meeting, at which the majority of members attended, and read your letter to them. They were so rejoiced at the tidings it conveyed, and evinced such gratitude for the prompt manner their request was attended to, that, it may be truly said, it was to them like water to a parched land. We also impressed on the church, that the Baptist Board expected of them to subscribe, to some extent, towards the support of the pastor, to which they willingly concurred, notwithstanding most of them are aged and poor." We trust that Mr. and Mrs. Diboll will go forth, sustained by the sympathy and prayers of our churches, and find, in this new sphere that their labours are owned and blessed of God.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, from November 21st to December 20th, 1864.

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

ANNUAL SUBSCRIPTIONS.		£ s. d.	NORLAND CHAPEL—		£ s. d.	CONTRIBUTIONS...		£ s. d.
Tucker, H., Carrs, Esq.,			Norland Chapel—			Contributions...	27	9
C.B.	0 10 6		Col. Sun. School by			Do. for N.P.	19	12
Winter, T. B., Esq.	2 0 0		Y.M.M.A.	0 13 4		Do. for China	12	0 0
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Hill	1 1 0		Contribution	25 0 0		Profits of Lecture by		
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Simpson, the late Miss				8 18 4		Collection	1	5 0
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Messrs. J. S. Watts			Contributions	13 18 10		Profits of Lecture by		
and J. Matthew, exors.	19 19 0		Less expenses.....	0 10 6		Mr. J. R. Phillips ...	2	12 10
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Blandford Street—			Collection	3 6 2		Contributions	2	14 1
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DENBIGHSHIRE.		Contributions	21 7 8	Contribs. for <i>N.P. India</i>	5 0 0
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				Contribution Ruthven-	
				field	2 0 0

FOREIGN LETTERS RECEIVED.

AFRICA—CAMEROONS, Fuller, J. J., Oct. 29; Saker, A., Oct. 29; Smith, R., Oct. 29; Thomson, Q. W., Oct. 29.	MORLAIX, Jenkins, J., Dec. 2.
SIERRA LEONE, Paterson, J., Nov. 12.	PARIS— Lepoids, V., Nov. 15 and 26.
ASIA— DENARES, Parsons, J., Oct. 18.	WEST INDIES—BAHAMAS— INAGUA—Littlewood, W. Nov. 1.
CALCUTTA, Lewis, C. B., Oct. 20, Nov. 5; Martin, T., Oct. 20.	NASSAU, Davey, J., Nov. 19.
CHEFOO, Kloekers, H. Z., Sep. 18; McMechan, W. H., Nov. 15.	TURKS' ISLANDS, Kerr, S., Oct. 25; Rycroft, W. K., Oct. 27.
HOWRAH, Morgan, T., Oct. 15.	JAMAICA— ANNOTTA BAY, Jones, S., Oct. 23.
JESSORE, Anderson, J. H., Nov. 4; Hobbs, W. A., Oct. 4; Nov. 4.	BLACK RIVER, Barratt, J., Oct. 22, Nov.
KHOOLNEAH, Johnson, E. C., Oct. 17.	BROWN'S TOWN, Clark, J., Nov. 8.
MADRAS, Murdoch, J., Oct. 11.	KINGSTON, Merrick, E., Nov. 22.
SHANGHAI, Kingdon, E. F., Oct. 20.	MONTEGO BAY, Hewett, E., Oct. 9.
AUSTRALIA— HOBART TOWN, Tinson, Mrs., Sep. 22.	LILLIPUT, Milliner, G., Nov. 18.
EUROPE— CHRISTIANA, Hubert, G., Dec. 3.	RIO BUENO, East, D. J., Nov. 10.
GUINGAMP, Bouhon, V. E., Dec. 16.	SAVANNA LA MAR, Clarke, J., Nov. 15.
	STEWARTON, Knibb, Miss, Nov. 22.
	STEWART TOWN, Webb, W. M., Oct. 24.

ACKNOWLEDGMENTS.

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

Friends at Cheltenham, by Mrs. Eeetham, for a bale of clothing, value £2 10s., for the Rev. J. Clark Brown's Town, Jamaica.
Missionary Working Party at Salem Chapel, Cheltenham, ditto, value £4 10s., for ditto.
Mrs. Lincoln, Cambridge, and other friends, for a box of clothing for Jamaica.
Mr. Rison, Pershore, for copy of Howe's works, and a parcel of clothing, for Rev. J. Clark Brown's Town, Jamaica.
Mr. J. Harvey, Leeds, for a parcel of clothing and medicines for the poor, value £6, for ditto.
Mrs. Tritton, Norwood, for a bale of clothing for Mrs. Knibb, Stewarton, Jamaica.
Friend at Birmingham, by Mrs. Giles, for a case of articles, for Rev. J. M. Philippo, Jamaica.
Rev. Dr. Hoby, for 5 boxes of books for Calabar Institution.
Mr. Stradley, Leadenhall Market, for a parcel of magazines.

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, LL.D., Secretaries, at the Mission House, 33, Moor-gate 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., White Hart Court, Lombard Street, to the account of the Treasurer.

THE MISSIONARY HERALD

DISTRESS IN JAMAICA.

It is with the deepest concern and regret that the Committee of the Baptist Missionary Society ask our readers' prompt and earnest consideration of the following facts, with regard to the condition of the people of Jamaica.

During the past two years the island has suffered most fearfully from drought, so that the provision grounds, on which a very large portion of the peasantry depend for subsistence, have failed to afford them the means of support. The suffering thus occasioned has been severely aggravated by other causes. The American war has not only diminished the supply of bread stuffs, but made dearer what has come to hand. The increase in the cost of cotton goods, from the same cause, has been rendered more oppressive by the heavy customs' duty, which increases with the higher value of the articles, while at the same time the means of purchase have been largely diminished by the deficiency of employment on the estates and plantations.

The want of employment, and the failure of the provision grounds, has therefore plunged large portions of the population into the depths of poverty. Their clothes are become ragged, and multitudes are almost naked. Petty thefts and the robbery of provision grounds, arising chiefly from absolute want, have more than doubled, rendering it necessary in the judgment of the Governor of the Island, to build new prisons and to inflict heavier punishments.

All moral and spiritual improvement is brought to a stand. Schools are being broken up and the schoolmasters dismissed. The attendance at public worship has greatly declined, owing to the want of decent clothing. The pastors of the churches and congregations, dependent on their people for support, necessarily participate in this suffering, and unless promptly assisted will be deeply involved in debt, or driven from their posts. Thus one calamity will be added to another.

We submit, for your kind consideration, a series of extracts from letters received by the Committee, which cannot be read without great pain. The Committee will be glad to receive from you and your friends such contributions, either of clothing or money, that you may be able to bestow, and to relieve, to the best of their ability, this great distress. Whatever can be done should be done quickly, and no time will be lost in forwarding to their afflicted brethren, whatever may be entrusted to their care.

Extracts from a Speech of the HON. A. WHITELOCK, in the House of Assembly.

"He (Mr. Whitelock) would make one assertion which could not be gainsaid—that taxation could not be extended; not one farthing more could be imposed on the people, who were suffering peculiar hardships on the increased value of wearing apparel, which was now taxed beyond all bounds. Actually they were paying 38 per cent. now, when 12½ per cent. was before considered an outrageous *ad valorem* duty. Cotton goods, including osnaburghs, and all the wearing apparel of the labouring classes, have increased 200 per cent. in value; what was fourpence per yard, is now selling for a shilling per yard. Therefore the people are now paying three-halfpence of duty in every yard of cloth instead of a halfpenny, which has been justly described as a heavy impost. The consequence is, that a disgusting state of nudity exhibited itself in some parts of the country. Hardly a boy under ten years of age wore a frock, and adults, from the ragged state of their garments, exhibited those parts of the body where covering was especially wanted. The lower classes hitherto exhibited a proneness for dress, and we could not believe such a change would have come over them but for their destitution, arising out of a reduction of their wages at a time every article of apparel was tripled in value." * * *

"This year's decrease in imports foreshadow what was coming. Sugar was down again to £11 per hogshead. Coffee was falling. Pimento valueless. Logwood scarcely worth cutting. Moreover, a sad diminution effected in our chief staple exports from a deficiency of rain."

From the REV. J. CLARK, Brown's Town.

"Crime has fearfully increased. The number of prisoners in the penitentiary and gaols is considerably more than double the average, and nearly all for one crime—larceny. Summonses for petty debts disclose an amount of pecuniary suffering which has never before been experienced, and applications for parochial and private relief prove that multitudes are suffering from want—little removed from starvation.

"Our congregations—I cannot speak of all parts of the island, but of this particular portion of it—which for nearly thirty years have been crowded, frequently to overflowing, are diminished one-half. Contributions are so reduced that we cannot pay our way; exclusions are so numerous as to cause the deepest anxiety; conversions, I fear, there are none. In consequence of the excessive droughts and prevailing epidemic, spiritual distress and depression are aggravated by poverty and affliction."

"Our prospects for the young are gloomy in the extreme. Parents do not send them to school. Brother D. has had to give up his schools; my teacher at F— has left and gone to —, as the people would not pay the small fees; and the Education Society has withdrawn the five pounds they had, for two years or so, kindly given. All the reports I have from Kingston, Spanish Town, &c., are discouraging, and withdrawal from the means of grace seems to be universal over the island. What is to become of the people I know not. In fine weather and good roads we have from 150 to 300 people instead of 1000. As to income, it has sorely fallen off."

From REV. J. CLARKE, Savanna la Mar.

"We had two weeks ago eighteen cases on the calendar for our Circuit Court; ten and twelve are being sent to prison from our petty courts almost weekly. Assaults, house breaking, robbing of provision grounds, prevail as they never did before, and the Governor in his opening address to the House of Assembly recommends a return to *flogging* and the *treadmill* to put a stop to the dire evils that afflict the land. I might give you sheets filled with quotations from letters from

many of my brethren, to show you that the disease affects the whole island; but I suppose most who write you will tell their own tale of distress and painful apprehension."

From the REV. G. MILLINER, of Bethsalem.

"You perhaps have been informed of the bad state of the island physically morally, and religiously. I never witnessed such a depressed state of things. Were it not for the promises of God's word I should despair of seeing any improvement. But God can and doubtless will, in his own good time, chase away the darkest cloud and cause light to arise out of darkness."

From the REV. W. M. WEBB, of Stewart Town.

"Sin abounds on every side, and the love of many in the churches seems to be waxing cold. Whether from want of money, or from want of clothing, or from want of both, perhaps from want of all, our chapels are very scantily attended. The only Sabbath on which we may count for a pretty good congregation is the Sabbath of the Lord's Supper. There is no doubt many of our poorer members have not the necessary clothing to appear even decent in the House of God. You may judge of the state of our finances."

"The day-school now has sadly decreased in numbers, the one at Gibraltar I have closed for the present until I can see my way clear to support it."

From the REV. B. MILLARD, of St. Ann's Bay.

"The general state of trade is very bad. The labour market is overstocked. Hundreds of people cannot get work, and the scarcity of ground provisions throughout this district, together with the want of rain (save the last week in May), renders the pressure the greater."

"The general cry is *everywhere* 'Money is scarce, clothing is enormously high, living is difficult.' One consequence is, that our means to carry on the schools will lessen, and the difficulty of parents to clothe their families will be increased."

The following Extracts are from various private letters.

"Many of the friends say they are making an effort to bring something for the Jubilee Fund next month, but everything is so dear and money so scarce, that I fear we shall get but little in. Many of them cannot come to chapel for want of decent clothing. There seems to be the same cry at every station, and the schools are very low. Mr. D. says he never felt so much discouraged as he does now with the condition of things."

"Everything is so very high that we are getting quite bare. I am greatly in need of a piece of calico, but cannot afford to buy it at 1s. 4d. a yard." * * * * *

"Everything is so dull and discouraging now, and clothing is so dear, that parents say they cannot afford to buy clothes for their children to come to school."

"There is much sickness all around us and great distress. We had Mr. W. last Sunday. The congregation was good, but the collection very small. There are a few offerings for the Jubilee Fund, but they are small and come in very slowly. Mr. B. preached the Sunday School sermon on the 27th, and made a collection, which amounted only to six dollars."

"In spiritual things we are far behind. The pressure of the times seems to operate sadly against our spiritual progress; still we are making efforts to strengthen the things that remain lest they also die. In money matters we are also very low."

"It is with regret I have to say that recently there has been a sad neglect of the house of God on the Sabbath day in this district. In these parishes the people are willing to work, but there is no employment."

"Save a week in May we have been suffering very much from dry weather. The drought has been very severe. Canes have been put in two or three times, and burnt up. Ground provisions have not grown, and accordingly we are not A 1 here. Crops, business, food, money, are at Zero. It is hard work for some, and many of the people cannot get clothes for themselves and families."

"The distress of the people is great. Bread-kind scarce and dear. Employment difficult to obtain, and wages very small. The pimento crop is short and will not, it is feared, pay for picking. Our congregation have been sadly reduced by the inability of large numbers of the people to provide clothing for themselves and children. * * * * * This will be the saddest year the Baptist Mission in Jamaica has ever known. Some brethren write to me about leaving; they cannot, they say, remain without being ruined and disgraced."

"Labour in Jamaica is fifty per cent. cheaper than it was ten years ago, and the necessaries of life the people have to purchase are fifty per cent. dearer."

"In some parts of the country rain is much needed. Next year's sugar crops in this parish will be very small. Estates that make usually 250 or 300 hogsheads will not make more than 150 or 160, and others in proportion. We have had a few showers lately which have been special blessings."

"One-half of our people cannot come to chapel for want of clothes, and a large portion cannot get food to eat. The little the drought has left the thieves are stealing. The applications for help are beyond one's power to meet."

"We are passing through trying times. No work for the people, consequently no money and no food."

"You will be sorry to hear that Brother —— has been sick—quite a sudden attack. He is better again; but I have many fears of his health. His pecuniary anxieties are a great burden. His family expenses so large, and his church income sadly falling off. I do not know how some of the brethren, with large families, are to get through their difficulties."

THE INTALLY GIRLS' SCHOOL.

BY MRS. KERRY.

The girls' school has steadily increased in numbers during the year. Two of the elder girls have been taken home by their parents that they might be married. One has been married from the school. One dear child has died (we hope in the Lord); one has accompanied her mother to Delhi. And we have still thirty-seven boarders and two day pupils.

I am thankful to say that God has begun to show us His blessing. Three of the elder girls have been lately baptized and received into the church in Intally, over which Mr. Wenger is pastor. They are adorning their profession, and, I trust, exercising a good influence over their companions.

This blessing has not come unsought, but I felt convicted of a want of faith when it came; for I had hardly expected it.

I feel that the success of my school up to the present time is encouraging, as it shows the progress which has been made by education. Others have laboured, and I enter into their labours. When first I commenced I had Chinta as a teacher. She was trained by Mrs. Sale, who, as soon as she began her school, needed her. I was distressed at losing Chinta, for I had not the means to pay a European just then. Ram Khrishna's daughter, a widow, offered herself. I engaged her, and she has in many respects done better than her predecessor, from possessing a *status* in our little Christian community, and having more experience. The moral influence she exercises is very good.

I have often been very short of funds during the year, but only once quite out

of money. Friends here help me as much as they can, but I should be glad of a little more from home.

The cyclone which has done so much damage in Calcutta, has caused us much distress, in the entire destitution it has thrown our poor native Christians into. As soon as possible after the storm Mr. Kerry went down to the villages to see what was left, and to encourage the people. He has made three journeys, and goes again to-morrow; this time in good heart, for the Circular-road congregation have contributed £64, and other friends have added about £20. The General Relief Committee have entrusted £30 for relief of the starving poor of all classes.

To-day an educated Hindu called and brought £15 collected amongst his friends and the pupils of a native school, saying that they preferred giving it into his hands rather than to the large fund, because he would himself dispense it. These sums appear large, but are trifling in comparison to the numbers suffering and their helpless poverty. We bless God who has put it into the hearts of so many to help to feed the hungry and clothe the naked.

My husband fears that great sickness and death will result from the cyclone. Nearly all the people had their houses broken down. The rain was excessive during the storm, and after two days it recommenced, and what the wind left the water destroyed. The decaying matter has rendered the water unfit to drink, and the stench is fearful. There is always danger in going amongst the rice fields at this time of year, but now the risk is greater, for bodies of men and cattle lie unburied in all directions. Mr. Kerry came home ill from his last journey. I trust he may be preserved safely this time.

AFTER THE CYCLONE.

BY THE REV. GEO. KERRY.

This is my fifth trip to the South villages since the storm. I have been much pleased at having been enabled—through the kindness of their friends in Calcutta, particularly the Rev. Mr. Leslie, and of the Cyclone Relief Committee—to carry a large measure of relief to the sufferers from the storm. More than £100 was raised specially for the relief of *our own* native Christian brethren; and the Relief Committee placed in my hands £530, the greater part of which has been disbursed by my own hands. One day, just before starting on one of my journeys, I was much pleased by receiving a visit from a native gentleman, who is the head master of "Seal's Free College." He told me that he had known me at Howrah, and that seeing my letters in the newspapers describing the distress of the people, and announcing my intention of going among them to carry relief, he had made a collection among his teachers and pupils, amounting to £10, to which his mother had added £5, and a Hindu widow four shillings. He then gave me £15 4s. for the relief of the poor of any caste or creed, according to my own discretion. He said he would rather give it to me than to the general fund, because I should go and give the money myself, and he and his friends would know that it all went directly to the relief of the poor. I was much gratified by this incident. I had quite forgotten the young man; in fact, he had grown from boyhood to manhood; but he remembered me, and seemed pleased to renew his acquaintance with me.

The Commissioner of Nuddea divided that part of the 24 Pergurunahs which had been most devastated by the storm into eleven circuits, and obtained eleven persons to inquire into the amount of loss and suffering, and then to administer relief. I took the circuit in which Khari is included. Amongst the people there I have distributed £450. The area of my circuit is upwards of fifty square miles, and I

think must contain a population of from thirty to forty thousand people. Of course my own Christian people obtained their share of the relief; but the distribution of so much money among so many people, brought me into very close and kindly communication with all the people of the neighbourhood of Khari, North, East, South, and West. I hope this may indirectly tell favourably upon the spread of Christianity among the people. I am not, indeed, sanguine of any immediate and speedy good result; there must, however, have been some good influence exerted. Jacob Mundal was associated with me in this good work, as was Jonah; so that my native co-workers have been exalted in the eyes of the heathen, and I doubt not have earned, and will obtain, a large measure of respect and attention from the people in the future.

I frequently reminded them that I was a "Padré Sahib," that is, a Christian minister; that the Christian religion taught us to feel for the poor, especially for our Christian poor. Then I showed by my treatment of the Christians that they were *my brethren*. I admitted them to my presence in the boat freely, whilst others had to remain without. Apart from the lesson I wished to convey, this was necessary, because of the immense number of people who came to me, and the smallness of my boat. I took one afternoon for preaching in the market-place, and had a much larger and more attentive audience than I have ever before seen.

Then a lesson was given in a practical way respecting the Sabbath and Christian worship. On the last Sabbath afternoon I was at Khari, quite a number of Hindus came to the service held in the chapel, and listened and observed with great apparent interest as the service progressed.

In many of the districts the people are getting over their greatest difficulties, for the crop has not been destroyed; but in the neighbourhood of Khari the salt water has come in, and has ruined the greatest part of the rice crop. The next year the people will suffer much from want of food. I hope to be able to give them a great measure of relief from the Funds of the Cyclone Relief Committee, but I hope to combine this hereafter with more direct mission work.

I have suffered much from fatigue and exposure in these journeys, undertaken at the most unhealthy season of the year, and have come home from my last journey with my nervous system much upset.

It is my desire when the distress is got under to spend a considerable portion of the coming year at Khari, and to visit all the villages where I have given relief, for the purpose of plying them directly with the Gospel message.

Since the storm two families of Hindus have renounced caste, and have begun attending Christian worship, and I have heard of two others whose minds are inclined towards the Christian people. I doubt whether any of these are influenced chiefly by a concern for the salvation of their souls, though I think that has something to do with their conduct. Judging by what has occurred in former times of general distress, it is probable that many will renounce Hinduism and be counted among the Christians *in name* at least.

A VISIT TO RHOTUK AND RONA AND THEIR ADJACENT VILLAGES.

BY THE REV. J. WILLIAMS, OF DELHI.

February last, 1864, two of our native preachers and myself went on a tour to the Rhotuk district, and during our journey visited many villages and hamlets, where the people welcomed us with their good attention.

On the 12th we visited Mukra, where we got a fine congregation, composed of Pundits, Brahmins, Bunyas, Shoodras, Mohanmedans, &c., who readily assembled together, gave good heed to the word, and seemed much pleased with our message. Having finished our addresses, and returned to our tent, many of the Hindu community followed us, and brought with them some of their learned Pundits, in

order to inquire more thoroughly into the things pertaining to the kingdom of God. We had a very interesting conversation, and the Pundits seeing the excellency of the Gospel, and its suitableness to the moral and spiritual condition of man, confessed openly, to the great astonishment of their friends, that Christianity was far superior, in point of purity and spirituality, to their own religion.

13th.—This morning we arrived at Bahadur-ghur, where we remained two days, preaching both morning and evening in its bazaar. The attendance was large, and the people kindly favoured us with their good attention. Being not sufficiently satisfied with what we had told them in the bazaar concerning the way of life, many of them accompanied us to our pavilion, and stayed there for hours, hearing us explaining more extensively the conditions of salvation. They appeared greatly delighted in the good news, and we were much pleased with their becoming behaviour and continued interrogations. The people received many tracts, and assured us they would carefully read them. When departing they bade us adieu with their kind salams.

15th.—We spent this day at Rhod, where we got a large number of people to hear us. We addressed them twice, and they seemed glad to hear of one who could save them from the coming wrath.

16th.—To-day we marched on to Samal and Kalour, and visited them both. The inhabitants of these villages are chiefly composed of farmers, most of whom are of the Brahminical caste. In each village we soon got a very interesting lot of people to hear what we had to say, and they most attentively hearkened to the Divine story of the Cross. At Samal we had a short discussion with one of the Pundits present, respecting the difference between the incarnations of their gods and that of Christ. This being explained to the Pundit's satisfaction, he publicly avowed in the presence of the multitude that there was something more sublime and glorious in the manifestation of Christ in the flesh, than in the incarnations of their devtas; "provided," he said, "the statements of the Sahib respecting the matter are true."

17th.—We pitched our tent this morning near a village called Keri, where we preached to a great number of people. On entering the place I was astonished to witness so many of the inhabitants crowding to us, and manifesting such an intense anxiety to hear the Gospel. There were doubtless from three to four hundred people listening to us, most of whom spoke very favourably of the truths we proclaimed. Before our leaving the village we had a very pleasant conversation with two of the Pundits respecting the Divine origin of the vedas and shastres, which were proved to them, in a short time, to be of mere human invention. The two Pundits were rather sorry of the discussion, and the people were surprised to hear us refuting so successfully the statements of their teachers. Many of them wanted us to believe that we were an incarnation of the Deity, and for that reason their Pundits could not withstand our Divine knowledge, neither gainsay any of our arguments.

18th.—Leaving Keri between five and six o'clock this morning, we arrived at Rhotuk about eight, and having made the necessary arrangements, we went out to the bazaar, and preached to a very numerous congregation. The place where we stood in the principal street of the city was so crammed by the people that a person could scarcely pass by. The audience behaved exceeding well, and listened most attentively. Many of them freely expressed their approval of the Gospel, and manifested a spirit favourable to its truths.

Two Mohammedan doctors paid us a visit, and began to question us in the Arabic language, which was foreign to me. But as our beloved brother, Imam Masih, who lately joined our mission here, and was with me at the time, is a good Arabic scholar, and can speak that tongue fluently, he took them up, met them well on their own ground, and proved to them from their own books that their religion was false, and that they had no hope, whilst continuing disobedient to Christ, to obtain happiness hereafter. The debate ended well, and left good impression on the minds of the people.

20th.—Quitting Rhotuk we went across the country towards Rona, visiting Kalour on our way there. Having arrived at Rona our dear brother Subha Chund joined us, and we four conjointly preached the word to the villagers. I was exceedingly glad to see the courage and zeal with which our brother Subha Chund addressed his own people and acquaintances. He fearlessly proclaimed in their presence that Christ was the only Saviour, and that they could not possibly be saved unless they would believe in Him. My sincere conviction is that our brother's heart is in the work, and is worthy of being imitated by many of his Christian brethren. We preached here to a very large and interesting congregation, and listened to us most attentively, many of whom expressed their approbation of Gospel truth, and confessed they were ready to join us at any time, had they the courage to break their caste, and bear the consequence. My candid impression is that many of these people are Christians at heart; but for the fear of their relations and others have not as yet come out and made a public profession of Christ. During the three days we remained here, four or five individuals used to come over secretly to our tent at night, and join us in reading the Scriptures, in prayers, and in celebrating the praises of God.

From Rona we took our homeward course, proclaiming the things pertaining to the kingdom of God in the same villages wherein we preached before, confirming the people in the truths of the Gospel, and admonishing them to flee to the Saviour from the wrath to come.

A TRIP TO BARASET.

BY BABU GOOLZAR SHAH.

During the Rev. Mr. Johnson's last visit to Calcutta in July, he expressed a strong desire to visit our new station at Baraset, in order to strengthen the hands and encourage the heart of our much esteemed fellow-labourer, Ram Krishna Kobiraj. Accordingly, in company with the pastor of the Colingah church, he set out for Baraset on Saturday, the 23rd of July last.

Baraset is a station but recently occupied by our Society, and it is cheering to be able to report that the work of the Lord is prospering there. The missionary stationed there is abundant in his labours, sowing the seed of the kingdom in season and out of season, and the impression made upon his hearers is most salutary. There is a spirit of earnest inquiry amongst the people, and of many of them it may be truly said that they are not far from the kingdom of God.

July 23rd, 1864, Saturday.—We started for Baraset at 8 o'clock in the morning, and arrived there at about 12. We found that brother Ram Krishna was out preaching; but the mission school was in healthy operation, and we accordingly examined the boys. Their acquaintance with the Holy Scriptures is very creditable, and to every question that was put to them we received intelligent answers.

After brother Ram Krishna had returned from his preaching excursions, we received from him the utmost cordiality, and were delighted in Christian fellowship with one another; he provided for us a hospitable meal, of which we partook with joy in our hearts as the bounteous gift of our beneficent Lord and Saviour. After earnest prayer and supplication for the Lord's blessing, we sallied forth at four in the afternoon with the Word of God in our hands, and our adorable Redeemer in our hearts, as the heralds of His Cross, and began to beseech men to be reconciled to God. We took our stand at a conspicuous place. Not far from the magistrate's cutcherry there are many shops, and all those who came to buy and most of the Amlah of the cutcherry came to hear us. Mr. Johnson preached, and showed the people the error of their ways.

The atonement made by our Lord and Saviour Jesus Christ was fully explained, and the transforming power of the Holy Spirit was dilated upon.

After Mr. Johnson had finished, brother Ram Krishna held a discussion with one who came forward with questions; his objections were fully refuted, and the unmistakable impression left on the minds of our hearers was, that these Chris-

tians have gained the day. After the discussion had ended, I again pressed upon the audience the necessity of closing with the overtures of salvation through a once crucified but now risen and exalted Saviour.

We closed the day with much Christian conversation and in speaking of the Lord's work in different parts of His vineyard. The Lord's name be praised for such Christian fellowship. After commending ourselves to the keeping of our good Shepherd, we retired to rest.

Lord's day, 25th July, 1864.—Six young men, students of the Baraset Government School, came to us from the distance of four miles to inquire into our most holy faith and to receive copies of the Scriptures. Their village is often visited by brother Ram Krishna, and they also come to him to receive instruction in the Bible: they are very interesting young men, and they respect the Christian religion, but, unhappily, they have not yet made up their minds to cast in their lot with the people of God. We spoke to them about Christ crucified, the wisdom of God, and the power of God unto salvation, and gave them books.

The public worship of God was celebrated as usual. Mr. Johnson preached from Rom. 1st chapter, 12th verse. Besides the two Christian families residing at Baraset, there were present four Hindus and three Mohammedans.

After service, Mr. Johnson spoke to the Mohammedans and Hindus, who formed a portion of his audience. He especially spoke to one of the heathen teachers of the mission school, who is in an interesting state of mind, and who, it is probable, in the Lord's good time will be received into the church by the rite of baptism. The only impediment in the way of his making a public profession of his faith, is his old mother; but when he is fully established in the love of Christ, he will feel that every earthly tie ought to be snapped asunder, when it comes in competition with Him who poured out His soul unto death in order to redeem us, and who now from the right hand of His Father visits the humble cottage of the true believer, and sees of the travail of his soul and is satisfied.

One of the four Hindus before alluded to belongs to the Karta Bhoja sect; he sang many hymns in praise of our Divine Redeemer. It seems that these hymns were originally composed as a part of the devotional exercises of the Karta Bhoja sect; but when his understanding was opened to see that Christ is the only light that enlightens the world, he expunged from those hymns every objectionable or non-Christian idea, and they can now be fairly put side by side with any hymns in our own collection. We must say that our spirits were much refreshed by those hymns, and although the person who sung them was only, Nicodemus-like, coming to Christ by night, yet we could not fail to recognise in his heart the germs of true faith; and He that gave Nicodemus boldness to go to Pilate and demand the body of the Lord in order to give Him an honourable sepulchre, may yet give boldness to this hymnologist at Baraset to make a public profession of his faith.

Brother Shah held a discussion with a Brahminist, and spoke of the necessity of the Atonement. This Brahminist maintained that faith in one God is enough to secure our salvation without a Mediator. We showed that as sinners we are obnoxious to the just displeasure of God, and as God's immutable justice renders it necessary that sin should be punished, we have no means of escape. But the Lord Jesus is the Lamb of God who taketh away the sins of the world; He has died as a substitute for sinners; and in Him "justice and mercy have met together; righteousness and peace have kissed each other."

At 12 o'clock, when our audiences had dispersed, we partook of the hospitalities of our Christian friend, and after commending him to God and the word of His grace, we took an affectionate leave of each other. May the Lord's blessing rest upon Baraset, and may His servant, who He has set as a watchman to warn the people there, be abundantly watered in his own soul, and be the means of communicating refreshing streams of salvation to those amongst whom he is labouring, and may he rejoice over thousands who shall form his crown in the day of Christ when the Lord will make up His jewels. "They that turn many to righteousness shall shine as the stars for ever and ever."

A VISIT TO SAN SALVADOR.

BY THE REV. JOHN DAVEY.

I have visited San Salvador, and enclose you a few lines respecting it. As the passage to Windward often consumes a good deal of time, in consequence of calms and head-winds, I went in the steamer employed by the Government for conveying mails to the out islands, and landed at the Bight. Here we have a church of thirty-three members and a good Sunday-school. In the immediate neighbourhood are an Episcopal place of worship, the only one in the island, and another belonging to the native Baptists, at which I preached once during my stay at the settlements. From the Bight I proceeded to Port Howe, where our native teacher resides, having removed there about a year and a half ago to take charge of the Government school established there. The road lies through an estate, formerly owned by one Colonel Poitier, but recently purchased by some gentlemen in England for the purpose of raising cotton. I travelled with the agent from Nassau and met him again at the estate, viewing the ruins of what was once a respectable house, and which he intends to repair and inhabit. He will clear a thousand acres if he can obtain hands. Having preached at Port Howe, I proceeded with our teacher to Devil's Point, which is a large settlement, though most of the people belong to the native Baptists. They have a good substantial chapel, in which I preached to a large congregation. We have in the neighbourhood thirty-one members, who have commenced building a place of worship for themselves. Before I left I visited the sick, and among them was a very feeble old man dwelling entirely alone in a miserable hut, destitute of almost every comfort. Just before I saw him he had burnt his right arm dreadfully in attempting to light a fire, and was suffering much pain. But he bore it with stoical indifference, sitting motionless as a statue. I could not help thinking how much the advocates of slavery would have praised the "domestic institution," had they witnessed the case. Provision is made for such cases by the Government, but the poor are strongly prejudiced against the asylum and the poor-house, and will not avail themselves of the benefits which they offer. From Devil's Point I travelled to Knowles', the Cove, Industry Hill, the Bluff, Bennet's Harbour, Roker's, and Dumfries, preaching every day, and distributing books and tracts among the people. I never found the churches in a more peaceful or hopeful state. Several persons have been baptized this year already, and there are more desiring baptism. The population of the island in 1861 was 2,378, and the statistics of our churches at the close of last year were as follows:—

	Members.	S. Scholars.	Inquirers.
Dumfries - - - -	51	56	4
Bennet's Harbour - - - -	34	74	6
Roker's - - - -	19	27	4
Bluff - - - -	60	71	3
Industry Hill - - - -	33	30	10
Knowles' - - - -	66	54	8
Bight - - - -	33	49	7
Luckey Mount - - - -	26	26	9
Port Howe - - - -	44	42	6
Devil's Point - - - -	31		
Total - - - -	397	429	57

We have ten chapels in the island capable of seating 1,500 people, which were erected and are kept in repair by the people themselves, and I was glad to notice some improvements in some of them. The rough benches had been removed, and decent seats, with backs, supplied their place.

A BAPTISM IN SAN FERNANDO, TRINIDAD.

BY THE REV. W. H. GAMBLE.

We have been privileged to administer the rite of believer's baptism in San Fernando.

On the 25th ult., Good Friday indeed, I had the pleasing duty to discharge. Two females and one male were immersed in the waters of the Gulf of Pariah.

Near to the chapel there is a pleasant and sandy beach, and, at the proper hour, the waters are in every way convenient.

We met, a few of us, in our neat little chapel about seven o'clock in the morning; and, after a few words of prayer and praise, we walked quietly to the sea-beach. At the place many were gathered, expectant of the coming scene. All were curious, never having witnessed a baptism; some were gay, and some were grave.

I read the words which record the baptism of our Lord, spoke a few appropriate words, and prayed. While going into the water, leading a candidate, the company on the shore sang a hymn. The land rises abruptly to the eastward of the shore, pleasantly shading us from the rising sun. The water was without a ripple, and the sacred song sounded sweetly along the silent shore. As the rite was about to be administered, the hymn ceased, and the voice of the Baptist alone was heard. The novelty of the scene, the calm morning, the suppressed feeling, the solemn words, were overpowering to many, and caused some even to shed tears. Oh that those emotions may result in true acquaintance with, and genuine love for, Christ and His cause!

We retraced our steps to the chapel, and there, after a solemn prayer-meeting the ordinance of the Lord's Supper was celebrated.

During this same week, many have been the services of the Roman Catholics, and many the people who have attended upon them; but I fear with very little profit to their souls.

The churches in the country are, I believe, making progress gradually in the knowledge of Divine truth, but they, in common with us all, are dull scholars in the school of Christ.

We keep up in San Fernando, as in Port of Spain, the monthly united prayer-meetings, and we trust that God will graciously hear our prayers for His Spirit and blessing.

MISSIONARY MOVEMENTS.

CALCUTTA.

The *Shannon* arrived in Calcutta on the 21st November, and Mr. and Mrs. Pearce have landed in excellent health. One meeting of the brethren has taken place, to consider the question of establishing the proposed Theological class under Mr. Pearce's charge; but the final arrangements are not yet determined. Mr. and Mrs. Sampson have secured a passage in the *Hotspur*, and were expected to sail early in December.

TWENTY-FOUR PERGUNNAHS.

Mr. Kerry has been much occupied in relieving the necessities of the many thousands of the people in the villages to the South of Calcutta, who have suffered so severely from the cyclone. Funds to the amount of six or seven hundred pounds have been placed at his disposal for this purpose, by private friends as well as by the Calcutta Committee formed for their relief. In this he has been assisted by two of the native brethren, and has made five or six visits to the district. The unhealthiness of the country from the vast quantity of decaying animal and other matter is very great.

DACCA.

The native church has formed a committee to try to keep their chapel in repair, and have established a weekly free will offering, as well as a subscription, to aid

inquirers who may need hospitality, or for other Christian objects. This is a fruit of the address of the Committee to the native Christians. A youth of the Kaysth caste has left his family, and broken caste, in order to become a Christian. Mr. Supper hopes well of his sincerity. A convert has also been baptized, by name Guru Das.

BENARES.

Two persons connected with the regiments stationed here have been baptized. The missionaries have also attended the Sonepore mela; they met there the brethren, Kälberer, Edwards, and McCumby.

COLOMBO : CEYLON.

Mr. Pigott writes that he has been much encouraged in his work lately. He was about to baptize three Europeans on the Sunday after he wrote. Mrs. Pigott had been obliged to visit Kandy for her health.

CAMEROONS RIVER : AFRICA.

Mr. Smith reports that much itinerating work has been accomplished, and with the dry season the brethren hope to extend their journeys still further. At their Church meeting two persons were accepted for baptism. A third candidate has been removed to the Church above. One backslider also has been restored. Mr. Fuller was about to proceed to John Aqua's Town.

VICTORIA : AMBOISES BAY.

The Mission families here have suffered much from want of provisions, the natives fearing the small pox refusing to approach the village. They were preserved from starvation only by cultivating the land themselves. The people are actively employed in building a small chapel.

HOME PROCEEDINGS.

The first public meeting in connexion with the new interest at Kensington, was held during the past month, and attended by the brethren Chown, S. G. Green, and Bion. The Rev. F. Trestrail attended meetings at Windsor and Staines, the Rev. J. Robinson accompanying him to these places, subsequently visiting Wraysbury and Colebrook, and late in the month both were present at Dunstable. Rev. Thomas Evans has advocated the claims of the Society at Blaina, Llanwennartb, Nanty-glo, Penycar, Tredegar, Rhymney, and Cheltenham. In seven of these places he obtained, on an average, more than *eighty new subscribers*, making in all five hundred and forty-one. If a similar success attends his labours past and to come in the principality, Wales will exceed in liberality every other district.

This is the last month but one of the financial year. At present the prospect is just escaping a debt. But this is owing chiefly to the balance in hand last year, so that the expenditure overruns the income. We respectfully ask our Secretaries and Treasurers through the country, to be prompt in their remittances, and we cherish the hope that the result will yet exceed our anticipations.

NOMINATIONS FOR COMMITTEE.

We beg to call particular attention to the following notice in regard to the *nomination* of gentlemen eligible to serve on the Committee. It is very important that no one be nominated who is not known to be willing to serve in case he is elected. A member may nominate any number of gentlemen. The ballot list is made up of the names sent in, and they must be in the hands of the Secretaries on or before the 31st March. No name can be placed on the list after that day.

We are glad to announce the safe arrival of Mr. and Mrs. Diboll at Madeira December 30th, all well. By this time they have, doubtless, landed at Sierra Leone, their future sphere of labour.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, from December 20th to January 20th, 1864.

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

£ s. d.		£ s. d.		£ s. d.	
ANNUAL SUBSCRIPTIONS.					
Bilbrough, W. H., Esq.,	1 0 0	Edmonton—		Winslow, Tabernacle—	
Cannings, Mrs., Finch		Collec. for W. & O. ...	7 17 3	Coll. for W. & O.	0 5 0
Dean.....	0 10 6	Hampstead—		CAMBRIDGESHIRE:	
Carthew, P., Esq.....	5 0 0	Collec. for W. & O.	5 5 0	Cambridge, St. Andrews-street—	
C. R.	1 1 0	Ilawley Road—		Contribs. Sun. School,	
Edmonds, Mr. J. M.	1 0 0	Collec. for W. & O. ...	5 5 0	for Mrs. Kerry's	
Evans, Jas., Esq., per		Highgate—		Schl., Calcutta	11 6 7
"Record"	2 0 0	Collec. for W. & O.	4 0 0	Chesterton—	
Evans, Rev. W. W.	0 10 6	Islington, Barnsbury Hall—		Coll. for W. & O.	0 10 0
Francis, Mr. J.	1 1 0	Collec. for W. & O.	2 12 6	Cottenham, Old Baptist Chapel—	
Gibbs, S. N. Esq., Ply-		Do., Cross Street—		Coll. for W. & O.	1 0 0
mouth	1 1 0	Contribs. on Account	22 0 0	Gamingay—	
Hewett, Rev. J. H.	0 10 6	Do., Salter's Hall—		Coll. for W. & O.	1 7 0
Pewress, Mr. J. W.	1 1 0	Collec. for W. & O. ...	6 16 5	NORTH EAST CAMBRIDGESHIRE.	
Rouse, Rev. G. H., M.A.		James Street—		Barton Mills—	
Shoobridge, Rev. S., for		Collec. for W. & O. ...	1 1 3	Coll. for W. & O.	0 10 0
W. & O.	1 1 0	Newington, Ebenezer Chapel—		Contributions	14 2 6
Sturge, Rev. A.	1 1 0	Contribs. by Y.M.M.A. ...	0 16 8	Do. Sun. School.	0 4 4
Tipping, Mr. Richmond		Regent Street, Lambeth—		Do. do., Mildenhall. ...	0 18 7
Wilshire, Rev. T.	1 1 0	Contribs. Juv. Society	3 11 3	Brandon—	
DONATIONS.					
A Friend, per Rev. E.		Shacklewell—		Collection	1 13 0
Edwards, Chard.	50 0 0	Collec. for W. & O. ...	1 1 1	Burwell—	
A Friend at B.B. for		Shepherd's Bush, Oaklands Chapel		Collection	3 14 3
China,	1 0 0	Contribution	0 10 0	Ileham—	
Bible Translation Society		Shouldham Street—		Contributions	7 10 3
for T.	300 0 0	Contribs. Sun. School	2 10 0	Soham—	
Clowes, Mrs., Brighton...	1 0 0	Tottenham—		Contributions	2 9 4
Davis, Mr. Alfred, Clap-		Collec. for W. & O. ...	2 0 0	Less expenses	31 2 3
ton. Family Box for		Walworth, Arthur Street—			2 0 6
Miss Saker's School,		Collec. Sun. School ...	2 16 2	CHESHIRE.	
Cameroons	0 17 6	BEDFORDSHIRE.			
J. M. K.	1 1 0	Blunham—		Chester—	
Young Men's Missionary		Collec. for W. & O. ...	0 5 0	Contribs. Sun. School.	1 0 0
Association at Messrs.		Contribs. for N.P.	0 1 6	Gillbeut, Grove-lane—	
J. and R. Morley's		Cranfield—		Coll. for W. & O.	1 0 0
(moiety)	9 16 9	Contribs.	1 10 0	Stockport—	
Under 10s.	0 5 0	Houghton Regis—		Coll. for W. & O.	0 15 0
LEGACY.					
Eddrup, the late, Wm.,		Contribs.	26 5 9	CORNWALL.	
Esq., of Brixton-hill,		Sundon—		Hayle—	
by Rev. E. P. Eddrup.	90 0 0	Contribs.	2 0 6	Coll. for W. & O.	0 4 0
LONDON AND MIDDLESEX.					
Arthur Street, Gray's Inn		Thurleigh—		Grampond—	
Road—		Contribution	1 0 0	Collections	4 10 0
Contributions by		BEBKSIRE.			
Y. M. M. A.	0 14 0	Beech Hill—		Redruth—	
Blandford Street—		Collec. for W. & O. ...	0 13 6	Contributions	23 2 9
Collec. W. & O.	1 10 0	Blackwater—		Less expenses	0 8 0
Bloomsbury—		Collection	1 2 8	DEVONSHIRE.	
Collec. for W. & O. ...	9 2 11	Farringdon—		Barnstaple—	
Contributions	110 1 11	Collec. for W. & O.	0 14 4	Coll. for W. & O.	2 4 6
Do. for China	1 1 0	Contribs.	10 13 7	Dartmouth—	
Do. for Serampore ...	1 5 0	Newbury—		Contributions	2 11 0
Brompton, Onslow Chapel—		Collec. for W. & O.	1 10 0	Less expenses	0 14 0
Collection for W. & O.		Reading—		BUCKINGHAMSHIRE.	
moiety	2 10 0	Collec. for W. & O. ...	5 15 0	Great Brickhill—	
Camberwell, Cottage Green—		Contribs. on Account	10 0 0	Coll. for W. & O.	2 0 0
Collec. for W. & O. ...	1 1 0	Windsor, Victoria Street—		Great Marlow—	
Camberwell, Mansion House—		Profits of Lecture by		Coll. for W. & O.	0 8 0
Collec. for W. & O.	1 10 0	Mr. J. R. Phillips ...	1 6 9	Long Crendon—	
Camden Road—		Wokingham—		Coll. for W. & O.	0 10 0
Collec. for W. & O. ...	13 4 2	Collection	6 0 0	CHUDLEIGH—	
Contributions Sunday		Profits of Lecture by		Instead of acknowledge-	
School	3 12 7	Mr. J. R. Phillips ...	1 18 4	ment in last month's	
Devonshire Square—		BUCKINGHAMSHIRE.			
Contributions Sun. Sch.		Great Brickhill—		Herald, read as fol-	
per Y. M. M. A'	2 7 5	Coll. for W. & O.	2 0 0	lows:—	
		Great Marlow—			
		Coll. for W. & O.	0 8 0		
		Long Crendon—			
		Coll. for W. & O.	0 10 0		

	£	s.	d.		£	s.	d.		£	s.	d.
Chudleigh—				Newport, Isle of Wight—							
Contributions	23	1	9	Coll. for W. & O.	2	0	0	LANCASHIRE.			
Do. for <i>N.P.</i>	19	12	0	Contribs. for <i>Hindu</i>				Birkenhead, Grange-lane—			
Do. for <i>China</i>	12	0	0	<i>girl Georgina Rat-</i>				Collection	13	19	10
Profits of Lecture by				<i>dkffe</i> , care of Rev. J.				Do. S. Schl. & branch	16	3	11
Mr. J. R. Phillips ...	2	6	4	<i>C. Page</i>	5	0	0	Do. do. for <i>N.P.</i> , <i>Delhi</i>	12	10	0
Exeter, South Street—				Profits of lecture by							
Coll. for W. & O.	1	0	0	Mr. J. R. Phillips ...	1	0	2				
Lifton—				Niton, Isle of Wight—							
Coll. for W. & O.	0	2	8	Contributions	5	3	4	Less paid for Juvenile			
Plymouth—				Southampton, Carlton Rooms—				Missionary Heralds	6	2	5
Contributions	1	2	2	Coll. for W. & O.	2	12	6				
Collec., Ann. Meeting				Wellow, Isle of Wight—							
(omitted in Nov.				Coll. for W. & O.	0	11	0				
<i>Herald</i>)	27	9	10	HERTFORDSHIRE.							
Torquay—				Garway—				Bootle—			
Coll. for W. & O.	3	10	0	Coll. for W. & O. ...	0	10	0	Coll. for W. & O. ...	2	12	5
DORSETSHIRE.								Bury—			
Bourton—				Hereford—				Contribs. for <i>N.P.</i>	0	11	6
Coll. for W. & O.	0	7	0	Coll. for W. & O. ...	1	0	0	Goodshaw—			
Bridport—				Ross—				Coll. for W. & O.	0	15	0
Coll. for W. & O.	0	12	0	Coll. for W. & O.	1	5	0	Liverpool, Athol-st. (Welsh)—			
Dorchester—				Stansbach—				Coll. for W. & O.	0	10	19
Coll. for W. & O.	1	10	0	Coll. for W. & O. ...	0	14	0	Do., Soho Chapel—			
Iwerne—				Contribs. for <i>N.P.</i>	6	16	2	Coll. for W. & O.	1	0	0
Coll. for W. & O.	0	9	3	Whitstone—				Do., Myrtle-street—			
Poole—				Coll. for W. & O. ...	1	0	0	Coll. for W. & O.	53	0	7
Coll. for W. & O.	1	15	9	HERTFORDSHIRE.							
Weymouth—				Hitchin—				Do., Pembroke-street—			
Coll. for W. & O.	1	12	6	Coll. for W. & O. ...	5	10	0	Coll. for W. & O.	15	12	11
DURHAM.								Do., Brunel-street—			
Sunderland—				Markyate Street—				Coll. for W. & O.	2	4	1
Contribs., Bethesda ...	17	18	5	Coll. for W. & O. ...	0	6	0	Oswaldtwistle—			
Collec., Sans-street ...	7	0	0	St. Alban's—				Coll. for W. & O.	1	0	0
				Coll. for W. & O. ...	5	4	1	Rochdale, West-street—			
				Sarratt—				Coll. for W. & O.	4	10	0
				Coll. for W. & O. ...	0	16	8	Wigan, King-street—			
				Tring Newmill—				Coll. for W. & O.	0	17	0
				Coll. for W. & O. ...	1	10	0	LEICESTERSHIRE.			
								Leicester, Charles-st.—			
				HUNTINGDONSHIRE.							
				Huntingdonshire Auxiliary.				Coll. for W. & O.	2	0	0
				Contribs. on account by				Oadby—			
				W. Paine, Esq., Treasur-				Coll. for W. & O.	0	10	0
				er	60	0	0	Sheepshed—			
				Ramsay—				Coll. for W. & O.	1	0	1
				Coll. for W. & O. ...	1	10	0	Syston—			
				Winwick—				Contribs. for <i>Maka-</i>			
				Coll. for W. & O. ...	0	5	0	<i>witte Chapel Fund,</i>			
				KENT.							
				Bessell's Green—				<i>Ceylon</i>	0	11	0
				Chipstead, near Sevenoaks.				LINCOLNSHIRE.			
				Coll. for W. & O. ...	3	5	8	Brocklesby—			
				Borough Green—				Contributions	2	0	0
				Coll. for W. & O. ..	1	1	6	Great Grimsby—			
				Contribs.	0	3	9	Coll. for W. & O.	1	10	0
				Brabourne—				Lincoln, Mint-lane—			
				Coll. for W. & O. ...	0	11	2	Coll. for W. & O.	1	0	0
				Crayford—				NORFOLK.			
				Coll. for W. & O.	1	10	0	Aylsham—			
				Greenwich, Bridge-street—				Coll. for W. & O.	0	10	0
				Coll. for W. & O.	1	17	0	Downham Market—			
				Eynsford—				Coll. for W. & O.	1	14	6
				Contribs.	0	18	0	Great Ellingham—			
				Lee—				Coll. for W. & O. ...	0	13	2
				Coll. for W. & O.	9	1	3	Great Yarmouth Old Bap-			
				Lewisham Road—				tist Church—			
				Coll. for W. & O.	4	0	0	Coll. for W. & O.	1	10	0
				Matfield Green—				Necton—			
				Coll. for W. & O.	0	13	6	Coll. for W. & O. ...	0	10	0
				Sevenoaks—				Norfolk Auxiliary—			
				Coll. for W. & O.	1	10	0	Contribs. on account,			
				Contributions	17	5	1	by J. J. Colman,			
				Do. S. Sch. for <i>N.P.</i> ...	0	18	6	Esq., Treasurer	68	16	0
				Sinarden—				Norwich, St. Mary's—			
				Coll. for W. & O.	1	1	0	Collection for W. & O.	15	1	8
								Do., St. Augustine's Gates—			
								Collections for W. & O.	0	15	0

NORTHAMPTONSHIRE.			£ s. d.			£ s. d.			£ s. d.			
Aldwinkle—			Frome, Sheppards Barton—			Stratford-on-Avon—						
Coll. for W. & O.	0	10	Coll. for W. & O.	2	12	Coll. for W & O.....	1	6	0			
Blisworth—			Hatch Beauchamp—			Warwick—						
Coll. for W. & O.	0	16	Coll. for W. & O.	0	12	Coll. for W & O.....	2	0	0			
Bythorne—			Keynslam—			WILTSHIRE.						
Coll. for W. & O.	0	7	Coll. for W. & O.	1	2	Calne—						
Haackleton—			Montacute—			Coll. for W & O.....	10	0	0			
Coll. for W. & O.	1	0	Coll. for W. & O.	1	0	Chippenham—						
Kellingbury—			Taunton—			Coll. for W & O.....	1	10	0			
Coll. for W. & O.	0	7	Coll. for W. & O.	1	6	Gosington Slimbridge—						
Long Buckby—			Yeovil—			Coll. for W. & O.....	0	3	6			
Coll. for W. & O.	1	1	Coll. for W. & O.	2	0	Trowbridge, Back Street—						
Brayfield—			STAFFORDSHIRE.						Coll. for W & O.....	3	0	0
Contribution	0	7	Brettell-lane—			Contribs. on Account	15	0	0			
Moulton—			Collections for W. & O.	1	0	WORCESTERSHIRE.						
Contributions.....	3	16	Hanley, New-street—			Atch Lench, Dunning- ton, &c.—						
Northampton—			Collection for W. & O.	2	0	Coll. for W. & O.	0	10	0			
Contribution	1	0	Tipton, Princes End, Zion Chapel—			Contributions.....	10	13	5			
Do., College-street—			Collections for W. & O.	1	1	Pershore, Old Baptist Church—						
Coll. for W. & O.	5	10	SUFFOLK.						Coll. for W. & O. ...	1	0	0
Do., Princes-street—			Bury St. Edmunds—			Redditch—						
Coll. for W. & O.	2	2	Collections for W. & O.	2	0	Coll. for W. & O. ...	0	10	0			
Pattishall—			Contributions	1	17	Stourbridge—						
Coll. for W. & O.	0	10	Charsfield—			Coll. for W & O.....	1	0	0			
Ravensthorpe—			Collections for W. & O.	0	15	Worcester—						
Coll. for W. & O.	1	4	Ipswich, Stoke Green—			Coll. for W & O.....	2	0	0			
West Haddon—			Collection for W. & O.	2	0	Less Anniversary exp- enses, not deducted in last account.....	1	12	6			
Contribs. Sun. School, for N. P.	0	7	Somerleyton—									
Woolaston—			Collection for W. & O.	1	0							
Coll. for W. & O.	0	6	Contributions.....	10	1							
NORTHUMBRLAND.			Ditto Juvenile.....	1	11							
Bedlington—			Walton—									
Coll. for W. & O.	0	4	Collection for W. & O.	0	10	YORKSHIRE.						
Newcastle-on-Tyne, Ber- wick-st.—			SURREY.						Barnsley—			
Coll. for W. & O.	6	0	Haslemere—			Coll. for W & O.....	1	10	0			
Donation for do.....	4	0	Coll. for W. & O. ...	0	15	Bradford, Hallfield Chapel—						
NOTTINGHAMSHIRE.			Upper Norwood—			Coll. for W & O ...	3	14	1			
Carlton-le-Moorland—			Collection for W. & O.	13	7	Do., Zion Chapel—						
Coll. for W. & O.	0	10	SUSSEX..						Coll. for W & O.....	9	12	0
Collingham—			Brighton, Bond Street—			Brearley, Luddenden Foot—						
Coll. for W. & O.	0	10	Contribution	2	0	Coll. for W & O ...	0	10	0			
Newark—			Forest Row—			Burlington—						
Contribution	0	5	Coll. for W & O.....	0	5	Coll. for W & O.....	0	12	0			
Nottingham, Derby-road—			Lewes—			Farsley—						
Coll. for W. & O.	6	3	Contributions.....	21	14	Coll. for W & O.....	2	0	0			
OXFORDSHIRE.			WARWICKSHIRE.						Horkinstone—			
Banbury—			Acester—			Coll. for W & O.....	0	7	6			
Coll. for W. & O.	1	0	Coll. for W & O.....	1	3	Keighley—						
Hook Norton—			Contributions.....	10	9	Contribution	0	5	0			
Coll. for W. & O.	1	0	Less expenses.....	0	8	Do. Sunday Schools ...	1	0	7			
Thame—						Meltham—						
Contribution	2	0	Birmingham—			Contribs. Juvenile ...	3	3	0			
SHROPSHIRE.			Coll. for W & O (moiety) 6	7	2	Millwood—						
Maesbrook—			Contributions.....	15	8	Collection for W & O	0	5	0			
Coll. for W. & O.	0	5	Legacy of late W. Dawes, Esq. of Lee Bank, Bir- mingham	50	0	New Malton—						
Wem—			Dunchurch—			Contributions	5	6	0			
Coll. for W. & O.	0	8	Coll. for W & O.....	0	8	Do. Sunday School...	0	11	7			
SOMERSET.			Henley-in-Arden—			Rawdon—						
Bedminster, West-street—			Coll. for W & O.....	1	10	Contributions Sun. Sch	1	13	9			
Coll. for W. & O.	0	12	Husband's Bosworth—			Rishworth—						
Boroughbridge—			Coll.	1	5	Collections for W & O... 0	5	0				
Coll. for W. & O.	0	12	Less expenses.....	0	3	Salterforth—						
Contributions	1	15				Collections for W & O... 0	12	3				
Bridgewater—						Sheffield, Townhead-st.—						
Coll. for W. & O.	0	4				Contributions	32	0	0			
Chard—						Wakefield—						
Coll. for W. & O.	2	0				Collection for W & O... 0	10	6				
Frome, Badcox-lane—						York—						
Coll. for W. & O.	2	0				Collection for W & O ... 0	16	0				
NORTH WALES.												
DEBESHIRE.												
						Wrexham—						
						Collection for W & O ...	1	4	3			

		£	s.	d.			£	s.	d.
SOUTH WALES.					£ s. d.				
BECKNOCKSHIRE.					RADNORSHIRE.				
Brynmaer Calvary—					Prestig—				
Collection for W & O ...					Collections for W & O... 1 0 0				
		0	8	0	Contributions for N. P. 0 13 4				
					Do. for Calcutta Fund 1 5 0				
CARMARTHENSHIRE.					SCOTLAND.				
Swydd Cauyfuiddin, Bethlehem—					Braudenburgh—				
Contribs. for N. P. ...					Collection for W & O... 0 5 0				
		0	1	9	Burra, Shetland Isles—				
Do., Carmel—					Collections for W & O... 0 5 0				
Contributions for N. P. 0 2 6					Elgin—				
GLAMORGANSHIRE.					Collections for W & O... 1 2 6				
Canton, Hope Chapel—					Galashiels—				
Collec. for W & O.....					Collections for W & O... 1 7 3				
		1	10	0	Glasgow, Blackfriars				
Cardiff, Tredegarville—					Gallowgate—				
Collec. for W & O.....					Contributions of Sunday				
		2	5	0	School for N. P. 0 12 0				
Swansea, Mount Pleasant—					Perth, South-street—				
Collec. for W & O.....					Collections for W. & O.				
		3	0	0	2 years 2 0 -0				
Do. Waterloo Hall—					IRELAND.				
Collec. for W & O.....					Coleraine—				
		1	0	0	Coll. for W & O (2 yrs.) 2 4 0				
MONMOUTHSHIRE.					FOREIGN.				
Abertillery—					New Zealand, Nelson—				
Contribs.....					Ralph Turner, Esq..... 5 0 0				
		2	13	5					
Beaufort—									
Contributions.....									
		0	11	0					
Langwith—									
Contributions.....									
		3	2	0					
Llanvihangel Ystrad—									
Contributions.....									
		1	3	9					
					20 17 3				

FOREIGN LETTERS RECEIVED.

AFRICA—CAMEROONS, Fuller, J. J., Nov. 29th ; Pinnock, F., Oct. 21st ; Saker, A., Nov. 8th, and 30th ; Smith, R., Nov. 27th and 28th.	YENTAI, Kloekers, H. Z., Dec. 8th ; McMechan, W. H., Nov. 7th and 13th.
ASIA—BENARES, Etherington, W., Dec. 5th ; Heinig, H., Dec. 5th.	EUROPE—FRANCE, GUNGAMP, Bouhon, V. E., Dec. 31st.
BENGAPORE, Bailey, W., Nov. 30th.	NORWAY—CHRISTIANA, Hubert, G., Jan. 10th.
CALCUTTA, Lewis, C. B., Nov. 22nd, and Dec. 3rd.	OF MADAGASCAR, Diboll, J., Dec. 30th.
CHEREPPO, Langhton, R. F., Sept. 24th, Nov. 15th.	WEST INDIES—BAHAMAS, TURK'S ISLANDS, GRAND CAY, Rycroft, W. K., Dec. 9th.
COLOMBO, Allen, J., Nov. 16th ; Piggott, H., Dec. 16th.	NASSAU, Davey, J., Dec. 17th.
DACCA, Snpper, F., Nov. 11th.	HAYTI, PORT-AU-PRINCE, Baumann, W., Dec. 7th.
DELHI, Williams, J., Nov. 22nd, Dec. 6th.	TRINIDAD, LAW, J., Dec. 5th.
DINAPORE, Gregson, J. G., Dec. 13th.	JAMAICA—BROWN'S TOWN, Clark, J., Dec. 5th and 23rd.
HOWRAH, Pearce, G., Dec. 7th.	FOUR PATHS, Claydon, W., Dec. 23rd.
INTALLY, Kerry, G., Dec. 8th.	KINGSTON, Oughton, S., Dec. 9th.
PEROZPORE, Sham Chunder Dutt, Nov. 11th.	

ACKNOWLEDGMENTS.

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

Young Ladies' Missionary Working Association, Graham-street Chapel, Birmingham, for a box of useful and fancy articles, net value £34 14s., for Mrs. Sale, Calcutta.
 Mrs. Heritage's Adult Class, Naunton, Gloucestershire, for a box of clothing, value £9 10s., for Rev. J. Diboll, Africa.
 Mrs. Hassall, Clapham, for a parcel of reports and magazines.
 Mrs. Brown, Northampton, for a box of clothing for Rev. J. Clark, Brown's Town, Jamaica.
 Friends at Newbury, for a parcel ditto, for ditto.
 Friends at Baptist Church, Bristol-street, Edinburgh, for a parcel ditto, for ditto.
 Mrs. Milbourne, for a parcel of clothing for Mrs. Knibb, Jamaica.

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, LL.D., Secretaries, at the Mission House, 33, Moor-gate Street, LONDON ; in EDINBURGH, by the Rev. Jonathan Watson, and John Mac Andrew, 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., White Hart Court, Lombard Street, to the account of the Treasurer.

THE MISSIONARY HERALD.

PROGRESS AND EFFECTS OF EDUCATION IN NORTHERN INDIA.

THE presence of a learned class in India, and the generally intellectual character of its people, have given rise to many misapprehensions as to the extent of education in that great country. That at some early period of its history education was somewhat widely diffused among the brahminical tribes, there can be little doubt; but even they, in common with all the inferior castes, now exhibit a most deplorable ignorance. Investigations very carefully made in Bengal and Behar, some thirty years ago, by the late Mr. Adam, by order of the Government, exhibited a most appalling destitution of the simplest elements of education. The test employed was the ability to decipher writing, and to sign their names. Not more than 8 per cent. of the children could show even this meagre amount of instruction, while among adults, those similarly gifted did not reach to more than $5\frac{1}{2}$ per cent. Thus $92\frac{1}{4}$ out of every 100 children, and $94\frac{1}{2}$ out of every 100 adults, were destitute of all kinds and degrees of instruction whatever. Or in other words, six millions of children, and twenty-one millions and a half of adults, in the above two provinces alone, were wholly uneducated.

But the education given was totally worthless. It was superstitious and idolatrous, only fitted to destroy every moral sentiment, to pervert the intellectual powers, and to pollute all the streams of domestic and civil life. Legends of the gods and goddesses, filthy and abominable traditions, were the staple subjects of tuition.

The missionaries were the first to attempt to grapple with this fearful state of things. With every new station, a school sprang up, and efforts were made to stimulate even purely native schools to increased exertion. The most important of these efforts were those of Mr. May, of Chinsurah, and of the Serampore brethren, by whom a system of indigenous vernacular schools was promoted within the spheres of their respective missionary exertions. The highly successful labours of Dr. Duff, and his coadjutors, followed. English schools and institutions were added to the plans of the missionary, and a wonderful stimulus was given to both native and governmental education.

The early attention of the Government of India was directed to the production of scholars in the Sanscrit and Arabic languages, and chiefly for purposes of administration. It was not till the celebrated despatch of the Court of Directors on the 19th July, 1854, that the Government of India entered heartily on the task of educating the people of India. Previous to that time there was a Council of Education, several Schools and Colleges

were sustained, and under Lord Hardinge's rule a praiseworthy attempt was made to establish in Bengal 101 Vernacular Schools. The result was, that in January, 1855, in the lower provinces, the Government sustained only eighty-one Schools and Colleges, and the pupils attending them were 9474. As compared with this, the extent of missionary education, at that time, is very striking. Including all India, the Government schools numbered only 404, with 25,362 scholars. The missionaries had established, 1,668 schools, which contained 96,177 scholars.

The mutiny delayed for a couple of years the development of the Grant in Aid system, established by the despatch of 1854. Besides which much prejudice had to be overcome, and the machinery of the new system to be perfected. Like every previous effort of the Government, the Grant in Aid plan wholly ignored Christianity. Its promoters, in some cases, ostentatiously exhibited their resolve to exclude the Bible from the schools, while the regulations laid down were so obnoxious to the missionaries as practically to exclude them altogether from any part in the working of the measure. Heathen schools obtained ready assistance; but Christian institutions were frowned upon and neglected. In 1857, the Government sanctioned the scheme for universities in each Presidency, and the finishing touch was given to its plans for the education of the higher classes.

The result has been very remarkable. It might have been expected that years would elapse before the effects of the measure would be apparent, and that the mutiny would have checked, for a long time, the progress of education. But the success of the Government has been very great. The number of students in Bengal has increased, in six or seven years, six or seven hundred per cent. The following table, for which we are indebted to the *Calcutta Review*, will show the present state of Government education:—

	January, 1855.		April, 1863.	
	No.	Scholars.	No.	Scholars.
Colleges of all kinds	8	921	10	1,500
Anglo-vernacular schools of all kinds	47	7,412	219	21,381
Vernacular schools of all kinds	26	1,141	468	24,082
Indigenous schools, circle schools, &c.	0	0	530	22,625
	<u>81</u>	<u>9,474</u>	<u>1,227</u>	<u>69,588</u>

There is reason to believe that the Missionary Schools have somewhat declined in number, certainly they have not kept pace with this remarkable extension of the Government system. There has, however, sprung up in many directions a goodly number of Native Schools, independent both of Government or missionary support. One striking feature of the returns is the vast growth of purely vernacular education. This has increased by upwards of 2,000 per cent., while English education has increased by only 200 per cent. The explanation of this seems to be, that Government had done little or nothing in the vernacular previous to 1854, while a great stimulus has been given to it by the scholarships so liberally founded in the Vernacular Schools. It would thus appear that education has at length taken a firm hold on the population, and that the days of ignorance are passing away.

But it may now be asked, what is the effect of this education on the spread of Christianity. It is certainly too soon to speak positively on this subject. If any have thought that this wonderful growth of knowledge would immediately result in numerous conversions, they must have been disappointed. It ought not, however, to be forgotten that the Government system is not favourable to conversion. Christianity is excluded from its schools and colleges. The class books are carefully expurgated of all distinctly Christian sentiments. The Bible is wholly shut out. The utmost, therefore, that we can expect from this system, is the destruction of superstition, a perception of the folly of idolatry, not of its sin, and a contempt for ancient customs and ideas which modern thought and science show to be ridiculous and untrue. It is much if the scholars retain any belief in God at all, if they are kept from falling into absolute infidelity, if, rejecting the restraints of their ancestral religion, they are preserved from plunging into vice and the indulgence of immoral habits. In fact, complaints abound, that the educated youth of Bengal are loose in their morals, the opponents of the Government that has educated them, and prompt to seize and circulate every infidel work that Europe produces. With respect to the effect of this system of education on the state of society, and on the ancient beliefs and institutions of the country, Dr. Mullens gives us the following description. He refers especially to the youth of Calcutta and Bombay:—"All the educated young men stand in a position of antagonism to the old system. They would be heartily glad to slip their necks out of its yoke. They cheer vociferously all attacks made by their countrymen upon its errors, and never attempt to say a single word in its defence. Yet still they belong to it, yield to it, get on with it as they best can; for they all feel the social penalties consequent upon quitting it for ever, and all are waiting till every one else shall quit it, that these penalties may be rendered harmless. Hence it is, that this large and very influential class, numbering now from 15,000 to 20,000, accept a position of compromise, within the system they professedly condemn, and outside the Christianity which offers them all they need."

On this topic we also avail ourselves, with great pleasure, of the following extract from a very interesting pamphlet lately published by the Rev. J. Barton, of the Church Missionary Society. On several occasions we have called the attention of our readers to that interesting movement known as the Brahma Somaj, to which allusion is here made. Mr. Barton writes thus:—

But what, it will be asked, is the attitude assumed by the members of the Brahma Somaj, and the whole body of the educated Hindus generally, towards Christianity? and how far is this intellectual movement likely to affect the progress of the Gospel amongst them? It is undoubtedly the fact that the position they have hitherto assumed is one of entire antagonism to the fundamental truths of Christianity. And yet those best acquainted with them, and who have watched their many varying phases of opinion during the last thirty years, are disposed to look upon this movement hopefully, as indicative of a change for the better. It must not be forgotten, that for a Hindu to become a Deist is a very different thing from a Christian making shipwreck of the faith in which he has been brought up, and becoming a Deist. What is retrogression—sad retrogression—in the one, is really progress in the other. The Bishop of Calcutta speaks thus of the movement in his recently published charge—

"The worship of the Brahma Somaj is an evidence that man cannot live without some religion to satisfy his spiritual aspirations. Yet these aspirations cannot de-

rive any permanent support from the mere guess-work of a system of intuition; nor can a religious sect long continue to draw its whole ethical system from the Gospel without discovering, that in order to practice Christian morality, a man's heart must be animated by Christian faith; nor is it conceivable, that those who are looking forward to death, and 'something after death,' should be content to rest on conjectures and baseless hopes, when they have before them the sure promises of Him who has opened the Kingdom of heaven to all believers. *We can therefore only regard the religion which this sect professes as a temporary substitute for the truth of the Gospel.*"

And so, too, Dr. Duff, who has watched them narrowly for thirty years, in a published letter to the General Assembly of his church on this subject,* he mentions a remarkable admission made by one of the leaders of the Brahma Somaj some years ago. After pressing him hard, in the presence of about a dozen of his followers, as to the practical uselessness of his system, always fluctuating and changeable, in contrast to the glorious truths of Christianity, which, like their Divine Author, are the same yesterday, and to-day, and for ever, he replied—

"Well, it is true what you say. We have no certainty, no fixity. We are here to-day, and may be elsewhere to-morrow. We are now following *reason*, and we know not whither it may lead us. We know where we are now; we know not where we may be hereafter. The plain fact is, that when we gave up the inspiration and the divine authority of the Vedas we cut our cables, got loose from our old moorings, and have since been drifting about wherever wind and tide may lead us."

A candid confession certainly, but still not an unhopeful one for the future. The whole religious system of this sect cannot, indeed, be regarded but as a marked tacit avowal of the truth and superior excellence of Christianity.

Thus the baptism of three brothers of the name of Dutt, with their wives and children—members of highly respectable families, and one of them occupying a high official position—which took place in Calcutta about three years ago was commented upon by a leading Hindu newspaper in the following remarkable terms:—

"This event is one of those signs of the times which unmistakably point to a better future. The event is ominous of a great change in the state of Hindu society. We are not Christians ourselves, *neither are we anti-Christians*, and we entertain a very great and most sincere respect for all true followers of Christ."

Another Bengalee of this same class wrote thus a few months ago to the "Friend of India"—"A spirit of religious inquiry is at present awake among the Bengalees; and it is my certain belief that the transition from *Polytheism to Deism*, now being effected among us, will ultimately end in *Christianity displacing the various religions which prevail in India.*"

It is moreover a remarkable and encouraging fact, that it is not from our Missionary Schools and Colleges that the ranks of the Brahma Somaj are supplied, but from the Colleges and Schools maintained by Government, from which all distinct religious teaching is excluded. Three years ago Dr. Duff ascertained that out of 1632 members then on the roll of the Somaj, there were but very few, probably not more than a dozen, who were ex-students of his own institution.

Those educated in our Missionary institutions, even though not baptized, still know thoroughly what Christianity is, and cherish a sincere respect for it and its teachers, so that they have not much sympathy with the intuitional pretensions of the modern Brahmist school.

To the above we may add the testimony of our missionary brother the Rev. J. Trafford, of Serampore:—

"The impulse given by the university tests has been unprecedented in the education of the country, and, on the whole, is of a healthful kind. In its extent of influence it has surpassed the most sanguine expectations of every one, even the doubling of the fees this last year has made no perceptible difference. Considerable

* Report of the Conference on Foreign Missions, with letter from Dr. Duff, Nov. 1861.

interest in religious questions has been recently awakened in this neighbourhood, as well as elsewhere, by the activity of the new Deistical teachers. A society has been formed here for the advocacy of their principles, as opposed both to Hinduism and Christianity, with which some few of our scholars, and many of the youth from Government schools, are united. By presenting as frequently as possible the peculiar claims of Christianity, as supplementing the defects of their system, a manifest interest has often been awakened in our classes. We have felt there has been so perceptible a difference in the religious intelligence and feeling of those who have joined our classes from the lower part of our own school, as compared with that shown by those who have come from other schools in the neighbourhood, that if there be not those illustrations of religious conversion which we desire and pray for as the great fruit of our labour, there are abundant evidences to satisfy us that Christian truth, as surely as other truth, is acting on the convictions and feelings of the youth around us."

While, then, it is too soon to give a final judgment on the educational movement now going on, there is good reason to expect that it will result in the furtherance of the gospel of Christ. At all events, it is our duty to do all in our power to direct the movement into safer channels, and to strive to leaven the seething mass with Christian truth.

STREET PREACHING IN BENARES.

BY THE REV. J. PARSONS.

In Benares we have still to encounter perpetual argument, possessing at different times very various degrees of interest. The arguments are, to so great an extent, repetitions of what have been urged and answered many times over, that the record of them seems uninteresting, although with the objector present, the argument possesses great interest, however stale it may be.

Bishop Colenso is not unknown in the bazaar of Benares. Perhaps, however, he would not be gratified by the way in which I last heard him adduced. I was urging an intelligent young man who had imbibed the intuitive theory, now in favour with the Brahmists of Bengal, but professed himself an earnest inquirer after truth, to be prepared to follow and obey the truth whithersoever it might lead him. "Oh," he said, "we Hindoos would not like to renounce the customs of our forefathers' religion, and be blamed, and be called as Colenso is."

A respectable person, employed under Government, often argues with us, and having a plausible manner and plenty of self-esteem, usually attracts the attention of a crowd. How shallow, sometimes, the reasoning of even intelligent Hindoos can be, you may judge from his insisting one evening that the fact of our forefathers, the ancient Britons, having been idolaters, was enough to confute the Gospel. "Where was God gone to, when he let your fathers worship trees?" he repeated several times, as if he thought the question suggested thoughts of a nature to demolish the whole evidences of Christianity.

One evening a certain man was listening nearly the whole time of our preaching, and occasionally took part in the conversation, and once incurred many taunts from the Hindoos around, by openly assenting to what brother Philemon said about the unity of God, and against the worship of idols and devtas. He asked several questions about the nature of the soul, and where would be its abodes in another world. After our preaching was over he walked with us, and in the way told us that he belonged to the sect of Prananauth, and that that sect discards the popular idolatry, and professes to worship only the one great God. At parting he asked for a book, and a gospel and tract were given him.

This profession of worshipping only the one God, whether under the name of Nirun-Kaul, or Poorun Bruhm, or any other epithet, seems to be the refuge of those Hindoos of the middle and lower classes, who have discovered the absurdity

of idol-worship, and yet do not wish to suffer persecution for renouncing Hindooism. The profession was made to me last evening in the bazaar, for instance, by a man who said that he had read the Gospel by Matthew in the Roman character, and likewise part of the Old Testament, and ran over the names of six or eight missionaries whom he had known, calling Mr. Ullmann, "my Ullmann Sahib." I dare say he had often, in conversation, been made to feel the untenableness of idol-worship.

On the 28th February I had the pleasure of baptizing an European sister in the baptistry, which had shortly before been constructed in our English chapel.

I am happy also to inform you that a work of God seems to be in progress among the soldiers of H. M's. 54th Regiment. They enjoy many privileges, having a meeting every evening in the week except Friday, either presided over by the Scripture reader or Lieutenant Low, or else the public service in our chapel, and on Friday is the meeting of the Total Abstinence Association. Besides these meetings, several pious men meet for Scripture reading and prayer once or twice daily. The meetings, with the exception of the Total Abstinence meeting, are held in our chapel, or the vestry of it, and while when the regiment came to the station, there was scarcely a man who cared for any religious meeting, now the meetings, including two or three men of the artillery, number often twenty-six or twenty-seven. Several appear to have found peace in Christ; one, a sergeant, who was very bold in ridiculing religion, but is now as bold in confessing Christ. One or two appear to have been first awakened through the instrumentality of the tracts, that from time to time I distribute in the barracks. One man could not refrain from calling me aside to tell me that I had given him a tract about Christmas, accompanying it with a few words which reminded him of his early privileges, and these had been blessed to awaken him to a sense of his sinful state, and lead him to seek the Lord. These tokens of the Lord's power in our midst are encouraging and delightful. Oh may the Lord go on to be gracious, and while thus blessing our countrymen, begin to make bare his arm among the heathen around us.

THE HISTORY OF DOSS ANTHRAVADY.

WRITTEN BY HIMSELF.

Doss Anthravady, whose father D. Parantol was an inhabitant of Masulipatam, was born at Chittoor in 1822, from whence he was taken to Masulipatam, and there spent the greater part of his youthful days; but having been his father's pet, according to the then prevailing custom of the natives there and here, was never sent to any school, but was kept at home; and, therefore, received no education whatever in any language. His parents having been in affluent circumstances, had a Teloo-goo Master who attended to instruct other relatives of his when young, yet he was precluded from the benefit of it. Nevertheless, he picked up a little where he could catch it. When about ten years of age, he followed his father to Moulmein, where his father had got himself employed as the mess-man of H.M. 62nd Regiment of Foot, where also he himself served as an attendant on two officers, both of the same corps, at different times. During his service with the last gentleman, an accident of a fearful nature occurred. As his master returned from hunting, he gave him a loaded gun to be carried home, which he was not aware of, and thought, from the cap on the nipple being split, that the contents were discharged, and which was confirmed by a man who accompanied that gentleman. On this assurance, and other indication of the emptiness of the gun, in joke, he levelled the gun, cocked the piece, and let it fall, when the contents of it were lodged in the bowels of the man who told him that it was not loaded. After an investigation it was decided that as Doss Anthravady was under age, and the thing having occurred accidentally, he should receive a pardon. In this instance nothing but the all-pervading providence of Almighty God saved him from being hung.

After this accident his father took him away from service and he continued with him during the time he went with the regiment to Bengal. There the regiment, having been ordered to proceed into the interior, his father took leave of the corps and returned to Masulipatam, where his (Doss Anthravady's) wedding was celebrated with nine other strangers, at his father's expense, with great pomp.

Some time after this, he was sent to Bengal again, by his father, with merchandise, where he met the regiment which had returned, and which wanted the services of his father. On his writing to him, he joined it at Calcutta, and soon afterwards was ordered to go to Dinapore by boats on the Ganges. They were caught in a hurricane in the midway, where a number of boats were upset, and men, women and children drowned. Here, also, the finger of God upheld him and his father, who safely arrived at the station. He was after this five years with the regiment, and when it was ordered to go to Ferozepore, he went through Benares, Allahabad, and Cawnpore, visiting all the holy land, and going through the required ceremonies according to the Hindu practice, and with his father washing in the Ganges at Benares, and Tribani in Allahabad. Having arrived at his destination at Ferozepore, he remained with the regiment for three years, when the battles of the Punjab commenced.

At Ferozepore another accident took place near the fort. He was the bearer of a message from the field to the European ladies secured in it, when he was shot at by some Sikhs, and the bullet passing him struck the horse dead on the spot. Another accident happened to him while marching from Ferozepore to Lahore. At the end of a day's march, his horse reared, threw him down, and the horse itself fell on him; he received some injuries by this accident, but by God's grace was soon restored.

A treaty having been proclaimed at Lahore, the regiment was ordered back to Ferozepore, where his father, having got sick, he was asked by his father to take him to Masulipatam. Having obtained permission they intended proceeding, when, unfortunately, the disease having grown worse, he was forced to call a Brahmin pundit of great renown, who informed him that no medicine would effect the cure but the Homa and Nowgra poojah—*i.e.*, a burnt-offering. The Homa, or fire-offering, commenced at six p.m., with himself and two Brahmins, with ghee, almond, &c., and different sorts of wood, and ended at nine p.m., when the other called Nowgra, which occupied from nine to eleven p.m., was also finished. After this his father died on the fifth day, and was burnt, according to the Hindu custom, in a grand manner.

After this he had for thirteen days to attend at a place under a banian tree, on which a pot of water had been lodged the previous day, with holes in it at the bottom, and there, after washing, offered Shraddha at the foot of the tree, in memory of the dead. The offering consisted of honey, flour, fleece, &c. After this he was not allowed to eat of any one's cookery, but was forced to cook for himself, —the food being placed on ground laid over with cow-dung—the first handful had to be given to a cow ere he ate. As a reward for the Brahmin's attention, he had to give him a suit of clothes, a brass dish, water cup, umbrella, sandals, and some money, with sweets.

The following day, having been ordered by the priest to feed fifty Brahmins, they were accordingly called, and a rich repast of sweets, cream, &c., was ready for them; after partaking of which he was obliged to go round them three times, and fall on the ground before them, offering each a rupee washed in Ganges-water, with a set of garments, an umbrella, and a pair of sandals, the right of which he had to place on the foot of each. The ceremony being ended, he had to place a long red mark on the forehead of each, who in return did the same to him, and having thrown some blessed rice on his head, they parted.

A short time after this he obtained leave from the regiment, and, leaving Ferozepore, he came to Delhi with the ashes of his father, and, with the usual ceremony, threw it in the Ganges. Proceeding from thence to Calcutta, he, with his followers, put up in a two-storied house, and one night, at midnight, as they were all asleep, he who was in the midst of the company up-stairs, feeling a

few drops of water falling upon him from the roof, called for a light, when he felt some more, and, turning out the whole, and himself going out at last, the roof of the building fell in, crushing everything on the floor; at which time also a miraculous delivery from destruction was the result, wherein the finger of God was evidently visible.

Previous to this, he was asked by his neighbour, a Moonshee, to purchase himself a Koran, so as to join the Mohamedan creed; but, as he could not read Hindoostanee, he was obliged to purchase a Romanized edition, from which he was instructed; but owing to the falling of the house, and the confusion caused thereby, he gave up the idea.

After this, he returned to Masulipatam, which took him about a year. His brother, not having been present at the death of his father, the ceremony similar to that performed after the demise, had to be carried on again. During this year, he (Doss Anthravady) lived only on vegetable food, wore plain clothes, and otherwise, according to the Hindu custom, mourned. Now, when the time arrived for the beginning of the ceremony again, Brahmins and others were called, who went through the rite afresh, and having dug a pit opposite to his dwelling-place in a garden where his ancestors were interred, he and his company, with his brother, offered Homa, and in the pit where it was offered, built a tomb to the memory of the deceased. This having been complete, he and his brother shaved their heads and beards, and after washing were permitted to eat flesh. About this time, a vacancy of mess writership in the 41st M. N. I. existed, when he applied for it, and, having got it, joined it at Berhampore. During one of his visits to the shops there, he found a Teloo goo tract on a table, which he took up and read, and which brought strongly to his memory a tract he read in 1847, on "Caste," given him soon after his marriage by an Ayah named Seethamah, who was converted by a lady, and who possessed many such, and for whom he used to read these. From the time of the reading of the first tract a suspicious feeling was conceived in him, and although it did not break forth at that time, yet it was off and on in his memory. On another occasion when he called at the same shop to inquire if there were more tracts, he was referred to a box wherein was deposited old papers, on searching which he found several tracts, and, with them, a Teloo goo Bible. He asked the proprietor if he might take them, to which he willingly consented. The Bible was thought a great boon to him, and the possession of it gave him great joy. Returning home with these, he commenced to read them to himself and to those in his house for about a year, and argued with all that came in his way, although he received no instruction from Christian friends.

(To be continued.)

PROGRESS OF THE MISSION IN BRITTANY.

BY THE REV. J. JENKINS.

As to the work of the Mission in general, by the Lord's help, I am able to say it continues to go on favourably. While the adversary has succeeded in keeping closed the doors of our chapel at Tremel, our religious liberty has, I think, been enlarged in one direction—I mean with regard to the holding of meetings in private houses. On the 30th ult. I called on the Mayor of Tremel, to converse with him as to his letter to me, and how he understood the police surveillance to be exercised over our meetings. He justly observed, that the language of the Government instructions was somewhat vague; but the view he expressed as to our liberty of meeting accorded with what I had thought myself.

The priest of the parish continues to do all he can to oppose and destroy every part of our work of evangelization in the locality. He has of late been spreading the report that he has triumphed over the Protestants; that our chapel will never be opened; that the building will be rased to the ground, and the Protestants chased from the place; but, happily, this does not appear to move the people. And it is a singular fact, that probably the foremost of the neighbouring priests

who combined a few months ago to make and propagate a written song of mockery against our efforts, and our Protestant friends at Tremel, with a view to popularise this feeling against us, has just had a shocking low Breton song made on him by a wine merchant in this town, who passes for a sort of devout priest-man, and it has been printed with his name, and is widely distributed gratis through different parishes, it being well known it is written against this violent priest. Thus it is that the wicked is punished by his own infamy; as it is said, "Whoso diggeth a pit shall fall therein."

Last Saturday week evening I preached at Pont-Menon. Our place of meeting here is a small forge, which serves for the blacksmith as a workshop and dwelling, and has hardly a seat to sit thereon, except an old arm-chair. The cordial blacksmith went a mile and a half distance to inform friends desirous of hearing me. The people were attentive, and conversed freely on religious questions when I had finished addressing them. I went to Tremel Sabbath morning, calling in the way to see a sick friend, a Breton farmer, who is a staunch adherent to the Gospel. It was my duty also to call on one of our female teachers, who met with a serious accident in pursuing her work. In going over a gate, which turned, she fell and sprained her hip-joint so seriously that she is confined to her bed, and will be so for some time; but I found her in a happy state of mind, resigned to the will of the Lord, and fully persuaded that all is for the best. What has struck her very much is the great kindness shown by the people to her in this case. A great number have been to see her, and they did not go empty-handed. This kindness is incomparably greater than what was shown her when seriously ill, some twelve years ago. However, such is the fact, while the priest has not dared to oppose her and our labours in that neighbourhood.

From her house I went to our chapel, and found our friends well there. I preached in the house at half-past two o'clock in the afternoon. The attendance was fair. That morning the priest of Tremel had persuaded the members of the Municipal Council to sign a declaration that they were not Protestants, under protest; it had been reported that there were forty Protestants in the parish. I suppose the object of the man is to stop us from obtaining authorisation. A member of the Council has attended our meetings more than once; and another member attended this meeting. He had never attended before. He had signed with the others, but was in haste to come to our meeting, and brought with him his daughter, the wife of a strong farmer in the neighbourhood, and also a labourer, who is the husband of a member of our church, and who had been cross with her many a time for becoming a Protestant. We had four hearers in this meeting who had never attended before. This member of the Council is a rich and independent man. He was cordial, and remained some time after the meeting to converse freely with us. It is probable he came simply to hear preaching, being prompted by the priest's opposition. He took a few tracts, and so did the others.

Our tract and Scripture distributor and reader in this district, G. Omnes, a young man, and a member of our church, goes on very well with his work, and is likely to answer our purpose.

MISSIONARY MOVEMENTS.

CALCUTTA.

We learn from the Rev. Geo. Pearce that the brethren have finally resolved to establish the Theological Vernacular Class at Kooshtea. The place is rising into importance as the centre of the railroad system of Eastern Bengal, and has already been occupied as a station by the Jessore missionaries.

SERAMPORE.

The Rev. W. Sampson informs us that he was to sail in the *Hotspur* for England on the 26th December, with his wife and child. We trust that divine Providence will safely bring them to their native land. With the advice of the brethren, Mr. Martin, of Barisal, will fill Mr. Sampson's post during his absence.

DINAPORE.

The state of his health has compelled the Rev. J. G. Gregson to proceed to the hills, at Mussoorie, with the hope that during the hot season he may obtain relief. The Rev. J. Parsons in company with other missionaries, has paid an interesting visit to the Hajipore mela, where many occasions were given them to preach the Gospel to multitudes. He was about to proceed northward to be present at Hurdwar mela in April.

DELHI.

It is with great concern that we have to report the decease of the beloved wife of the Rev. James Smith. She has left two small children, with her husband, to mourn over this great loss. Mr. Smith reports that the Mission continues to make steady progress. The annual gathering of the converts was very largely attended, most of the out-stations being well represented. About 400 were present in the Chapel at the principal service.

CEYLON.

Mr. and Mrs. Pigott have gone to a coffee estate, fifteen miles from Gampola, for the restoration of Mrs. Pigott's health, which we are happy to report has much improved. Mr. Waldock has also returned to Kandy very much better for the change he has enjoyed in Colombo.

CHINA.

Mr. McMechan writes us, that most reluctantly yielding to the strong representations of his medical advisers, he was making arrangements to return to England. His retirement, on account of health alone, from the mission field, will be as great a cause of regret to the Society as to himself. Mr. and Mrs. Kingdon had safely arrived at Yentai, landing on Sunday morning, October 30th. They were busily engaged in fitting up the house they had been fortunate enough to obtain.

HATTI.

Mr. Webley writes that the state of things in the Mission is more encouraging than at any former time. He baptized twice in December, and the congregations have much increased in numbers.

NORWAY.

Mr. Hubert has lately returned from a visit of ten days to Eidesvold, where he found the Church in a prosperous condition. In Christiania several persons are seeking the way of the Lord. At Krageroë several persons were baptized on New Year's day.

TURKS ISLAND.

Several meetings have been held by Mr. Rycroft and his native helpers, to raise funds for the repair of the Chapels at the various stations and for other local purposes. Considerable sums were raised at their *soirée* in Grand Cay, amounting to £40. Mr. Rycroft appeals to his friends in this country to enable him to have a bazaar at the end of this year for the above purposes.

AFRICA: JOHN AQUA'S TOWN.

Mr. Fuller has taken possession of this station, and is actively engaged in ministering the Gospel to the perishing around him. He also supplies Mortonville, besides visiting as many of the neighbouring towns as possible.

VICTORIA: AMBOISES BAY.

Mr. Pinnock rejoices to tell us that two of the most promising of his inquirers have been baptized. In the afternoon of the same day as the baptism the new Chapel was opened, in which Mr. Johnson rendered assistance; Mr. Thompson was prevented by an attack of fever.

SIERRA LEONE.

We have much pleasure in announcing the safe arrival of Mr. and Mrs. Diboll at their destination on the 10th January. The joy of the people was excessive, and a meeting for prayer and thanksgiving was held in the evening of the day of

their landing. A meeting of the Church has since been held, and arrangements made for bringing everything into order.

JAMAICA : GURNEY'S MOUNT.

A letter from the Rev. E. Randall confirms the statements already published of the great increase of crime in the island, owing to the recent depression of trade and drought. Poverty and wretchedness abound, while the Assembly adds by unwise taxation to the burdens the people have to bear.

MONTEGO BAY.

The Rev. J. E. Henderson says :—"The island is in a bad state. Wide spread poverty exists everywhere. Our House of Assembly has again increased the duties on rice, meal, and salt fish. This will add to the difficulties of the poor people, the duties on these articles, including flour, being already from 30 to 40 per cent. Our public debt increases every year, and the Governor is thwarted in his efforts to improve the state of the island."

FOUR PATHS.

Mr. Claydon says that he has never witnessed such distress since he has been in Jamaica. The privations of the people even exceed those of the cholera time. In his district whole fields of corn and yams are perfectly withered, and there had been no seasonable rains since May last. Since this was written rain has fallen in some parts of the island.

BROWN'S TOWN.

The Rev. J. Clark desires us to make known his grateful thanks for the parcels of clothing which had reached him. It enabled him to assist many of the aged poor. He mentions that rain had begun to fall, and that the hopes of the people were recovering.

HOME PROCEEDINGS.

The Revs. J. Robinson and F. Trestrail attended the Annual Services of the Hitchin Auxiliary, and R. Bion, High Wycombe, when he went on to Herefordshire, and on the subsequent week to Presteign, and other towns in Radnor. The brethren Robinson and Evans were appointed as the deputation for Scotland, and, notwithstanding the weather have fair promise of good meetings in Edinburgh, which place they reached in safety on the 18th ult. The engagements of the former will not terminate until the 29th, and the latter on the 22nd.

NOMINATION OF COMMITTEE.

We beg to call particular attention to the following notice in regard to the nomination of gentlemen eligible to serve on the Committee. It is very important that no one be nominated who is not known to be willing to serve in case he is elected. A member may nominate any number of gentlemen. The ballot list is made up of the names sent in, and they must be in the hands of the Secretaries on or before the 31st March. No name can be placed on the list after that day.

FINANCES.

It is of the utmost importance that our friends should remember to send up their contributions speedily. The account closes on the 31st, and all contributions must be in hand by that time if they are to appear in the Annual Report. We usually keep the account open three days to give time for the friends residing at a great distance to transmit what they have. But this is simply for *their* accommodation, and must not be taken as an intimation that they can be deferred for a longer period. We respectfully request the Treasurers and Secretaries of Auxiliaries to be kind enough to pay particular attention to this notice, as the absolute closing of the account on the 3rd April cannot be postponed.

We are glad to announce that most of the arrangements have been made in regard to the approaching Anniversary. The introductory prayer-meeting will be held in the Mission-house on Thursday morning, 20th April, the Rev. H. Dowsou, of Bradford, to preside. On the same evening, the Rev. J. Prichard, D.D., of Llangollen, will preach the Annual Sermon to the Welsh residents in London. On Lord's Day, the 23rd, sermons will be preached in the various Chapels in the Metropolis.

The Annual Members' Meeting will be held in the Mission-house on Tuesday, the 25th, the chair to be taken at *ten o'clock*.

On Wednesday the Annual Sermons will be preached by the Rev. George Gould, of Norwich, and the Rev. William Arthur, M.A., Secretary of the Wesleyan Mission. The Annual Public Meeting will be held in Exeter Hall, the chair to be taken by the Treasurer, Sir Morton Peto, Bart., M.P., at eleven o'clock. The Revs. C. Vince, C. Bailhache, R. Macmaster, Dr. Tidman, Secretary of the London Mission, W. Sampson, expected to arrive from Serampore, and other brethren, are expected to take part in the proceedings.

In our next number we shall be able to give a complete list of the arrangements.

The Rev. W. W. Evans, the Secretary, desires us to insert the following notice:—

BIBLE TRANSLATION SOCIETY.

The Annual Meeting will be held on Friday the 21st April, at half-past six o'clock, at Kingsgate-street Chapel, Holborn.

Rev. Thomas Evans, of Muttra, Revs. J. P. Chown, of Bradford, Rev. C. Carter, of Ceylon, and Rev. J. Robinson, of Calcutta, have already consented to speak; and A. A. Croll, Esq., J.P., has engaged to preside.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, from January 20th to February 20th, 1865.

W. & O. denotes that the Contribution is for *Widows and Orphans*; *N. P.* for *Native Preachers*; *T.* for *Translations*.

£ s. d.		£ s. d.		£ s. d.	
ANNUAL SUBSCRIPTIONS.		DONATIONS.		Hampstead—	
Abethell, R., Esq.	1 1 0	A Friend, Blydon-on-		Contribs. Sun. Sch. by	
Anderson, W. W., Esq.	1 1 0	Tyne, for <i>India</i>	0 10 0	Y. M. M. A.	1 0 0
Blackmore, Rev. S.	1 1 0	Anonymous.	12 0 0	Hackney, Mare Street—	
Burls, Miss.	1 1 0	Bible Translation Society		Coll. for <i>W & O</i>	9 6 6
Carter, J., Esq., Bexley		for <i>T.</i>	150 0 0	Hackney Rd., Providence Chpl—	
Health	2 0 0	Henson, Rev. T., for <i>N P,</i>		Coll. for <i>W & O</i>	4 17 8
Cator, Rev. P.	0 10 6	<i>India</i>	0 10 6	Contribs. for Sun. Sch.	
Cozens, Mrs.	1 1 0	Houghton, R., Esq.,		per Y. M. M. A.	3 5 6
Deane & Son, Messrs.	1 1 0	Liverpool	500 0 0	Highgate—	
Edwards, Mrs. E.	1 1 0	Margo Klækers, coll. by,		Contribs. for <i>N P,</i> by	
Graham, P., Esq.	1 1 0	for <i>Rev. H. Z. Klækers'</i>		Y. M. M. A.	3 12 11
Gingell, J., Esq.	1 1 0	<i>Chapel, Chesoo</i>	2 8 8	Islington, Cross Street—	
Gurney, Joseph, Esq.	5 5 8	Sat bene si sat cito	20 0 0	Coll. for <i>W & O</i>	5 10 0
Johnson, Mr. C.	0 10 6	Society for Promoting		John Street—	
Keyte, W., Esq., Rugeley.	1 0 0	Female Education in		Contribs. for <i>China</i> ...	3 0 0
Kitson, W., Esq.	2 2 0	the East, for <i>Mrs.</i>		Kingsgate Street—	
Maliphant, G., Esq.	1 1 0	<i>Kerry's School, Intally,</i>		Coll. for <i>W & O</i>	2 0 0
Marshman, J. C., Esq.	2 2 0	by Miss R. A. Webb,		Marshgate Lane—	
Olney and Sons, Messrs.	1 1 0	Secretary	20 0 0	Contribs. for <i>N P,</i> by	
Overbury, Mr. B.	1 1 0	Wood, F. J., Esq., LL.D.	15 0 0	Y. M. M. A.	1 1 0
Pardon, Mr. B.	1 1 0	Under 10s. for <i>W & O</i> ...	0 5 0	Maze Pond—	
Peck, Brothers, Messrs.	1 1 0	LONDON AND MIDDLESEX.		Coll. for <i>W & O</i>	6 10 6
Pewtress, T., Esq.	2 2 0	Acton—		Regent's Park—	
Potter, Mrs.	1 1 0	Coll. for <i>W & O</i>	1 15 6	Col. for <i>W & O</i>	15 14 6
Price, Rev. Dr.	1 1 0	Arthur Street, Gray's Inn Road—		Regent Street, Lambeth—	
Rippon, Mrs.	5 0 0	Coll. for <i>W & O</i>	1 10 0	Contribs. for <i>N P,</i> by	
Smith, Eusebius, Esq.	1 1 0	Brentford Road Chapel—		Y. M. M. A.	0 10 8
Stevenson, Mrs., Black-		Coll. for <i>W & O</i>	1 12 2	Rotherhithe, Midway Place—	
head	5 0 0	Brixton Hill—		Contribs. for <i>N P,</i> by	
Taylor, James, Esq.	2 2 0	Coll. for <i>W & O</i>	5 0 0	Y. M. M. A.	4 1 0
Templeton, J., Esq.	1 1 0	Contribs. on account... ..	17 11 5	Spencer Place—	
Thompson, J., Esq.	1 1 0	Camden Road—		Contribs. on account... ..	5 0 0
Vines, C., Esq.	5 5 0	Contribs. on account... ..	28 15 6	Stepney Green Tabernacle—	
Walden, J., Esq.	1 1 0			Coll. for <i>W & O</i>	3 7 6
Wheeler, Mr. D.	1 1 0			Upton Chapel—	
Whitehorse, J., Esq.	1 1 0			Coll. for <i>W & O</i>	5 0 0

	£ s. d.		£ s. d.		£ s. d.
Uxbridge—		DERBYSHIRE.		Stow-on-the-Wold—	
Contributions	2 18 7	Amber Row—		Coll. for <i>W & O</i>	0 17 0
Do., Sun. Sch.	1 9 7	Coll. for <i>W & O</i>	0 9 0	Tewkesbury & Westmancothe—	
Walworth Road—		Contributions	0 17 0	Contribs. on account ..	20 0 0
Contribs. on account...	21 6 2	Loscoe—		HAMPSHIRE.	
Wandsworth, East Hill—		Coll. for <i>W & O</i>	0 18 3	Ashley—	
Coll. for <i>W & O</i>	2 13 0	DEVON.		Contribs. Sun. School .	2 2 0
Westbourne Grove—		Ashburton—		Beaulieu—	
Contribs. Sun. Sch. per		Contributions	1 6 0	Contribs. for <i>NP</i>	1 0 8
Y. M. M. A., for		Bradninch—		Crookham—	
<i>NP, Delhi</i>	10 0 0	Coll. for <i>W & O</i>	0 10 0	Coll. for <i>W & O</i>	1 0 0
Do. by do., for yearly		Brixham—		Freshwater, Isle of Wight—	
support of <i>Susan</i>		Coll. for <i>W & O</i>	1 6 0	Contribs. on account ..	5 0 0
<i>Mary Lewis, Camerons</i>		Contributions	12 16 5	Romsey—	
Do. by do., for <i>School,</i>		Budleigh, Salterton—		Coll. for <i>W & O</i>	0 16 0
<i>Camerons</i>	20 0 0	Coll. for <i>W & O</i>	1 0 0	Contributions	8 18 10
BEDFORDSHIRE.		Devonport, Morice Square and		Do., for <i>NP</i>	1 2 9
Cranfield—		Pembroke Street—		Southampton, Portland Chapel—	
Contribs. for <i>NP</i>	0 7 0	Contribs. on account...	4 2 0	Coll. for <i>W & O</i>	3 0 0
Dunstable—		Medbury		Southsea—	
Contribs. on account .	29 0 0	Coll. for <i>W & O</i>	0 10 0	Coll. for <i>W & O</i>	1 15 0
Luton, Old Meeting—		Newton Abbot, East Street—		HEREFORDSHIRE.	
Contributions	25 5 9	Contribs. for <i>NP, Delhi</i> —	6 0 0	Lay's Hill—	
Sandy—		Do. Sun. Sch. for <i>NP.</i>	0 11 3	Coll. for <i>W & O</i>	0 3 0
Collec. for <i>W & O</i>	0 12 0	Do. Bible Class for		HERTFORDSHIRE.	
BERKSHIRE.		<i>W & O</i>	0 9 0	Hitchin—	
Newbury—		Torquay—		Contribs. on account...	40 0 0
Contribs. for <i>NP</i>	2 1 6	Contribution	3 0 0	Markyate Street—	
Sunninghill—		DORSET.		Contribs. for <i>NP</i>	2 11 7
Coll. for <i>W & O</i>	0 7 0	Childe Okeford—		St. Alban's—	
Contributions	2 3 2	Coll. for <i>W & O</i>	0 8 0	Contribs. for <i>NP</i>	4 14 0
Do., for <i>NP</i>	1 12 2	Weymouth—		HUNTINGDONSHIRE.	
Wallingford—		Contributions	0 13 2	Offord—	
Coll. for <i>W & O</i>	3 2 6	Do. Sun. Sch.	11 19 7	Contribs. Sun. Sch. for	
Wokingham—		DURHAM.		<i>NP</i>	0 6 9
Contribs. for <i>NP</i>	1 0 4	Middleton, Teesdale—		Spaldwich—	
BUCKINGHAMSHIRE.		Coll. for <i>W & O</i>	1 0 0	Coll. for <i>W & O,</i>	
Aslett—		Stockton-on-Tees—		moiety	0 11 6
Contribs. for <i>NP</i>	0 10 0	Contribs. for <i>NP</i>	1 2 0	KENT.	
Fenny Stratford—		ESSEX.		Belvidere—	
Coll. for <i>W & O</i>	1 0 0	Braintree—		Contribution	0 10 6
Great Misenden—		Contribution	0 5 0	Borough Green—	
Coll. for <i>W & O</i>	1 10 0	Harlow—		Contribs. for <i>NP</i>	0 7 6
Haddenham—		Coll. for <i>W & O</i>	1 10 0	Deal—	
Coll. for <i>W & O</i>	0 10 0	Contribs. for <i>NP</i>	2 14 3	Collec. for <i>W & O</i>	1 7 0
Wrayisbury—		Rayleigh—		Do., for <i>T</i>	1 13 8
Contributions	7 2 6	Coll. for <i>W & O</i>	1 10 0	Contributions	10 0 6
CAMBRIDGESHIRE.		Waltham Abbey—		Edenbridge—	
Burwell—		Contribs. on account .	25 5 0	Coll. for <i>W & O</i>	1 0 0
Coll. for <i>W & O</i>	0 7 0	GLOUCESTERSHIRE.		Contributions	4 16 3
Caxton—		Cirencester—		Eythorne—	
Coll. for <i>W & O</i>	0 12 3	Contribs. for <i>NP</i>	0 10 8	Coll. for <i>W & O</i>	1 0 0
Contribs. for <i>NP</i>	0 10 9	Coleford—		Foots Cray—	
Haddenham—		Coll. for <i>W & O (moiety)</i>	1 5 0	Coll. for <i>W & O</i>	1 0 0
Coll. for <i>W & O</i>	1 7 10	Contribs. Sun. Sch. for		Gravesend, Windmill St.	
Contributions	10 13 0	<i>NP</i>	3 7 1	Contribs., moiety	11 13 8
CHESHIRE.		Eastington Chapel, Nupend—		Maidstone, Bethel—	
Birkenhead (Welsh)—		Contribs. Sun. Sch. for		Contribs. Sun. School .	2 6 6
Contribs. for <i>NP</i>	1 18 11	<i>NP</i>	1 2 4	Margate—	
Chester—		Lechlade—		Coll. for <i>W & O</i>	3 0 0
Contribs. Sun. Sch. for		Contribs. for <i>NP</i>	0 10 0	Meopham—	
<i>NP</i>	2 7 4	East Gloucestershire Auxilliary—		Contributions	10 0 0
CORNWALL.		Contribs. on account		Tenterden—	
Falmouth—		by R. Comely, Esq. ...	25 0 0	Contribs. for <i>NP</i>	0 7 6
Contribs. on account...	11 0 0	Malseyhampton—		LANCASHIRE.	
Looe—		Contribs. for <i>Support</i>		Ashton-under-Lyne—	
Contribs. for <i>NP</i>	0 10 0	of <i>Females released</i>		Contribs. for <i>NP</i>	1 3 3
		from <i>bondage, Camerons</i>		Birkenhead, Grange Lane—	
		5 0 0	Coll. for <i>W & O</i>	3 17 6
		Parkend—			
		Coll. for <i>W & O</i>	0 10 0		

£ s. d.		£ s. d.		£ s. d.	
Blackpool—		SHROPSHIRE.		Harbury Southam—	
Coll. for W & O.....	1 2 9	Pontesbury—		Contribs. for N P.....	0 8 6
Contribs. for N P.....	1 17 3	Coll. for W & O.....	0 10 4	WILTSHIRE.	
Colne—		Shrewsbury, St. John's Hill—		Aldbourne—	
Coll. for W & O.....	2 1 0	Coll. for W & O.....	1 14 0	Contribs. for N P.....	0 12 0
Liverpool, Athol Street (Welsh)—		SOMERSETSHIRE.		Devizes—	
Contribs. Sun. Sch., for		Beckington—		Coll. for W & O.....	3 0 0
N P.....	1 15 9	Coll. for W & O.....	1 7 6	New Swindon—	
Ditto, Soho Street—		Barnham—		Coll. for W & O.....	1 8 9
Contributions.....	0 10 0	Contribs. for N P.....	1 0 0	Ditto, Welsh Church—	
Manchester—		Crewkerne—		Contribs. for N P.....	0 8 3
Contribs. on account.....	100 0 0	Collection.....	3 3 0	Westbury Leigh—	
Ditto.....	0 7 0	Croscombe—		Coll. for W & O.....	1 3 2
Ditto, Granby Row—		Contribs. for N P.....	0 10 9	WORCESTERSHIRE.	
Contribs. for N P.....	2 0 0	Frome, Sheppards Barton—		Broomsgrove—	
Rochdale—		Contribs. for N P.....	1 8 2	Contributions.....	19 0 6
Contribs. for N P.....	7 17 3	Isle Abbots—		Evesham—	
Stretford, Union Ch., Town Hall—		Contributions.....	1 5 0	Contribs., balance.....	4 6 10
Contributions.....	10 7 0	North Curry—		Shipton-on-Stour—	
LIECHESTERSHIRE.		Coll. for W & O.....	1 0 0	Coll. for W & O.....	1 0 0
Hinckley—		Contributions.....	2 4 6	Contributions.....	0 5 2
Coll. for W & O.....	0 6 0	Paulton—		Do., for N P.....	1 6 1
Leicester, Belvoir Street—		Coll. for W & O.....	1 0 0	YORKSHIRE.	
Contribs., Balance.....	21 12 2	Contribs. for N P.....	2 8 6	Bradford—	
Do., Donation.....	7 0 0	Shepton Mallet—		Contribs. for N P.....	0 10 0
LINCOLNSHIRE.		Contribs. for N P.....	0 12 4	Gildersome—	
Horncastle—		Taunton—		Coll. for W & O.....	1 0 0
Coll. for W & O.....	0 10 0	Contributions.....	8 2 5	Keighley—	
Horsington—		Watchet and Williton—		Coll. for W & O.....	0 10 0
Contribs., Moiety.....	1 9 0	Contributions.....	4 18 3	Lockwood—	
Kirmington—		Do., for N P.....	1 5 6	Contribs. for N P.....	2 2 3
Contribs. for N P.....	0 5 1	Wellington—		Masham—	
NORFOLK.		Coll. for W & O.....	2 12 0	Coll. for W & O.....	0 18 6
Bacton—		Wincanton—		Middlesborough—	
Contribs. for N P.....	1 0 0	Coll. for W & O.....	0 10 0	Contribs. for N P.....	0 16 0
East Dereham—		Winscombe—		Rawdon—	
Contributions.....	8 8 6	Collec. for W & O.....	1 10 0	Coll. for W & O.....	7 3 0
Worstead—		Contribs. for N P.....	1 10 0	Contribution.....	0 10 0
Contributions.....	3 0 0	Less expenses.....	0 6 6	Rishworth—	
Yarmouth—			36 7 11	Contribs. for N P.....	1 10 0
Contribs. for N P.....	0 17 0		0 6 6	Scarborough—	
NORTHAMPTON.			36 1 5	Contribs. Sun. Sch. for	
Bugbrook—		STAFFORDSHIRE.		N P.....	1 16 0
Coll. for W & O.....	1 0 0	Coseley, Providence Chapel—		Do. Burneston Sch. ...	1 2 6
Bythorne—		Coll. for W & O.....	0 14 6	Skipton—	
Contribs. for N P.....	0 15 0	SUFFOLK.		Contributions.....	5 19 9
Guilsborough—		Aldborough—		Do., Juvenile.....	2 3 3
Coll. for W & O.....	0 16 4	Coll. for W & O.....	0 17 0	Snapes—	
Contribs. for N P.....	2 3 6	Contributions.....	4 18 11	Contributions.....	4 5 0
Helmdon—		Do. for N P.....	2 6 1	York—	
Coll. for W & O.....	0 7 0	Lowestoft—		Contribs. Sun. Sch. for	
Kingsthorpe—		Contributions.....	15 12 9	N P.....	0 14 1
Coll. for W & O.....	6 7 6	Rattlesden—		NORTH WALES.	
King's Sutton—		Coll. for W & O.....	1 0 0	ANGLESEA.	
Contribs. for N P.....	1 7 0	Stradbroke—		Holyhead—	
Roads—		Coll. for W & O.....	1 0 0	Contribs. for N P.....	0 6 9
Coll. for W & O.....	1 3 6	Wetherden—		DENBIGHSHIRE.	
Weston—		Coll. for W & O.....	0 12 7	Brymbo Tabernacl—	
Coll. for W & O.....	0 10 1	Wiston—		Coll. for W & O.....	0 5 0
NOTTINGHAMSHIRE.		Contribs. for N P.....	0 8 0	Moss Salem—	
Nottingham, George Street—		SURREY.		Contribs. for N P.....	0 6 6
Coll. for W & O.....	2 2 0	Kingston-on-Thames—		Wrexham—	
Southwell—		Coll. for W & O.....	3 0 0	Donation.....	0 15 0
Coll. for W & O.....	0 12 0	Redhill—		Contribs. Sun. Sch. ...	4 13 6
OXFORDSHIRE.		Contribs. for N P.....	0 2 6	MONTGOMERYSHIRE.	
Charlbury—		SUSSEX.		Newtown—	
Contribs. for N P.....	0 17 6	Battle, Zion Chapel—		Coll. for W & O.....	1 7 2
Oxford, New Road—		Coll. for W & O.....	1 12 0		
Contributions.....	23 14 2	Contributions.....	6 15 0		
Bolright—		Do. for N P.....	1 4 4		
Contributions.....	0 8 0	Dunchnrch—			
		Contributions.....	1 3 0		

SOUTH WALES.		£ s. d.		£ s. d.		£ s. d.	
BRECONSHIRE.							
Beaufort—							
Contribs. Sun. Sch. for							
NP	0	11	6				
Brecon, Kensington Chapel—							
Contribs. for NP	4	7	0				
Hay—							
Collec. for W & O	0	5	0				
Pontsenney—							
Contribs. for NP	0	13	3				
CARMARTHENSHIRE.							
Pembrey Tabernacle—							
Contributions	8	0	9				
Wetland, Nazareth—							
Coll. for W & O	0	4	0				
Contributions	4	7	0				
GLAMORGANSHIRE.							
Bridgend, Hope Chapel—							
Coll. for W & O	1	0	0				
Contributions	3	5	10				
Do., for NP	0	15	0				
CARDIFF, PATEL—							
Coll. for W & O	1	0	0				
Contribution	5	0	0				
GWAELODYGARTH—							
Contributions	0	7	2				
LLANDOGH—							
Contribs. for NP	1	9	5				
RHONDDA—							
Contribs. Sun. Sch. for							
NP	0	10	4				
SPELTERS MALSTEY—							
Contributions	3	1	6				
MONMOUTHSHIRE.							
Llavihangel Crucorney—							
Coll. for W & O	0	11	6				
By a printer's error, Acknowledgment in Jan. Herald, was 12s., it should have been £5 12s.							
SCOTLAND.							
ELGIN—							
Contribs. for NP	1	19	2				
IRELAND.							
CARRADERY—							
Coll. for W & O	0	6	0				
PORTADOWN—							
Contribs. for NP	1	7	3				
TANDARAGEE—							
Contribs. for NP	0	19	2				
FOREIGN.							
SWITZERLAND, BERNE—							
Contribs. for Rev. J. Wenger's N.P. Calcutta, by Dr. Bloesch							
	21	13	6				

JAMAICA DISTRESS RELIEF FUND.

The following sums have been received on account of this Fund, from January 20th to February 20th, 1865.

Smith, W. L., Esq., St. Alban's	10	0	0	Rose, Mr. T., St. Ives	1	0	0
Morgan, E., Esq., Newtown	5	0	0	Hunts	1	0	0
A Friend	1	1	0	Beckington, by Rev. W. Cloake	1	3	0
Marks, Rev. S., Cambridge	1	0	0	Beaulieu, by Rev. J. B. Burt, B.A.	2	1	4
Freshwater, l. of Wight, by Rev. W. W. Martin	0	14	0	Acworth, Rev. Dr., Scarborough	2	10	0
Boxmoor, by Rev. H. C. Leonard, M.A.	9	11	2	Fennings, Alfred, Esq., West Cowes	1	1	0
Pisgah Pyle, by Rev. B. James	0	11	0	Wrexham, by Rev. J. Lyon	1	15	0
Stirling, by Rev. J. Culross, A.M.	4	0	0	Pewtress, Thomas, Esq., London	1	0	0
Yelling, by Rev. W. Giddings	1	10	0	Sarratt, by Rev. G. Warne	3	5	0
Kenninghall, by Rev. J. Sage	2	5	0	Millar, Richard, Esq., Brixton Hill	5	0	0
Russell, Rev. J., Blackheath	15	0	0	Cripp, Rev. T. S., Bristol	2	0	0
Do. for Rev. G. Milliner	5	0	0	Vellacott, W., Esq., Barnstaple	2	2	6
Norwich, Surrey Road, by Rev. B. Govett, A.M.	2	3	6	Edminson, Robert, Esq., Bradford-on-Avon	2	5	0
Watson, Mrs., Edinburgh	5	0	0	Postle, Mrs., Torquay	2	0	0
H. B. X.	1	0	0	A Friend, Torquay	5	0	0
Medwin, M., Esq., Clapham	3	3	0	G. M. T.	5	0	0
Sully, J. W., Esq., Bridgwater	5	0	0	Paul, T. D., Esq., Leicester	10	0	0
Goodman, T., Esq., Royston	1	0	0	Shrewton, by Rev. C. Light	2	6	8
Hiffe, Mr. T., Northampton	0	10	0	Goudhurst, by Rev. J. J. Kendon	0	14	6
Boroughbridge, by Rev. T. Baker	3	8	6	St. Ninlan's, Stirling, by Rev. J. Robertson	1	0	0
Macdougall, Miss, Makerston, by Rev. J. Watson	2	0	0	Kelsall, H., Esq., Rochdale	20	0	0
Paisley, by Rev. T. W. Macalpine	5	0	0	Kemp, G. T., Esq., Rochdale	10	0	0
Worcester, by George Grove, Esq.	14	0	0	Sheppard, J., Esq., Frome	3	0	0
Blomfield, Rev. J., London	0	10	0	Banbury, by Rev. G. St. Clair	0	9	0
Two Friends	2	0	0	Brentford, by Mr. Colton	3	9	0
Broughton, by Rev. J. F. Smith	3	3	6	Regent's Park, by J. Thompson, Esq.	23	2	8
				Lower Edmonton, by J. P. Bacon, Esq.	5	15	0
				Gamlingay, by Rev. E. Manning	2	19	3
				M	1	1	0
				Preston, Pole Street, by Rev. R. Webb	2	15	0
				Peterborough, Gen. Bap. Chapel, Westgate, by Rev. Thos. Barras	1	8	0
				Keyte, W., Esq., Rugeley	0	10	0
				Wilson, J., Esq., Sheffield	5	0	0
				Blair, Mrs., Bridge of Allan	10	0	0
				Gt. Brickhill, by Mr. J. Deverell	3	10	0
				Haddon, Miss, Dover	1	0	0
				Haddon, Mrs.	0	10	0
				Stearns, Rev. Dr., Rickmansworth	2	0	0
				St. Austell, by Rev. R. Sampson	5	3	0
				Dorchester and neighbouring villages, by Rev. E. Merriam	4	7	10
				Bacup, by Rev. J. G. Hall	0	11	0
				South Lopham, by Rev. R. Harvey	0	5	9
				Milton, by Miss Dent	4	5	6
				Ditto, from paintings of late Miss Rolleston, writer of "Maggaroth"	1	5	0
				Corsham, by Rev. T. M. Iud	1	5	4
				Tandaragee, by Rev. J. Taylor	0	14	8
				Abbey Road, St. John's Wood, by Rev. W. Scott	11	10	0
				Kingsford, Mr., Dover	1	0	0
				Liverpool, Old Swan, by Rev. J. Turner	5	6	0
				Frome, Badcox Lane, by Rev. W. Burton	2	10	0
				Wokingham, by Mr. G. Scorey	9	0	0
				Adams, Miss, Exeter	1	0	0
				Budleigh, Salterton, by Rev. T. Collings	1	2	0
				Foulsam, by Rev. W. F. Gooch	2	5	0
				"Devon, Devon"	5	0	0
				Anonymous	0	10	0
				Breed, Mr. J., by Rev. W. A. Blake	1	0	0
				St. Neots, by J. Stead, Esq.	9	2	6

£ s. d.	£ s. d.	£ s. d.			
Scarborough, by Rev. Dr. Evans	12 0 0	Maesteg Tabernacle, by Rev. D. Griffiths	0 11 0	Pinchbeck, by Rev. J. Staddon	0 7 6
Powell, John, Esq., Benson	2 0 0	Pritchard, Rev. Dr., Llangollen	0 10 0	Edinburgh, Bristo Place, by Rev. R. Anderson	12 7 2
Stowe, G. S. Esq., Cardiff	1 0 0	Crieff, N. B., by Mr. J. Douglass	0 16 3	Crookham, by Rev. W. Webster	1 0 0
Newton Abbot, East Street, by Rev. Thomas Cannon	4 0 0	Cosley, Providence Ch., by Rev. J. Maurice	4 12 7	Watford, by J. J. Smith, Esq.	24 8 0
Thornbury, by Rev. J. Matthews	1 12 6	Rippon, Mrs.	10 0 0	W. B., Eveham, by Mr. C. Warmington	1 0 0
J. B.	5 0 0	Brixton, New Park Road, by W. H. Millar, Esq.	23 10 0	Cambridge, Zion, by Rev. J. Keod	3 10 0
Hackney, Mare Street, by G. B. Woolley, Esq.	37 5 3	Davies, Rev. Dr., Regent's Park	0 10 0	Blackwater, by Mr. G. Scory	4 1 0
Bishop Stortford, by Rev. B. Hodgkins	1 18 8	Metropolitan Tabernacle, by Rev. C. H. Spurgeon	100 0 0	Stradbroke, by Rev. H. Platten	5 0 0
Huntingdon, by Rev. J. H. Millard, B.A.	11 10 6	Little Hadham	0 3 0	Kirkcaldy, by Rev. N. Lockhart	2 10 0
Foot's Cray, by Rev. W. Fremlin	10 0 0	Long Buckby, by Rev. T. Rose	4 2 0	Rye, Sussex, by Rev. W. Teall	0 5 0
Stevenson, Mrs., Blackheath	20 0 0	Cardiff, Tredegarville, by Mr. White	2 12 9	Norwich, Providence Chapel, Pitt Street, by Mr. F. Breeze	1 8 6
Price, Chas., Esq., London	0 10 6	Devonport, Hope Chapel, by Rev. T. Horton	10 0 0	Burnham, by Rev. W. Dinns	2 18 0
Over, by Rev. J. Shaw	2 0 6	Ringstead, by Rev. W. Kitchen	3 12 6	Warwick, by Rev. F. Overbury	2 0 0
Rouse, Mrs. Chudleigh	5 0 0	Brighton, Queen Square, by Rev. Jos. Wilkins	9 0 0	Carrickfergus, by Mr. D. Pasley	0 17 0
Irfacombe, by Rev. J. E. Taylor	2 13 6	Helmond, by Rev. W. Hedge	1 0 0	Rev. S. Blackmore, Bardialand	2 10 6
Harlow, by Rev. F. Edwards, B.A.	6 1 6	Morley, Mr. F., Tuxford	1 0 0	Aldborough, by Mr. E. G. Wills	3 7 7
Newcastle, Bewicke St., by H. Angus, Esq.	21 0 0	"Alfred"	1 0 0	Under 10s.	2 4 10
Frome, Sheppards Barton, by Rev. T. G. Rooke, B.A.	5 0 0	Barnstaple, by Rev. J. R. Wood	5 16 4		
Yeovil, A Friend	0 14 6	Earp, H. W., Esq., Melbourne, Derby	5 0 0		
Castlehold, I. of Wight, by E. J. Upward, Esq.	1 10 0	Montacute, by Rev. R. Kerr	4 0 0		
		Chard, by Rev. E. Edwards	7 10 0		
					£734 5 7

FOREIGN LETTERS RECEIVED.

AFRICA—AMBOISE BAY, Pinnock, F., Dec. 26th.
 CAMEROONS, Fuller, J. J., Dec. 29th and 30th; Saker, A., Dec. 30th; Smith, B., Dec. 28th.
 STERRA LEONE, Diboll, J., Jan. 18th and 21st.
 ASIA—AGRA, Broadway, D. P., Dec. 21st.
 BARISAL, Martin, T., Dec. 26th.
 CALCUTTA, Lewis, C. B., Jan. 5th; Pearce, G., Feb. 8th; Robinson, R., Jan. 4th.
 CRITTAGONG, McKenna, A., Dec. 17th.
 COLOMBO, Allen, J., Dec. 30th; Ferguson, J., Dec. 18th.
 CUTWA, Reed, F. T., Jan. 6th.
 DELHI, Mussah Imam, Jan. 3rd; Smith, J., Dec. 1st and 22nd; Williams, J., Dec. 31st.
 DINAGEPORE, Parsons, J., Dec. 9th.
 GAMPOLI, Piggott, H. R., Jan. 2nd and 10th.
 HOWRAH, Morgan, T., Jan. 2nd.
 JESSORE, Hobbs, W. A., Dec. 31.
 KANDY, Waldoek, F. D., Dec. 28th.
 KHOOLNEAH, Johnson, E. C., Jan. 2nd.
 MONGHUR, Edwards, E., Dec. 21st.
 NADAINGUNGE, Supper, F., Dec. 31st.

POONAH, Cassidy, H. P., Dec. 13th.
 SERAMPORE, Sampson, W., Feb. 8th; Trafford, J., Nov. 18th.
 SEWRY, Williams, J., Dec. 26th.
 YENTAI, Kingdon, E. F., Nov. 18th; McMechan, W. H., Nov. 30th.
 EUROPE—FRANCE, GUINGAMP, Bouhon, V. E., Jan. 20th.
 WEST INDIES—BAHAMAS, NASSAU, Dvay, J., Jan. 13th.
 TURK'S ISLANDS, Rycroft, W. K., Jan. 3rd.
 HAYTI, Webley, W. H., Jan. 6th and 20th.
 PORT-AU-PRINCE, Baumann, W., Jan. 7th.
 TRINIDAD, Gamble, W. H., Jan. 6th; Law, J., Jan. 27.
 JAMAICA—BLACK RIVER, Barrett, J., Jan. 23rd.
 BROWN'S TOWN, Clark, J., Jan. 23rd.
 GURNEY'S MOUNT, Randall, C. E., Jan. 19th.
 MONTEGO BAY, Barrett, J., Jan. 6th; Henderson, J. E., Jan. 19th.
 MOUNT CAREY, Hewett, E., Jan. 23rd.
 RIO BUENO, East, D. J., Jan. 6th and 17th.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends for clothing, &c., for the relief of the distress in Jamaica.

Friends at Baptist Church, Bristo-street, Edinburgh.
 Rev. S. Lillicrop, Windsor.
 Rev. W. Stott, Abbey-road Chapel, St John's-wood.
 Rev. George Storey, Wokingham.
 Mr. B. Bickle, St. Leonard's-on-Sea.
 Mr. P. Phillips, Litchfield.

Messrs. Vawser & Son, Cambridge.
 "Friends at Watford."
 Rev. B. Hodgkins, Bishop's Stortford.
 Rev. J. Wilkins, Brighton.
 Rev. W. Kilpin, Birchington.
 Rev. Dr. Evans, Scarborough.

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, LL.D., Secretaries, at the Mission House, 33, Moor-gate Street, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John Mac Andrew, 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., White Hart Court, Lombard Street, to the account of the Treasurer.

THE MISSIONARY HERALD.

ANNUAL SERVICES OF THE BAPTIST MISSIONARY SOCIETY FOR 1865.

THURSDAY, APRIL 20TH.

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. H. Dowson, of Bradford, will preside.

WELSH SERMON.

A Sermon will be preached in the Welsh Language, on behalf of the Society, in Eldon Street Chapel, Finsbury, in the evening, by the Rev. Dr. Prichard, of Llan-gollen. The entire service will be in Welsh, and will commence at seven o'clock.

FRIDAY, APRIL 21ST.

BIBLE TRANSLATION SOCIETY.

We are requested to state that the ANNUAL MEETING will be held in the evening, at Kingsgate Street Chapel, Holborn, at half-past six o'clock. A. A. Croll, Esq., J.P., has consented to take the chair. The Revs. T. Evans, of Delhi; J. P. Chown, of Bradford; C. Carter, of Ceylon; J. Robinson, of Calcutta; H. Wilkinson, of Orissa; are expected to address the meeting. Brethren and friends are earnestly requested to attend.

LORD'S DAY, APRIL 23RD.

ANNUAL SERMONS.

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

The Afternoon Services 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.
Acton	Rev. E. Webb		Rev. E. Webb
Alfred Place, Old Kent . Road	Rev. W. Young		Rev. W. Medley
Arthur Street, Gray's Inn Road	Rev. J. Haig		Rev. J. T. Wigner
Barking	Rev. D. Taylor	Rev. D. Taylor and Mr. Elwin	Rev. D. Taylor
Battersea	Rev. J. C. Butterworth, M.A.	Rev. I. M. Soule	Rev. T. Lomas
Belvidere	Rev. W. Page		Rev. W. Page
Blandford Street	Rev. J. Harvey		Rev. L. Nuttall
Bow	Rev. R. Bayly	Mr. C. Marshall	Rev. J. Stock
Bloomsbury	Rev. W. Brock		Rev. A. McLaren, B.A.

NEW SERIES VOL. IX.

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PLACES.	MORNING.	AFTERNOON.	EVENING.
Brentford	Rev. E. Hunt		Rev. E. Hunt
Brixton Hill . . .	Rev. T. A. Wheeler	Mr. M. J. Lindsay	Rev. Jas. Mursell
Brompton, Onslow Chapel	Rev. J. Makepeace	Rev. J. Makepeace	Rev. W. Walters
Camberwell, Denmark Place	Rev. W. Farebrother, M.A.	Rev. W. Farebrother	Rev. D. Katerns
Do. Cottage Green .	Rev. I. Birt	Rev. W. Teall	Rev. B. Evans, D.D.
Do. Mansion House .	Rev. E. Edwards		Rev. I. Birt
Do. New Road . . .	Postponed		
Camden Road . . .	Rev. J. P. Chown		Rev. J. Robinson
Castle Street (Welsh)	Rev. A. J. Parry		Rev. A. J. Parry
Chelsea	Postponed		
Clapham	Rev. F. Bugby		Rev. C. J. Middle- ditch
Claremont Street . .	Mr. J. R. Phillips		Mr. J. R. Phillips
Commercial Street . .	Rev. A. A. Rees	Mr. Lester and Mr. W. C. Bunning	Rev. A. A. Rees
Crayford	Rev. C. T. Keen	Rev. C. T. Keen	Rev. C. T. Keen
Cromer Street . . .	Rev. E. W. Thomas		Rev. J. Haig
Dalston	Rev. H. H. Dobney		Rev. H. H. Dobney
Devonport Street . .	Rev. W. H. Bonner		Rev. C. C. Brown
Devonshire Square . .	Rev. W. T. Hen- derson	Mr. F. Brown	Rev. C. Larom
Edmonton	Rev. P. Griffiths		Rev. P. Griffiths
Eldon Street	Rev. W. Prosser		Rev. W. Prosser
Gravesend	London Mission	this year	
Greenwich, Bridge Street	Rev. T. Jones		Rev. T. Jones
Do. Lewisham Road .	Rev. W. Best, B.A.		Rev. D. Jones
Hackney, Mare Street .	Rev. A. McLaren, B.A.		Rev. G. Gould
Do. Grove Street . .			
Hackney Road, Provi- dence Chapel	Rev. J. Stock	Rev. J. Stock	Rev. J. Harvey
Hammersmith, West End Chapel	Rev. F. Trestrail	Mr. G. Rabbeth and Mr. J. C. Francis	Rev. J. Makepeace
Do. Spring Vale . . .	Rev. J. Sidebotham		Rev. W. P. Balfern
Hampstead	Rev. W. Brock, jun.		Rev. J. C. Harri- son
Harlington	Rev. J. B. Pike		Rev. J. B. Pike
Harrow-on-the-Hill . .	Not this year		
Henrietta Street . . .			
Highgate	Rev. T. F. Newman		Rev. J. H. Bar- nard
Islington, Cross Street .	Rev. J. W. Lance		Rev. T. C. Page
Do. Barnsbury Hall . .	Rev. J. H. Hinton, A.M.		Rev. W. Teall
Do. Salters' Hall . . .	Rev. J. Hobson	Mr. H. Gamble Hobson	Rev. J. J. Brown
James Street, Old Street .	Rev. C. W. Skemp		Rev. W. Best, B.A.
John Street	Hon. & Rev. B. W. Noel, A.M.		Hon. & Rev. B. W. Noel, A.M.
Kennington, Charles Street	Rev. T. Attwood	Mr. Inder	Rev. T. Attwood
Kensington	Rev. J. Hanson		Rev. F. Bugby
Do. Palace Gardens . .	Sermons in May	this year	

PLACES.	MORNING.	AFTERNOON.	EVENING.
Kingsgate Street . . .	Rev. W. F. Marchant		Rev. W. F. Marchant
Kingston-on-Thames . . .	Rev. J. Robinson, Serampore	Morning & evening,	2nd April
Lee	Rev. Jas. Mursell		Rev. J. P. Chown
Maze Pond	Rev. C. Clark		Rev. C. Clark
Metropolitan Tabernacle . . .	Rev. C. H. Spurgeon		Rev. C. H. Spurgeon
Norwood	Rev. J. Penny		Rev. J. Penny
Notting Hill, Cornwall Road	Rev. J. A. Spurgeon		Rev. J. Aldis
Do. Norland Chapel	Sermons in May	this year	
Peckham	Rev. J. J. Brown	Rev. T. J. Cole	Rev. T. J. Cole
Poplar, Cotton Street	Rev. C. Larom	Mr. F. Andrews	Rev. E. Probert
Plaistow	Rev. J. Robinson, Serampore		
Regent's Park	Rev. W. Landels		Rev. W. Landels
Regent Street, Lambeth	Rev. J. Davis	Mr. J. G. Bunning	Rev. J. Davis
Romford	Rev. B. C. Young		Rev. B. C. Young
Romney Street, Westminster	Rev. A. W. Heritage		Rev. J. S. Morris
Rotherhithe	Rev. J. W. Munns	Mr. W. C. Harvey	Rev. H. J. Betts
St. John's Wood	Postponed		
Shacklewell	Rev. J. Martin, B.A.	Rev. J. S. Stanion	Rev. T. Thomas, D.D.
Shepherd's Bush			Rev. C. Short, M.A.
Shouldham Street	Rev. L. Nuttall	Rev. W. A. Blake	Rev. R. H. Bayly
Spencer Place	Rev. E. Probert	Mr. S. Crawley	Rev. S. Pearce
Staines			
Stoke Newington	Not this year		
Stratford Grove	Rev. J. T. Wigner		Rev. J. H. Budden
Sydenham	Rev. T. Thomas, D.D.		Rev. J. W. Todd
Stepney Green			
Tottenham	Rev. T. C. Page		Rev. J. Martin, B.A.
Twickenham	Rev. T. J. Cole	Rev. W. Freeman	Rev. C. W. Skemp
Upton Chapel	Rev. G. D. Evans		Rev. G. D. Evans
Uxbridge	Rev. A. C. Gray		Rev. A. C. Gray
Vernon Chapel	Rev. S. Pearce		Rev. C. B. Sawday
Virginia Row, Bethnal Green	Rev. G. W. Humphreys, B.A.		Rev. J. W. Ashworth
Walthamstow	London Mission	this year	
Waltham Abbey	Rev. S. Murch	Rev. S. Murch and others	Rev. S. Murch
Walworth Road	Rev. F. Tucker, B.A.	Rev. H. J. Betts	Rev. T. A. Wheeler
Do. Arthur Street	Rev. S. Cowdy	Rev. T. Phillips	Rev. G. W. Humphreys, B.A.
Wandsworth, East Hill	Rev. W. Walters		Rev. J. W. Lance
Westbourne Grove	Rev. W. G. Lewis		Rev. W. G. Lewis
West Drayton	Rev. J. Teall		Rev. J. Teall
Wilderness Row	Rev. T. Lomas		Rev. A. W. Heritage
Woolwich, Queen Street	Rev. T. Wilkinson	Rev. T. Wilkinson	Rev. E. Edwards
Do. Parson's Hill	Rev. W. Woods	Mr. E. Blacklee and Mr. E. Davis	Rev. W. Woods

JUVENILE MISSIONARY SERVICES.

The following Services for the Young will be held in connection with the Missionary Anniversaries on the afternoon of Lord's Day, April 23rd. The services will commence at three o'clock, and close at a quarter past four.

The hymns to be sung are printed in the *Juvenile Missionary Herald*, and it is hoped that the tunes will be practised before the meetings.

NAME OF CHAPEL.	PREACHER OR CHAIRMAN.	SPEAKER.
Barking	Rev. D. Taylor. C.	Mr. Elvin
Battersea, York Road	Rev. I. M. Soule	
Bloomsbury Chapel	Rev. W. Brock	
Bow	Mr. C. Marshall	
Brixton Hill	Rev. D. Jones. C.	Mr. M. J. Lindsey
Brompton, Onslow Chapel	Rev. J. Makepeace	
Camberwell, Charles Street	Rev. T. Attwood. C.	Mr. Inder
Do. Cottage Green	Rev. W. Teall	
Do. Denmark Place	Rev. W. Sampson	
Camden Road		
Crayford	Rev. C. T. Keen	
Commercial Street	Rev. C. Stovel. C.	Mr. Lester and Mr. W. C. Bunning
Dalston, Queen's Road	Mr. H. J. Tresidder	
Devonshire Square	Mr. F. Brown	
Goswell Road, Spencer Place	Rev. P. Gast. C.	Mr. S. Crawley
Greenwich, Bridge Street	Mr. J. G. Pike	
Hackney, Mare Street		
Hammersmith, West End		Mr. E. Rabbeth and Mr. J. C. Francis
Highgate	Rev. J. H. Barnard	Mr. Birt
Holborn, Kingsgate Street	Mr. H. Jones	Mr. Chapman
Islington, Cross Street	Mr. W. H. Roots	
Do. Baxter Road School Room	Mr. H. G. Hobson	
James Street, St. Luke's		
Lambeth, Regent Street	Rev. R. B. Lancaster C.	Mr. J. J. Bunning
Lee, High Road	Mr. T. C. Carter	
Lewisham Road		
Maze Pond	Rev. C. Clark	
Metropolitan Tabernacle	Mr. Templeton	
New Park Street	Mr. Wm. Rothery	
Peckham, Park Road	Rev. T. J. Cole	
Poplar, Cotton Street	Mr. F. Andrews	
Regent's Park School Room		Mr. Keen
Rotherhithe, Midway Place		Mr. W. C. Harvey
Shoreditch, Providence Chapel	Rev. J. Stock	
Shouldham Street	Rev. W. A. Blake	
Tottenham	Rev. R. Wallace	Mr. J. Cave and Mr. F. J. Stephens
Twickenham	Rev. W. Freeman	
Vernon Square		Mr. J. M. Bergin and Mr. T. Williams
Waltham Abbey	Rev. S. Murch.	
Walworth, Arthur Street	Rev. T. Phillips	
Do. Road	Rev. H. J. Betts	
Westbourne Grove		
Woolwich, Parson's Hill	Rev. W. Woods	Mr. E. Blacklee and Mr. E. Davies
Do. Queen Street	Rev. T. Wilkinson	

TUESDAY, APRIL 25TH.

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.

For special business at this meeting, see the last year's report.

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 26TH.

ANNUAL MORNING SERMON.

The Committee announce with pleasure that the Rev. George Gould, of Norwich, 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. William Arthur, M.A., Secretary of the Wesleyan Missions, will be the preacher on the occasion. Service to commence at half-past six.

THURSDAY, APRIL 27TH.

PUBLIC MEETING AT EXETER HALL.

The Annual Public Meeting of the Society will be held, as usual, in Exeter Hall, at which the Treasurer, Sir Morton Peto, Bart., M.P., has kindly consented to preside.

The Rev. C. Vince, of Birmingham, the Rev. C. Bailhache, of Islington, the Rev. R. P. Macmaster, of Bristol, the Rev. Dr. Tidman, Secretary of the London Mission, and the Rev. W. Sampson, of Calcutta, 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 ASSOCIATION IN AID OF THE BAPTIST
MISSIONARY SOCIETY.

The Annual Public Meeting will be held at the Walworth Road Chapel, on Thursday Evening, April 27th, at Seven o'clock. Mr. Alderman Abbiss has kindly promised to preside. The Rev. Thomas Evans, of Delhi; Rev. Richard Roberts (Wesleyan Minister), and other ministers, will address the meeting.

THE HISTORY OF DOSS ANTHRAVADY.

WRITTEN BY HIMSELF.

(Continued from page 192.)

At this time, there having been no church, a service was conducted at the mess-room, and fearing he would get no admittance, always attended it through one of the windows. Being desirous to learn how to pray, as he saw others do, he applied to Rev. Stubbins for a prayer-book, who sent him a Bible. It having after this become public that he wished to become a Christian, some one intimated the circumstance to a Christian officer of the regiment (Captain J. W. Hare), who having come to his room one day, seeing some books on the table, asked him what books they were, when he was answered that they were Bibles, Testaments, and Christian tracts. Captain Hare asked him again how it is that he did not read his own books? On being told that they were only fables and fictitious stories, he was asked what truth did he find in the Bible? He said that he found a Saviour. Meanwhile, taking off his turban, he showed him the tuft of hair, which the Hindoos wear on the back of their head, was removed, which he said he did after believing on the name of Jesus. The admonition and advice received from that officer was so touching that he melted into tears, when that gentleman asked him to call at his house always, hear the Bible read, and join him in prayers.

Such visits greatly revived him, and as he had an occasion to go to a court of inquiry at Vizagapatam, he asked that officer to give him a letter of introduction to Rev. J. Hay, since that gentleman knew Telooگوو well; and he at that time not being well acquainted with English. This gentleman, promising to send the letter by post, ordered him to proceed; and, on his arrival at Vizagapatam, he met Rev. J. Hay, and handing him a few Telooگوو verses, which he composed, related to him the whole of the circumstances, and asked him to baptize him. But this gentleman, not being acquainted with him, asked if any of the Christian officers would recommend him, and, when he was told that he would receive a letter, promised to baptize him when the letter did arrive. Accordingly, he came to him the following day, when he was told that the letter had arrived, and that he would receive him into church the following day. At the appointed time he proceeded to the house of that gentleman, where, among a small congregation, prayer was offered, he was baptized and received into the church.

Soon after this he returned to Berhampore, from whence he proceeded with the regiment to Kamptee, and during the march received kind treatment from the aforesaid Christian officer of the corps, with whom he always joined in reading the Bible and praying. After his arrival at Kamptee, he then became acquainted with Revs. Hislop and Hunter, with whom he associated for three years, and received Christian instruction. From thence the regiment was ordered to Saugor, where he was for about three years in Christian fellowship with Mr. Rae, to whom he was recommended by the former missionaries. Leaving this station, he proceeded to Secunderabad, where he received the same kind treatment at the hands of Rev. Purensothee, and other Christians.

Proceeding from thence to Rangoon, he was advised by Rev. Purensothee to meet Major-General Bell, which, when he did, he was kindly received and permitted to attend two hours every Sabbath at his house; and during these visits he was both instructed in Scriptures, and prayers were held. During his stay in Burmah, this gentleman, having had occasion twice to go to Madras, kindly brought him a number of Telooگوو tracts, Bibles, &c., which were ultimately of great use. His attention being now turned to instruct a few of the boys who formed his relations, he began the work (but previous to this he received spiritual advices and instructions from Rev. Kincaid, along with Major-General Bell, and this Rev. gentleman showed him every kind of attention and kindness). With secular education for his relatives, he introduced scriptural, by which means, and the establishment of a nightly prayer meeting for the benefit of his family and rela-

tions, and others who were willing to come, he, through the grace of God, succeeded in adding to the flock of Christ three souls—viz., Parantol, Purdasse, and Venketswami, who were baptized by Rev. Rose.* After this, six groups of converts were baptized, consisting of twenty two individuals.

When these candidates were presented for baptism they were examined by the missionaries who were satisfied as to their conversion and faith in the Lord. Revs. Stevens and Rose at all times and invariably, gave great assistance in all matters, and imparted not only Christian instruction, but were mingled in Christian fellowship.

Being ordered from thence to Arcot, Doss Anthravady arrived there, where he associated with Rev. Andrew Sawyer and his small congregation. At this place as well as at Rangoon, the Spirit of God stirred up many dormant souls, who like the jailor at Philippi asked: "Sirs, what shall I do to be saved?" and during a space of three years forty-one persons were baptized and received into the Church.

During his stay at Arcot, Major Dobbie, Captain Smith at Oude, Mr. Sharp, C.S., and other Christian friends, kindly assisted him by correspondence, by instruction, by advice, and by pecuniary aid. The Revs. A. Sturge, J. Bowden, E. Marsden, and Mrs. Lechler paid several visits, to the great joy and satisfaction of the Christians there. The regiment having been ordered to Madras he proceeded with it, with six other candidates ready to be received into the visible church of Christ, and a few inquirers, with a full hope that the Spirit of God will work in the minds of many, and win souls to Christ. In all these the glory, honour, praise and power, be given to the ever-blessed triune God.

Concerning the native brother who has related in so simple and interesting a manner the story of his life, we have received the following note from our esteemed friend, the Rev. A. Sturge, late of Madras. Our readers will rejoice with us at the blessing which has attended the labours of this Hindn Christian. May God raise up many like him; the evangelization of India would then be speedy and complete.

"Doss Anthravady was introduced to me soon after my arrival in Madras as an earnest and disinterested labourer in the Lord's work, and it was very gratifying in my visits to Arcot, where he lived, to witness his zealous and self-denying efforts to do good to the souls of his fellow-countrymen. He preferred retaining his secular appointment as a mess writer of the 41st Regiment, N.I., to being officially connected with any mission, to prevent the suspicion being entertained by those whose spiritual welfare he sought to promote, that he was influenced by mercenary motives. Every evening, after the duties of his office were discharged, he held meetings in his house for prayer, the exposition of Scripture, and conversation with inquirers, which were often protracted till midnight. He also frequently preached in the open air to the Hindu and Mahommedan sepoys of the regiment. Possessed of natural abilities of a high order, he has acquired a knowledge of several native languages, and speaks and writes English with considerable fluency and correctness. He is a bright example of what the Gospel can accomplish in one born and educated in the darkness, and surrounded by the debasing influences of heathenism; and is held in high and deserved esteem by Christians of Madras of all denominations. His daily life and conversation are so exemplary, that even the unconverted European officers of the regiment say, "there's no mistake about this man's religion." He is, indeed, an epistle of Christ, known and read of all men. The Lord has greatly blessed his work of faith and labour of love: many of his countrymen have, through his instrumentality, been brought out of the darkness of heathenism into the marvellous light of the Gospel, and it was delightful to witness, when commemorating with them the dying love of Him who gave his life a ransom for sinners of every clime, the deep emotion depicted

* After his arrival in Burmah, D. Anthravady was led to inquire more fully into the truth^s taught in the ordinance of baptism, and being satisfied that immersion was the scriptural mode, felt it his privilege to be buried with Christ in baptism, with the first converts given him.

in their countenances, the tears running down the swarthy cheeks of some, and to hear them joining in singing the praises of our great Redeemer, instead of Brahma, Vishnu, Siva, and others that are no gods, as they had done formerly. One of them (a relative of Anthravady's), before his conversion, was so zealously attached to the rites of Hinduism as to allow the hooks to be inserted in his flesh, and whirled in the air, at the Swinging Feast, as it is called, amid the acclamations of the superstitious crowd, who try to catch the flowers scattered by the devotee. After giving very satisfactory evidence of translation into the kingdom of God's dear Son, and from worshipping dumb idols to serve the true and living God he died a short time since in great peace. Almost his last words were, "I have found the Lord. My sins are pardoned. Is it profitable for me to live any longer? But now I go to my Saviour." Our brother is now stationed at Madras, and is steadily devoting his energies to the Lord's work, and at the same time faithfully performing the duties of his office."

THE PRESIDENT OF TURK'S ISLANDS, ON THE CAICOS MISSION.

BY THE REV. W. K. RYCROFT.

I take from the Blue Books for 1862, the following, written by President Moir, which may be interesting, and descriptive of that through which we have often to pass for weeks together, as well as a disinterested account of the state of one part of our mission. The President writes—

"Accompanied by Mr. Tucker and Basden, I started for the settlement of Lorimores, in a half-decked, flat-bottomed, boat, which was indispensable in crossing over the immense reach of shallow water and sand-bars, which extend sixty miles in length, and from fifteen to twenty miles in breadth, along the south side of the Caicos. Our purpose was to reach Lorimores either the same night or next morning, but a severe gale of wind forced back the tide to such an extent, as to leave us aground about ten miles from shore, when darkness overtook us, and we had to resign ourselves to the inevitable consequence of passing the night in the boat. Stretching an awning, and making ourselves as comfortable as our situation would permit, we slept as we could, and wished for the day. The morning of Saturday, the 27th dawned, the gale continuing, accompanied by heavy squalls and rain. The three men, who formed our crew, had to jump overboard, and by dint of throwing over the ballast, and shoving the boats through the sand-bars, and over the shallows, we got within a quarter of a mile of the shore, when all took to the water and waded to land. A three mile walk brought us to an abandoned estate, called "Increase," and to the cottage of a decent black woman, (a member of our church) where we were glad to make our toilets, take some refreshment, and a siesta, during the heat of the day, ere each, with his portmanteau, and two men with other necessities, started for a walk to Lorimores, situated about six miles in the interior, or rather, nearly over to the north side of the island, where we arrived at dark. Having dined, we retired to bed, but, alas, not to sleep. It appears that an abundant crop of Guinea corn conduces to the production and dissemination of a pest of fleas, and chigos, which torment the uninitiated and set comfort and sleep at defiance, and although the house we occupied, seemed wholesome, these plagues infested us during our stay at this place.

"Sunday, 28th.—I was much pleased to-day when visiting the Sabbath-school, in connection with the only place of worship here, kept up by the Baptist Mission. Mr Kerr appears to take great pains with his charge, and evidently imparts sound religious instruction to the scholars, who evinced considerable aptitude both in replying to questions put, and in "part singing," in which latter they excelled. There was a good attendance of adults at the morning service, which Mr. Kerr conducted, and whose address was suited to his hearers, and displayed a knowledge of gospel truth, with felicity in his manner of communicating it. The day seemed to be quietly and decorously kept by the settlers, and I understand that Mr Kerr has been happily an instrument in working a great change for the better among the people, who appear much and deservedly attached to him.

"Monday, 29th.—Visited the day-school at twelve o'clock at noon, where I found a large attendance both of parents and children. The examination of the latter by Mr Kerr, was most creditable alike to teacher and taught, and I can only repeat that young and old in the settlement are under deep obligation to the missionary, for the able and earnest manner in which he seems to be conducting his labour among them.

"After dinner we started for our first halting place, and while riding through the village old and young turned out to give us a parting greeting. Next to the fleas and chigos, pigs and children appear to be most abundant natural productions at Lorimores. The multitude of nude and semi-nude children clustering on the boundary walls was really remarkable, and, making a rough estimate, I should calculate that an allowance of six children under the age of 14 to each cottage, was not by any means excessive."

His Honour is often with his family at our worship. He tells others it is refreshing to hear us, and appears to be interested in our work.

Mr. Maxwell is no more. Though the rector of Grand Cay, I was the only person he desired to see. He could be satisfied only as I was with him. He was very grateful for our prayers, three or four times a day, at his bedside. Last Sunday I preached his funeral sermon to a large and very attentive congregation. We had always been on terms of friendship, but having to pray with him, frequently to converse with him, and console both him and his family, led him to say, now he knew me better than ever.

We have had more of the whites at chapel this year than in all the years of former times.

COLPORTAGE IN BRITTANY.

BY M. BORDREUIL, SCRIPTURE-READER.

Guingamp, 23rd August.—I went to a weaver, ten steps further; he had a workman aged sixty years, and two women to spin; I read them six chapters out of the New Testament, to which they listened attentively. Being asked to read what concerns the Virgin Mary, I did so, and then went out.

Wednesday, 24th.—I went to-day in the heart of the town; passing before the barracks, I spoke to a soldier at the gate on religion; he tried to evade my questions, and gave no sign of religious ideas. I read to him two chapters, and he borrowed a tract.

Near the church I entered into a harness-maker's shop; he said he possessed two Bibles, showing me one of them, which he had tied round with a cord so as to spoil the binding. He had done this out of contempt for the book, which he thought could not be the true Bible, as the colporteur only asked him one franc (10d.) for it! The low price had made him think it to be a Protestant Bible (*viz.*, a falsified one.) Had with him religious conversation, and some controversy; he appears attached to Romanism, but devoid of true piety; he is aged. A young man, aged thirty, working with him, listened to us with apparent interest, and when I left, he was reading in the despised Bible. Went next to St. Leonard-street, near the aqueduct, and there spoke to several women sitting down at a gateway; read a few chapters, and soon was surrounded by more than ten other women, among whom some shewed some attachment (interest) for this reading. They asked what had reference to the Virgin, believing Protestants never speak about her.

Thursday, 25th.—Read a chapter, and said a few words to a fruit-seller near the church-steps, but she did not appear touched by what I said. Following the road leading to Morlaix, I entered a shoemaker's shop, fifty steps lower down than the two bridges; you descend steps to go into his shop. Here were several workmen, one knows M. Bouhon; he is a young man. The master's wife observed that she would ever love the Virgin, but the man did not show much regard for his religion. After reading some chapters there, went out. Entered another shoemaker's shop, near the large crucifix on the common. There were two workmen and one apprentice. The master and the apprentice had bought some time before, and of a colporteur, a New Testament each. I read out of the master's New Testament six

or eight chapters, which they heard attentively. The master, a young man, appears accessible. Coming back, I read a chapter to an old man who was walking near the hospital; he showed me a string of beads which he kept in a small bag.

Saturday 27th.—Went into the houses close to our house (at the Capucins' Convent); there I read some chapters about the Virgin to two women who appeared satisfied, especially the mistress of the house. . . . Opposite the first street, near the river, I found a tailor, aged about fifty-five; he works in a small house, and the window is very small. I went in and read to him several chapters; he was pleased. He had received me well. A young girl came in to listen, then the mistress; the latter encouraged me to continue reading; as they listened attentively, I read twelve chapters in the New Testament. When I finished, they all asked me to come again. I left them a tract.

Monday, 29th.—Read to the carpenter's wife opposite the Capucins. She appeared edified. Higher up, I read to a second carpenter; had there five hearers who seemed to like my reading. I left them a tract by Napoléon Roussel, and promised to call again for it. At the entrance of St. Leonard's-street is a house (near the Convent of Montbareil), the mistress was inside; a workman also who had come to talk, and an old man, named "La Cour," ex-soldier of Napoleon I.; this one was in bed, having only one leg. They have a Bible in the house. We spoke on religion. The woman sided with me in the discussion. I read one of Roussel's tracts bearing on the discussion: "God is too good to send us to Hell." Another workman entered, and we continued to discuss. He had been during one year "novice" in a convent of Capucins, and "trappiste" for two months. Someone brought the "Life of Jesus," by "Renan," and a refutation of the book by a shoemaker. The woman continued to uphold me, the ex-monk defended orthodox Catholicism, and the other workman took part for M. Renan. Having said a few kind words to the old man, I went out, having been there three-quarters of an hour.

MISSIONARY MOVEMENTS.

CALCUTTA.

A conference of our missionary brethren labouring in Bengal met on the 18th January, in Calcutta, and continued for several days. The full particulars have not yet reached us, but we learn that some changes are proposed in the location of a few brethren, and that Mr. Pearce's Theological Class is finally to be formed at Serampore.

INTALLY.

Mrs. Kerry's school was about to re-assemble with a larger number of girls than ever. The cholera is raging among the villages to the south, where Mr. Kerry labours, partly from the effects of the cyclone. Mr. Kerry's letters in the public papers on the hardheartedness of the Zemindars have been very useful in awakening attention, and, in some measure, in correcting the evil.

SERAMPORE.

At the request of the brethren, Mr. Martin has removed from Barisál to Serampore, and will endeavour to occupy the post left vacant by the departure of Mr. Sampson.

SEWRY.

Mr. Allen has paid a very pleasant visit to Dinagepore, where he found the body of native Christians, a long time without a missionary, holding their ground. Mr. Allen is about to go to Dacca, to supply the place of Mr. Robert Robinson, who is on his way to England for his health.

DACCA.

Mr. Supper has been fully occupied in journeying through the districts around Dacca, preaching everywhere the Word. The reception he has met with, he says, "has never been better." Several inquirers have presented themselves, who will, probably, be soon baptized.

GYA.

Mr. Kälberer says that he has met with a good deal of encouragement in this

famous heathen city. The people are glad to hear the Gospel from the lips of the "old missionary," as they term him.

DELHI.

Mr. Smith reports several baptisms, both among Europeans and natives, and that the mission has made solid progress during the year. Every evening the Gospel is preached in four places in the city, and a central school has been commenced in the market-place. The building was formerly the Government College. Fifty children at once entered on the opening of it.

AFRICA, CAMEROONS RIVER.

Under date of Jan. 30th, Mr. Saker announces the unexpected decease of Mrs. Smith. With her husband she had taken a passage to Fernando Po, on account of the state of her health, and died on the way. She was beloved by all, and her loss is a severe one, both to our dear brother and to the mission. Her departure took place on the 27th January.

SIERRA LEONE.

Mr. Diboll has commenced his labours with the native church, which numbers thirty-five members. He has also visited Waterloo, and commenced a Sunday-school under the care of Mrs. Diboll. Bible-classes have also been instituted. Mr. Diboll would be glad of aid in order to sustain two native preachers.

JAMAICA, CALABAR.

Mr. Roberts has entered with great energy on his important work, and is resolved, with God's blessing, to render his department most useful and efficient. He is greatly in want of every kind of school material, and will be happy to obtain donations of books, maps, and other school apparatus.

WALDENSLIA.

Mr. Kingdon reports that the cause of God around him is suffering every way. Scarcity of work, the low rate of wages, the high price of clothing, and the increase of theft, render it very difficult to struggle on. His schools are also failing for want of pecuniary support, and through the poverty of the people.

ST. ANN'S BAY.

Mr. Millard, in anticipation of the returns to be given at the forthcoming session of the Union, states that the decrease in the membership of the churches will be over 1,200. On the general condition of the people he says that while ground provisions are somewhat more plentiful, many have no money to purchase food. "It is painful," he adds, "to witness the general prostration of spirit among all classes. Trade is dull, and multitudes can get no work. Hence, idle habits are formed among the peasantry."

HOME PROCEEDINGS.

The Meetings during the past month have been unusually numerous, and from reports which we have received they appear to have been successful.

Scotland	Revs. J. Robinson and T. Evans.
Loughton	Revs. F. Trestrail and T. Phillips.
Dover, Folkestone, &c.	Revs. A. Sturge and Fred. Trestrail.
Harlow and Bishop's Stortford	Dr. Underhill.
Cheltenham	Dr. Underhill and Rev. T. Wheeler.
Herefordshire and Radnor	Rev. R. Bion.
Saffron Walden, &c.	Revs. N. Haycroft, M.A., and R. Bion.
Bedford	Rev. F. Trestrail.
Ramsgate, Margate, &c.	Revs. J. Drew and W. A. Gillson.
Gamlingay	Rev. R. Bion.
Newbury, Wokingham, &c.	Revs. W. Teall and A. Sturge.
Hemel Hempstead	Rev. T. Phillips.
Tottenham	Rev. R. Bion.
Newton, &c.	Rev. T. Evans.
Leamington	Rev. Francis Tucker, B.A.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, from February 20th to March 20th, 1865.

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

ANNUAL SUBSCRIPTIONS.	£	s.	d.
Beeby, Mrs., Kilburn.....	2	0	0
Casson, W., Esq., High- field, Heris.....	1	0	0
Butterworth, W. A., Esq., Sarbiton.....	2	0	0
Ditto, for China.....	1	0	0
Ditto, for W & O.....	0	10	0
Butterworth, Miss M. A.....	1	0	0
Foster, R. S., Esq.....	1	6	0
Legge, Mrs., Bishop's Castle, Salep.....	1	0	0
Pearless, W., Esq., East Grinstead.....	1	1	0
Phillips, Mr. J. R.....	2	2	0
Rogers, Mr. W., Peck- ham.....	0	10	6
Smith, W. L., Esq., St. Albans.....	2	2	0
Smith, Mr. R., Canonbury Tarlton, Mr.....	1	1	0
Wilshere, Rev. T.....	1	1	0

DONATIONS.	£	s.	d.
A Mother, for India.....	0	10	0
G. B. and K. M.....	5	0	0
J. C.....	1	0	0
McRitchie, T., Esq.....	5	0	0
Under 10s.....	0	2	6

LEGACIES.	£	s.	d.
Doughy, the late Mr. J. G., of Lincoln, by Mr. C. Doughy.....	19	19	0
Earle, the late Mrs., of Ripon, by Rev. F. Earle.....	21	10	0

LONDON AND MIDDLESEX.	£	s.	d.
Battersea, York Road— Contribs., Sun. School, for N P, by Y.M.M.A.....	1	12	6
Bloomsbury— Contribs., Sun. School, for Rev. W. H. Web- ley's School, Hayti... ..	5	0	0
Brixton— Contributions.....	12	12	0
Brompton, Onslow Chapel— Contribution.....	6	3	7
Camberwell, Denmark-place— Collec. for W & O.....	8	7	9
Do., Charles Street— Contribs., Sun. School, for N P, by Y.M.M.A.....	2	2	8
Do., Cottage Green— Contribs., Sun. School, by Y.M.M.A.....	10	7	2
Ditto, ditto, for N P, under Rev. G. Pearce, by Y.M.M.A.....	20	2	1
Commercial Street— Contributions.....	19	7	6
Ditto, Sun. School, for N P, by Y.M.M.A.....	2	16	2
Cromer Street— Contribs., for N P, by Y.M.M.A.....	0	11	8
Dalston, Queen's Road— Collec. for W & O.....	5	0	0
Contribs., Balance.....	60	7	2

DEVONSHIRE SQAURE—	£	s.	d.
Contribs. Sun. School, for N P, by Y.M.M.A.....	1	11	0
Edmonton— Contribs. Sun. School, for N P, by Y.M.M.A.....	2	0	1
Hammersmith— Collec. for W & O.....	5	0	0
Harlington— Collec. for W & O.....	1	0	0
Contributions.....	10	0	0
Henrietta Street— Contributions.....	1	3	0
Highgate— Contribs. Sun. School.....	7	11	4
Islington, Cross Street— Contribs. Sun. Sch. for N P, by Y. M. M. A.....	2	9	10
Do., Salter's Hall— Contribs. Sun. Sch. (less expenses).....	1	12	4
Kingsgate Chapel— Collections.....	3	18	10
Maze Pond— Contribs. Sun. Sch. for N P, by Y. M. M. A.....	8	8	9
Marsh Gate Lane— Contribs. by Y.M.M.A.....	0	14	0
Newcastle Street, City— Contribs. by Y.M.M.A.....	1	4	10
Newington, Ebenezer Sun. School— Contribs. for N P, by Y. M. M. A.....	0	5	11
Peckham, Park Road— Collec. for W & O.....	1	10	0
Regent's Street, Lambeth— Contribs. Sun. School.....	0	3	8
Spencer Place— Contribs. Sun. School, for N P, by Y.M.M.A.....	3	13	2
Staines— Contribs. (less expenses)	4	18	1
Stoke Newington, Church Street— Contributions.....	4	5	0
Tottenham, West Green Sunday School— Contributions.....	1	15	5
Tottenham Court Road— Contributions.....	3	17	9
Upton Chapel— Contribs. Sun. School, for N P, by Y.M.M.A.....	2	3	1
Walworth, East Street— Contribs. Sun. School, for N P, by Y.M.M.A.....	1	8	6
West Drayton— Contribs. for N P.....	3	1	5
BEDFORDSHIRE.			
Leighton Buzzard— Contributions.....	2	5	0
Riseley— Collec. for W & O.....	0	15	0
Ridgmount— Collec. for W & O.....	0	12	6
Contribs. for N P.....	1	0	0
Thurleigh— Collec. for W & O.....	0	10	0
Contribs. for N P.....	0	13	8

BUCKINGHAMSHIRE.	£	s.	d.
Chenics— Contributions.....	3	8	4
Colnbrook— Contributions.....	2	14	7
Great Missenden— Contributions.....	1	12	4
Do, for N P.....	3	9	3
Haddenham— Contributions.....	10	8	6
High Wycombe, Union Chapel— Collec. for W & O.....	1	0	0
Contributions.....	22	4	2
Do, for N P.....	0	12	7
Do, for China.....	1	0	0
Olney— Collec. for W & O.....	2	2	0
Contributions.....	17	11	10
Do, for N P.....	4	18	8
Weston Turville— Collec. for W & O.....	0	10	11
Contributions.....	0	14	8
Do, for N P.....	0	4	5
CAMBRIDGESHIRE.			
Cambridgeshire Auxiliary— Contribs. on account, by E. Foster, Esq.....	79	3	5
Cambridge— Donations.....	25	0	0
Do., Zion Chapel— Collec. for W & O.....	3	0	0
CHESHIRE.			
Cockermouth— Contribs. for N P.....	0	6	0
CORNWALL.			
Saltash— Collec. for W & O.....	1	0	0
Contributions.....	5	16	7
Do, for N P.....	0	12	11
DERBYSHIRE.			
Chesterfield— Collec. for W & O.....	1	0	0
DEVONSHIRE.			
Exeter, Priory Chapel— Contributions.....	10	0	8
Ilfracombe— Collec. for W & O.....	1	1	9
Kingsbridge— Profits of lecture by Mr. J. R. Phillips... ..	4	15	0
North Devon Auxiliary— Per J. Darracoat, Esq.....	50	0	0
Plymouth— Collec. for W & O, moistly.....	6	10	0
Torquay— Contributions.....	58	6	9
Ditto, Sun. School Quartry Con- tribs. towards sup- port of N P, Dacca.....	4	10	0
DORSETSHIRE.			
Bridport— Contribs. for N P.....	0	2	8

£ s. d.		£ s. d.		£ s. d.	
Shaftesbury—		Royston—		Dover—	
Collec. for <i>W & O</i>	0 10 6	Contributions	5 12 0	Contribution	1 1 0
Contributions	3 0 0	St. Albans—		Folkestone—	
		Contribs. on account... 20 10 0		Collec. for <i>W & O</i>	2 7 9
DURHAM.		HUNTINGDONSHIRE.		Contributions	16 16 2
Darlington—		Bluntisham—		Greenwich, Bridge Street—	
Contribs. for <i>N P</i>	0 9 5	Contributions	25 14 1	Profits of Lecture by	
Monkswearmouth—		Backden—		Mr. J. R. Phillips ...	0 9 1
Collection	0 16 5	Contributions	1 0 0	Contribs. on account...	30 0 0
Witton Park—		Fenstanton—		Maidstone—	
Contributions	0 13 0	Contributions	5 18 6	Contribs. for <i>N P</i>	2 14 0
ESSEX.		Godmanchester—		Smarden—	
Barking—		Collection	0 15 1	Contributions	4 0 6
Contribs. Sun. School,		Do. for <i>W & O</i> , moiety	0 5 0	Woolwich, Queen Street—	
for <i>N P</i>	0 7 6	Hall Weston—		Contribs. for <i>N P</i> , by	
Harlow —		Contributions	1 5 11	Y. M. M. A.	0 15 0
Contribs., Balance.....	38 2 6	Houghton—		LANCASHIRE.	
Langham—		Collections	0 6 2	Liverpool, Athenæum—	
Collec. for <i>W & O</i>	1 12 6	Contribs. for <i>Orissa</i>		Contribs. Juvenile	5 8 6
Contributions	29 17 2	Mission	8 10 0	Do., Club Moor—	
Do. for <i>N P</i>	2 10 9	Do. for <i>General Baptist</i>		Collection	0 3 4
Waltham Abbey—		Mission	1 0 0	Do., Myrtle Street—	
Contribs., Balance.....	7 14 0	Huntingdon—		Voluntary Contrib.	
GLOUCESTERSHIRE.		Coll. for <i>W & O</i> , moiety	1 17 3	Fund.....	9 3 3
Burford—		Contributions	19 19 9	Contribs. Juv. Society,	
Contribs. for <i>W & O</i> ...	0 5 0	Kimbolton and Dean—		for <i>Rev. J. Smith, N P</i> ,	
Cheltenham, Cambray Chapel—		Coll. for <i>W & O</i> , moiety	0 10 0	<i>Delhi</i>	12 10 0
Contributions	16 10 0	Contributions	5 0 0	Do. do. for <i>Rev. W.</i>	
Chipping Sodbury—		Needlingworth—		<i>K. Rycroft, Bahamas</i>	7 10 0
Contributions	6 2 0	Collections	1 10 11	Do. do. for <i>Rev. J.</i>	
Do. for <i>N P</i>	1 1 0	Offord—		<i>Allen, Ceylon</i>	5 0 0
Do. for <i>China</i>	1 1 0	Contributions	1 12 0	Do. do. for <i>Rev. J.</i>	
Lydney—		Perry—		<i>Clark, Brown's</i>	
Contributions	10 0 0	Collection	0 10 6	<i>Town, Jamaica</i> ...	5 0 0
Tewkesbury—		Do. for <i>W & O</i> , moiety	0 1 11	Do. Pembroke—	
Contribs. on account...	5 0 0	Roxton—		Contribution	4 0 0
HAMPSHIRE.		Contributions	0 15 10	Contribs. Juv. Socy.,	
Freshwater, Isle of Wight—		Ramsey—		for <i>Rev. W. Dendy,</i>	
Contributions	1 14 0	Coll. for <i>W & O</i> , moiety	0 17 6	<i>Malden, Jamaica</i> ...	10 0 0
Newport, Isle of Wight—		Contributions	16 7 9	Less expenses.....	58 15 1
Contribs. for <i>N P</i>	1 0 0	Spaldwick—			4 0 0
Southernham, Portland Chapel—		Contributions	4 11 5	Southport—	
Contributions	20 0 0	St. Ives—		Collec. for <i>W & O</i>	1 14 9
Do., Carlton Rooms—		Collec. for <i>W & O</i> ,		Contributions	16 16 5
Contribs. Sun. School,		moiety	1 10 7	LEICESTERSHIRE.	
for <i>N P</i>	0 10 0	Contributions	21 13 5	Leicester, Charles Street—	
Wallop—		St. Neots—		Contribs. for <i>N P</i>	4 1 7
Contributions	9 7 9	Collec. for <i>W & O</i> ,		LINCOLNSHIRE.	
HEREFORDSHIRE.		moiety	0 18 0	Boston—	
Fownhope—		Contributions	10 0 0	Contributions	3 17 6
Collec. for <i>W & O</i>	0 5 9	Woodhurst—		Do. for <i>N P</i>	1 0 4
Contributions	3 19 8	Collec. for <i>W & O</i> ,		Grantham—	
Do. for <i>N P</i>	2 4 5	moiety	1 10 7	Contributions	2 5 0
Gorsley—		Contributions	21 13 5	NORFOLK.	
Contributions	2 0 0	Yelling—		Diss—	
Kington—		Collection	1 2 9	Collec. for <i>W & O</i>	1 0 0
Collec. for <i>W & O</i>	1 0 0	Do. for <i>W & O</i> ,		Contribs. for <i>N P</i>	4 0 0
Contributions	5 0 0	moiety	0 2 6	Swaffham—	
Leominster—		Contributions	10 0 0	Contributions	10 0 0
Contributions	9 0 0	Woodhurst—		Worstead—	
Stansbach—		Collec. for <i>W & O</i> ,		For acknowledgment	
Contributions	4 13 4	moiety	0 4 8	in last month's <i>Herald</i>	
HERTFORDSHIRE.		Contributions	2 13 7	read as follows:—	
Buntingford—		Winwick—		Collec. for <i>W & O</i> ...	2 2 0
Contributions	0 11 3	Contributions	0 4 6	Contribs. for <i>N P</i> ...	0 13 0
Do. for <i>N P</i>	0 10 6	Yelling—		NORTHAMPTONSHIRE.	
Bishops Stortford—		Collection	1 2 9	Harpole—	
Contributions	6 6 6	Do. for <i>W & O</i> ,		Collec. for <i>W & O</i>	0 13 9
Hemel Hempstead—		moiety	0 2 6		
Collec. for <i>W & O</i>	2 13 0	Contributions	136 19 7		
Contribs. for <i>N P</i>	1 6 6	Less amount acknow-			
Rickmansworth—		ledged before	60 0 0		
Collec. for <i>W & O</i>	1 0 0		76 19 7		
Contribs. for <i>N P</i>	0 14 6	KENT.			
		Ashford—			
		Collec. for <i>W & O</i>	1 0 0		
		Contributions	5 0 4		
		Do. for <i>N P</i>	0 17 3		
		Bessels Green—			
		Collection	8 2 0		
		Borough Green—			
		Contribs. for <i>Africa</i> ...	2 5 3		
		Crayford—			
		Contribs. for <i>N P</i>	2 4 0		

£ s. d.		£ s. d.		£ s. d.		
Milton—		Damerham & Rockbourne		Erwood—		
Collec. for W & O	1 8 0	Collec. for W & O	0 5 0	Contribs. for N P	1 13 2	
Middleton Cheney—		Contributions	1 17 6	Glisbury—		
Collec. for W & O	2 0 6	WORCESTERSHIRE.			Profits of Lecture by	
Contributions	2 17 7	Bewdley—		Mr. J. R. Phillips ...	1 17 3	
Profits of Lecture, by		Contribs. for N P	0 16 1	CARDIGANSHIRE.		
Mr. J. R. Phillips ...	4 10 0	Blockley—		Cilfowr and Ramoth—		
NORTHUMBERLAND.		Contributions	0 10 6	Contributions	5 1 5	
Newcastle, Bewick's Street—		Tenbury—		CARMARTHENSHIRE.		
Contribs. for N P	3 16 0	Collection	2 14 6	Cwmsarnddu—		
OXFORDSHIRE.		YORKSHIRE.			Contributions	1 10 6
Bicester—		Beverley—		Do. for N P	0 7 9	
Contribution	0 10 6	Collec. for W & O	2 6 0	Cwmsfelin, Ramoth—		
Milton—		Contributions	22 14 6	Contributions	3 6 6	
Contribution	0 10 6	Do. for N P	1 18 9	Elm Park—		
Woodstock—		Bishop Burton—		Contributions	0 7 2	
Profits of Lecture, by		Collec. for W & O	0 10 0	Login—		
Mr. J. R. Phillips ...	1 8 2	Contributions	5 10 6	Contributions	5 0 0	
ROTFORDSHIRE.		Do. for N P	1 10 0	GLAMORGANSHIRE.		
Belton—		Bramley—		Bettws—		
Contribs. for N P	1 0 0	Contribs, balance	10 0 0	Collections	0 18 0	
SHROPSHIRE.		Halifax, Fellon Lane—		Contributions	4 5 1	
Bridgnorth—		Contribs. Sun. School.	4 1 3	Maesteg, Tabernacle—		
Collec. for W & O	0 10 6	Hull—		Contributions	1 6 6	
Contribs. for N P	0 17 7	Collec. Public Meeting	13 4 10	Merthyr Tydfil, High Street—		
Wem—		Do., George Street—		Collec. for W & O	1 0 0	
Contributions	1 8 4	Contributions	39 2 8	Do. Abercarnaid Silo		
SOMERSET.		Do. for W & O	2 0 0	(Merthyr Tydfil)—		
Bristol Auxiliary—		Do., Salthouse Lane—		Contributions	10 0 0	
Contribs. on account,		Contributions	13 0 0	Mountain Ash, Nazareth—		
by G. H. Leonard, Esq.	50 0 0	Do., South Street—		Contributions	1 4 7	
Chew Magna—		Collections	7 12 6	Do. for N P	1 1 0	
Collec. for W & O	0 2 0	Less expenses	5 0 0	Pyle, Pysgah—		
Contribs. for N P	0 5 0		70 0 0	Contributions	0 19 3	
Stogumber—		Leeds, Blenheim Chapel—		Swansea, York Place—		
Contribs. for N P	1 14 0	Collec. for W & O	2 13 6	Contributions	15 6 6	
Wells—		Contributions	24 15 3	Do., Mount Pleasant—		
Collec. for W & O	0 18 10	Do. Juvenile	20 18 1	Contributions	12 7 6	
Contributions	7 1 7	Do. do. for African		MONMOUTHSHIRE.		
Wincanton—		Mission	13 1 1	Castletown—		
Contribs. Sun. School,		Rotherham—		Contributions	15 14 3	
for N P	1 13 3	Contribs. Juv. Assotn.	2 10 0	Llanhiddel—		
Yeovil—		Scarborough—		Contributions	2 7 0	
Contribs. balance	21 1 0	Collec. for W & O	2 3 6	Pontheer—		
STAFFORDSHIRE.		Sheffield, Portmahon Chapel—		Collec. for W & O	1 0 0	
Stafford—		Contributions	20 16 4	Contribs. for N P	2 0 10	
Collec. for W & O	0 19 8	Wakefield—		St. Mellons—		
Contribs. for N P	0 19 8	Contributions	5 17 3	Contributions	5 15 5	
SUFFOLK.		Do. Juv. for N P ...	12 0 0	PEMBROKESHIRE.		
Eildeston—		NORTH WALES.			Bethlehem—	
Contribs. for N P	3 4 0	DENBIGHSHIRE.			Collection	
Suffolk Auxiliary—		Llanefydd—		Harmony—	2 17 3	
On account, by S. H.		Contribs. for N P	1 1 11	Contributions	5 3 2	
Cowell, Esq.	70 0 0	Llansannon—		Haverfordwest—		
SUSSEX.		Contributions	1 4 0	Contributions	150 15 0	
Forest Row, Bethesda—		Rhyl—		Milford—		
Contribs. for N P	1 0 0	Balance of Contribs. ...	0 9 6	Contributions	5 7 0	
WARWICKSHIRE.		FLINTSHIRE.			Morrison—	
Birmingham Auxiliary—		MONTGOMERYSHIRE.			Contributions	
Contributions	1 0 0	Welshpool—		Contributions	1 5 5	
Do. Circus Chapel—		Profits of Lecture by		Newport—		
Collec. for W & O	3 3 0	Mr. J. R. Phillips ...	0 13 3	Contributions	8 8 2	
WILTSHIRE.		SOUTH WALES.			RADNORSHIRE.	
Bratton—		Brecknockshire.		Evenjobb and Gladestry—		
Collec. for W & O	1 5 0	Brynnaur, Calvary—		Collec. for W & O	0 4 8	
Contributions	17 5 8	Contribs. for N P	0 19 5	Do. Gladestry	0 1 6	
Chippenharn—		SOUTH WALES.			Contributions	
Contribs. for N P	1 2 0	Brecknockshire.		Do. for N P	6 3 8	
		Contribs. for N P	0 19 5	Do. for N P	0 13 4	
					Prestelg—	
					Contribs. balance	
					75 8 5	

SCOTLAND.		£ s. d.	Edinburgh, Dublin St.—	£ s. d.	Stirling—	£ s. d.
Anstruther—			Contribs. for <i>Infanty</i>		Contributions	9 12 5
Contributions	12 7 1		<i>Femate School</i>	5 0 0		
Do. Juvenile, for <i>NP</i>			Do. Richmond Court			
<i>Delhi</i>	1 0 0		Chapel—			
Do., do., <i>NP, Serampore</i>			Collec. for <i>W & O</i>	1 10 0		
.....	1 0 0		Do. Tabernacle—			
Cupar—			Contributions	7 0 2		
Contributions	8 15 6		Do. for <i>NP</i>	2 18 3		
Do. Sun. School, for			Glasgow—			
<i>NP</i>	1 1 0		Contribs. by Ladies			
Dundee and Montrose—			Auxiliary, for <i>China</i>			
Contribs. on account,			<i>Mission</i>	9 4 6		
by Rev. T. Evans ...	60 0 0		Kirkcaldy, Whyte's Causeway—			
Dunfermline—			Contributions	12 13 3		
Contributions	66 3 3		Do. Sun. Sch. for <i>NP</i>			
Edinburgh, Charlotte Chapel,			Paisley—			
Rose Street—			Contribs. on account,			
Contributions	0 6 0		by Rev. T. Evans ...	100 0 0		
Do., Dublin Street—			St. Andrews—			
Contributions	81 5 6		Contributions	9 7 1		
			Do. Juv. for <i>NP</i> ...	3 9 6		

IRELAND.		£ s. d.
Waterford—		
Contribution ..	0 10 6	
Do. for <i>NP</i>	0 12 10	

FOREIGN.		£ s. d.
Australia—		
Melbourne, Victoria—		
Contribs. Albert Street		
Snn. School, by Rev.		
Isaac New	21 19 2	
India, Monghir—		
Rev. J. and Mrs. Law-		
rence, for <i>W & O</i> , by		
Rev. S. Brawn	10 0 0	

JAMAICA DISTRESS RELIEF FUND.

The following sums have been received on account of this Fund, from February 20th to March 20th, 1865.

Godmanchester, by Rev. W. Morris	2 0 0	Somerleyton, by Rev. C. Daniell	2 11 6	Snody, A., Esq., Edinburgh, by Chas. Anderson, Esq.	5 0 0
Bowen, Mr. H., Camden Town	1 1 0	Cardiff, Tredegarville, Sun. School, additional, by Mr. Thos. White ...	0 8 0	Plymouth, George Street Chapel, by T. W. Popham, Esq.	30 4 2
Coleman, Mr. J., Bermondsey	5 0 0	Squire, the Misses, Berkhamstead	1 0 0	Lowe, G., Esq., F.R.S., Finchley	5 0 0
Waters, Mrs. Anne, South Kensington	0 10 0	Canterbury, by Rev. C. Kirtland	8 8 2	Newcastle, Emlyn, by Mr. D. J. Thomas ..	2 0 0
Chester, Hamilton Place, by Rev. P. Price	2 6 0	Bloomsbury Chapel, by J. Benham, Esq.	30 6 10	Maesteg, Glamorgan-shire English Church, by Mr. A. Edwards ...	1 13 0
St. Alban's, by W. L. Smith, Esq.	9 10 6	Wokingham, additional, by G. Scorey, Esq.	5 0 0	Ingham, by Rev. J. Venimore	15 0 0
Haverfordwest, by Rev. Thos. Burditt, M.A. ...	6 0 0	Maldon, by Miss Lucy Smith	4 4 8	Chipping Sodbury, by Rev. F. H. Rolestone	1 1 0
Wandsworth, by Rev. J. W. Genders	0 2 6	Tipton, Princes End, Zion Chapel Sun. School, by Mr. C. Stubbings ..	0 16 0	Maze Pond, by F. J. Webb, Esq.	20 0 0
Dolton, Devon, by Rev. J. W. Webb	1 17 10	Rogers, J., Esq., Ilfracombe	10 0 0	Martin, Mrs., seur, Lee ..	2 0 0
Poole, Dorset, by Rev. J. H. Osborne	5 12 3	White, Mr. G., Newport, Isle of Wight	1 0 0	Pattishall, by W. Gray, Esq.	1 0 3
Thrapstone, by Mr. W. H. King	4 3 0	Reading, by P. Davies, Esq.	15 8 6	Towersey, by Mr. Quarrenton	2 13 0
Brown, Mrs., Rugeley, by Rev. M. Philipin ...	1 1 0	Pontypool, by Rev. Dr. Thomas	4 17 6	Penzance, by Rev. J. Wilshire	3 6 0
Scarborough, additional, by Rev. Dr. Evans ..	9 15 0	Bratton, by J. J. Whitaker, Esq.	2 10 0	Black Torrington, by Rev. G. B. Maynard ..	0 15 0
Newcastle-on-Tyne, Bowick Street, additional, by H. Angus, Esq.	0 10 0	W. Casson, Esq., Highfield Ware	1 0 0	Walworth Road, by Mrs. Watson	16 0 0
Hemel Hempstead, by Rev. W. Einery	5 18 9	Penzance, additional, by Mrs. Matthews	0 5 6	Stirling, by J. W. Urquhart, Esq.	0 7 0
Newport, Isle of Wight, additional, by Mr. E. J. Upward	0 4 6	Hull, George St., by T. Sykes, Esq., of Cottingham ..	8 0 0	Tring, by Rev. R. Shindler	2 15 0
Sumner, Mrs., Staines ..	1 0 0	Milton, Oxon, by Rev. A. Powell	3 5 0	Hadleigh, by Rev. C. Smith	3 16 6
Edmonton, Lower, additional, by J. P. Bacon, Esq.	0 2 6	Wills, Mr. W., Barnstable	0 10 0	Thurleigh, by Rev. W. K. Dexter	1 3 0
Westerham, by Mr. E. Pugh	0 12 7	Clevedon, Young Ladies of the Misses Woodfin's School, by Mr. W. Finch, Bristol	2 10 0	Harlington, by Rev. T. G. Atkinson	6 17 6
Street, near Glastonbury, by Mrs. Woodrow	2 0 0	Haslemere, by Rev. R. Harding	0 12 0	Exeter, by Rev. E. H. Tuckett	1 4 0
Rice, Mr. Jas., Hackney Loughope, Zion Chapel, by Mr. Jas. Dicks ..	1 0 2	McRitchie, T. M., Esq. ...	1 0 0	Neatishead, by Rev. J. Hasler	0 2 0
Edinburgh, Richmond Court, by Mr. Frans. Johnstone	1 1 6	Gover, W., Esq., and Mrs. Gover	2 2 0	Tobermory, by Rev. A. Grant	3 13 0
Norris, Mrs., Buntingford	0 10 0	Lee, by Jos. Warming-ton, Esq.	6 2 9	Sheldrick, W., Esq., Clapton	0 10 0
Northorpe, Gen. Baptist Chapel, by Rev. S. Barton	3 0 0	Thompson, Mrs. George, High Wycombs	0 10 0	Chudleigh, by Rev. W. Duke	5 0 0
				A Friend, Loughton, by Rev. F. Trestrail ..	2 0 0
				Hitchin, by W. Jeeves, Esq.	10 0 0

£ s. d.		£ s. d.		£ s. d.	
Metropolitan Tabernacle, additional, by Rev. C. H. Spurgeon	52 10 6	Salmon, Mrs., Langham, by T. Blyth, Esq.	20 0 0	Barnstaple, by Rev. J. R. Wood	0 16 0
Biggleswade, by Mr. A. Harris	0 6 0	Mr. & Mrs. Constable, Borough Green	1 0 0	Wiltshire, Rev. T.	1 1 0
Becky, Mrs., Kilburn ...	1 1 0	Childe Okeford, by Rev. G. Diffev	0 12 6	Newton Abbot, East St., by Rev. T. Cannon ...	0 10 0
Upton Chapel, Ladies' Missionary Working Society, by Rev. G. D. Evans	26 11 0	Bristol, Two Friends, by Rev. N. Haycroft, M.A.	0 10 0	Pentecost, Messrs. S. & H., Nottingham	0 15 0
Highgate, by Rev. J. H. Barnad	15 12 6	Heard, J., Esq., Leaming- ton	10 0 0	Birmingham, Wycliffe Church, by J. H. Hop- kins, Esq.	10 0 0
Butterworth, W. A. Esq., Surbiton	1 0 0	Leamington, Warwick Street School, by Mr. G. Fessey	2 2 0	Do., Yates Street Chap- pel, by ditto	2 0 0
Camberwell, Mansion House Chapel	2 0 0	Truro, by Rev. W. Page	1 3 6	Blockley, by Rev. C. J. Middleditch	3 16 6
Pitcairn, Rev. Dr., Tor- quay, by G. Edmon- stone, Esq.	0 10 0	Swaffham, by Mr. Thos. Moore	6 0 0	Blackheath, Ladies' Work- ing Party, by Mrs. H. Brown	5 0 0
		Blisworth, by Rev. G. G. Bailey	2 6 0	Sums under 10s.	1 14 0
		Maze Pond Sunday School by Y. M. M. A.	1 7 6		
				£491 3 5	

FOREIGN LETTERS RECEIVED.

AFRICA—ANBOISES BAY, Pinnock, F., Jan. 23.
CAMEROONS, Saker, A., Jan. 17; Thomson, Q. W.
Jan. 25.
JOHN AQCA TOWN, Fuller, J. J., Jan. 30.
SIERRA LEONE, Diboll, J., Feb. 18.
ASIA—CHINA—CHEEFOO, Kingdon, E. F., Jan. 5.
SHANGHAI, McMechan, W. H., Jan. 19.
CEYLON—COLOMBO, Allen, J., Jan. 14.
GRAND PASS, Sylva, J., Dec. 5.
KANDI, Waldock, J., Jan. 27.
INDIA—BENARES, Heing, J., Feb. 21.
CALCUTTA, Anderson, J. H., Jan. 21; Ellis, R. J.,
Jan. 21; Leslie, A., Jan. 23; Lewis, C. B.,
Jan. 23, Feb. 8; Robinson, R., Jan. 17.
DELHI, Smith, J., Feb. 22; Williams, J., Feb. 3.
GYA, Kalberer, L. F., Jan. 5.
JSSORE, Hobbs, W., Dec. 31.
INTALH, Kerry, A., Jan. 30; Kerry, G., Feb. 6.
KHOLNEAH, Page, J. C., Jan. 31.
MONGHIR, Lawrence, J., Jan. 20.
NABAINGUNGE, Supper, F., Feb. 18.

SERAMPORE, Martin, J., Jan. 31.
SEWRY, Allen, J., Feb. 1.
NEW ZEALAND—AUCKLAND, Cornford, P. H., Dec. 9.
EUROPE—FRANCE, GUNGAMP, Bouhon, E., Feb. 24.
MORLAIX, Jenkins, J., Feb. 27.
GERMANY—HAMBURG, Oncken, G., March 8.
NORWAY—CHRISTIANA, Hubert, G., Feb. 17.
WEST INDIES—BAHAMAS, INAGUA, Littlewood, W.,
Jan. 3.
NASSAU, Davey, J., Feb. 11; Taylor, S., Feb. 11,
TURK'S ISLAND—GRAND CAY, Rycroft, W. K.,
Jan. 18, Feb. 18.
HONDURAS, Henderson, A., Feb. 3.
JAMAICA—BROWN'S TOWN, Clark, J., Feb. 7.
FALMOUTH, Kingdon, J., Feb. 6.
MT. CAREY, Hewett, E., Feb. 23.
RIO BUENO, East, D. J., Feb. 7; Roberts, J. S.,
Feb. 23.
ST. ANN'S BAY, Millard, B., Feb. 23.
WALDENIA, Kingdon, J., Feb. 22.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends for clothing, &c., for the relief of the distress in Jamaica.

Friends at Norwich, per Mrs. Gould.
Mrs Hutchins, Southampton, per Rev. A. Caven,
B. A.
Baptist Church, St. John's-hill, Shrewsbury.
Mrs. Alexander, Reigate.
Mrs. Trestrail, Norwood.
Friends at Portland Chapel, Southampton.
Friends at Penzance, per Mrs. Matthews.
Friend at Coventry, per W. Franklin, Esq.
Friends at Bedford.
Friends at Chatham, per Rev. J. Lewis.
Friends at Metropolitan Tabernacle.
Friends at Norwood, per Rev. F. Trestrail.
Little ones at Bromley.
Mr. E. Bass, Olney.
Mr H. Huckett, Market Harborough.
Mr. W. Fagg, Folkestone.

Mr. W. Godwin, Whitchurch.
Mr. Humphrey, Upper Norwood.
Rev. S. Hodges, Stow-on-the-Wold.
Mrs. Bilbroton, Leeds.
Mrs. Bacon, Edmonton.
Friends at Bristo-street, Edinburgh, for Rev. J.
Clark.
Girls' Missionary Working Society, Regent's-park,
for Rev. J. Clark.
Mrs. Foster, Brixton-hill, for Mrs. Knibb.
Friends at Naunton, per Mrs. Heritage, for Mrs.
Knibb.
Miss Drayton, for Rev. G. R. Henderson.
Friends at Buckingham Chapel, Clifton, for Rev. J.
E. Henderson.
George-street Chapel, Plymouth, for Rev. W.
Dendy.

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, LL.D., Secretaries, at the Mission House, 33, Moor-gate Street, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John Mac-Andrew, 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., White Hart Court, Lombard Street, to the account of the Treasurer.

THE MISSIONARY HERALD.

REPORT.

The lapse of another year has brought with it the duty of laying before the constituency of the Society, the Seventy-third Report of its Committee. If it shall be found that the year has presented no very marked features of interest, yet the Committee are glad to express their satisfaction with the perseverance and diligence of the honoured Brethren whose services for Christ they are about to record, and their gratitude for the Divine blessing which has not been withheld.

FINANCES.

Very early in the year the attention of the Committee was directed, by the Treasurer, to the great increase in the value of property in the City; and he suggested for their consideration, whether the Mission House might not be sold to advantage, and more eligible premises erected on a less costly site. Measures were at once taken to obtain the judgment of gentlemen competent to advise the Committee, and, after mature deliberation, they determined to submit the property to public competition, due care being taken to fulfil all the conditions of the trust deed. The premises not being sold at the auction, they have been disposed of by private contract, for the sum of £19,500, being nearly double the original cost in 1843. As possession was agreed to be given to the purchaser at Midsummer, no time was lost in seeking for another house with sufficient accommodation, until new premises be erected, should that course be ultimately deemed advisable. After diligent inquiry, they finally purchased the lease and fixtures of a large house in John-street, Bedford-row, for £400, at a rental of £70, with taxes a little over £30. The taxes alone on the Mission-house are nearly £120, so that for some time there will be a considerable saving to the Society; for the Committee have no idea of absorbing any portion of the purchase-money of the present premises into the general expenditure; nor do they apprehend that the erection of a new house will

exceed the original cost of the one about to be vacated. There will remain, therefore, a considerable surplus to be applied in such ways as may be best adapted to promote the interests of the Society. The Committee rely, with confidence, on the kindness of their constituents in regard to these arrangements, which, they hope, will have their cordial approval.

The financial condition of the Society, during the year, has occasioned considerable anxiety and concern. In every part of the field the expenses of the agency have increased, in India especially; while the demand for an augmentation of the number of teachers and native preachers has been incessant. The Committee have been most anxious to keep the expenditure within the limits of the anticipated income. They naturally looked for a considerable augmentation as the result of last year's effort; for they did all that lay in their power to make known to the churches that, without a large increase in their contributions, the present operations of the Society could not be maintained, much less extended. How far these expectations have been fulfilled, the balance-sheet will show; and to it they now beg to call especial attention.

The total receipts for the current year amount to £28,744 16s. 2d., exclusive of the balance in hand of £2,723 15s. 6d., and the expenditure to £31,460 0s. 3d., leaving a balance of only £8 11s. 5d. From this statement it will be seen that the expenditure exceeds the income by nearly £3,000. Though £1,300 less have been received from legacies, yet the advances by the Calcutta Press are nearly that amount in excess of last year, so that the deficiency from one source of income has been supplied by another. The income for general purposes is the one which requires most attention, as indicating the contributing ability of the churches. In 1864, after deducting the special contributions for expected debt, they gave £17,906; in 1865, £18,382, which is a real increase of only £476. This result is far from satisfactory, and the Committee can only once more earnestly entreat the pastors and officers of the churches to bring the subject before them.

The Committee have to acknowledge £1,100 from the Committee of the Bible Translation Society, which still continues to supply the funds that are needful to carry on this important branch of the Society's operations. Of the sum noted in the balance sheet it will be seen that £500 were received on account of last year, but too late to be carried to that account.

The Committee are happy to state that the contributions to the Widows' and Orphans' Fund are still increasing. It is greatly to the praise of many of the smaller churches, especially that they cherish so deep an interest in the effort to meet, in some degree at least, the wants of the bereaved. The expenditure on this account has exceeded the receipts by the small sum of £11 5s. 8d. The contributions to the fund for native preachers, chiefly from the young, are larger by £20 19s. 5d., a fact all the more pleasing because

there is nothing in the object peculiarly attractive while it indicates an intelligent interest on their part, in one of the most important branches of missionary agency.

It is not unlikely that the income for the present year has been somewhat affected by the special appeals which have been made on behalf of Jamaica. The Committee were appealed to by the Baptist Union in that island, for assistance towards maintaining and enlarging their educational operations, which, from various causes, had, of late years, become less effective than formerly. As the Committee had no funds at their disposal to apply to such an object, they suggested that a deputation should be sent to this country to lay the case before the friends of education generally. The Rev. W. Teall was appointed, and, on his arrival, was cordially welcomed, and the Committee passed resolutions commending him to the kind consideration of the churches. Those whom he has visited have not been wanting in liberality, and, aided by the Society of Friends—ever among the foremost in active sympathy for the Negro race—he has collected over £800 towards the £3,000 which the brethren in Jamaica deem necessary to carry their plans fully out.

In the midst of these efforts, tidings reached this country of the deep distress into which the people were plunged by a continuance of a severe drought, which was destroying the crops, desolating their provision-grounds, rendering labour scarce, and reducing large numbers of the people to absolute want. Under these circumstances the Committee felt that it was their duty to lay the facts before the churches, and they issued an appeal embodying them, and stating the authorities whence the knowledge of them was derived. That appeal was promptly responded to, and the result has been a contribution, in collections and donations, amounting, on the 31st of March, to nearly £1,400; besides which, very large quantities of useful articles of clothing have been sent up from all parts of the country. The sympathy felt for the suffering peasantry in Jamaica has been very general and deep, and it is gratifying to the Committee to know that many persons in the humblest walks of life, hearing of this distress, have hastened, by their numerous, though small donations, to assist in alleviating it.

For the present, this effort has prevented Mr. Teall from prosecuting his labours. The Committee trust that, as soon as the pressure of this calamity has somewhat abated, their friends resident in parts of the country which he has not yet visited, will be able to receive and assist him in his important errand; for it must be obvious that, unless the means of education be supplied to the rising race of Jamaica, they will grow up in ignorance and the bad habits consequent upon it, and be wholly disqualified to take the place of those who, by reason of age, are fast passing away.

If these special appeals on behalf of Jamaica, have somewhat lessened the general income of the Society, no one will begrudge the help afforded to our

brethren there. Not many years have passed since the signal success of missionary labours in that island, drew towards it the fixed and earnest regard of British churches, and the fearful struggle consequent upon the efforts of the planters to banish Christianity from it, none can forget who lived while it was going on; and which terminated in the extinction of slavery throughout the British Empire. And, now that a new order of things has arisen there, the members of the Baptist Missionary Society, whose Missionaries bore the brunt of this conflict, and mainly contributed to its happy issue, could not turn coldly away from Jamaica, over which a dark cloud of sorrow and calamity has come, and with which are associated the memory and labours of such men as Coultart, Tinson, Burchell, and Knibb. The Committee, therefore, feel that they have no apology to offer for having done what they could to assist their brethren in this time of adversity and trial. It only remains to say that they believe the funds placed at their disposal will be carefully distributed; and that the Committee appointed in Jamaica will endeavour to use them, as far as practicable, in promoting industrial occupation, that the aid now given may become a source of permanent benefit to the people.

THE MISSIONARIES.

One missionary, who was the oldest living missionary of the Society, the Rev. John Johannes, has been called to his reward. During the whole term of his missionary life, a period of forty-four years, he laboured in Chittagong, in Eastern Bengal. The early portion of it was spent in educational labours; but his later years were devoted to the proclamation, and that not unsuccessfully, of the everlasting Gospel. He lived to see great changes in the country in which he was born. The little church he was permitted to gather is the first fruits; but the seed he has diligently sown has yet to bear that full and abundant harvest for which he toiled and prayed. He died in perfect peace, calmly resting in the Saviour, whose grace had been the theme of his ministry. One other missionary has been lost to the Society by failure of health. The Rev. J. Peacock returned from Africa broken down by the rigours of the climate, and though now restored, his constitution will not bear a further exposure to its noxious power.

On the other hand, the strength of the mission has been kept up by the departure of the Rev. J. Kingdon for China, and the Rev. Q. W. Thomson for the coast of Africa. Four brethren, at home last year for the restoration of health, have returned to their several spheres of labour—the Rev. Alfred Saker, with his family, to Cameroons River, and the Revs. George Pearce, and James Parsons, with their wives, to India. The Committee have also assisted the Church of Allahabad to secure the services of the Rev. John Jackson.

The Rev. J. Diboll, after rendering valuable service to the Committee in this country, has listened to the call of a church of coloured men in the colony of Sierra Leone. Sprung from the labours of the missionaries of the Society, in the first years of its existence, this church of emancipated negroes has long besought the Committee to furnish them with a pastor. Events concurring with the wish of Mr. Diboll, the Committee have gladly sanctioned his entrance on this special work. They hope that the church will ere long be in a position to maintain itself in vigorous life, independent of the Society's aid.

PROSPECTS IN INDIA.

In their last year's Report your Committee dwelt at some length on the state of the native mind of India, on the influence education was exerting in the chief centres of population and government, on the growth and tendencies of the Brahmist sect, on the changes proceeding in the opinions and habits of Hindu society, on the extent of the knowledge of the Gospel, and the great interest shown in the most unexpected quarters in the education of females, so long excluded from all the avenues of instruction. The reports of the present year amply confirm the statements then made. If some of the missionaries still complain of the apathy to be met with in many places, others speak as confidently of their frank reception, and of the great change that has taken place in the nature of the arguments now employed by their heathen auditors. "The keenness which many manifest in argument," says the Rev. W. A. Hobbs, "is a clear indication that they have read the Scriptures." The old objections, with which the missionaries were at first assailed, are now seldom heard. The contradictions said to be found in the Bible, the assumed antagonism of science to some of its statements, the character of the Laws of Moses, the corruptions that Christianity has suffered, the differences between the versions of the Scriptures, and the notion that there is no need of a written revelation; these and similar objections are now found on the lips of many, and sufficiently prove that the Word of God has entered into the thoughts of multitudes, and is awakening inquiry and keen discussion. Even Brahmins, while clinging to the ancient system, freely acknowledge that old things are passing away, and all things are becoming new.

Meanwhile, adhesions to the Gospel multiply. In some cases single persons, suffering great opposition, come out and confess Christ; in others, whole families, even entire villages, place themselves under Christian instruction. Of the latter, instances occur in Backergunge, under the vigorous ministry of Mr. Page; of the former, the following is a striking illustration. "In October last," relates the Rev. J. Lawrence of Monghyr, "a shopkeeper from the bazaar, who, as a boy, had learned to read the Scriptures in one of our schools, determined to profess himself a Christian. For fourteen years he had ceased to

worship idols, and, for about seven years, had been seriously contemplating an open profession of the Gospel. One night he came to the Native Christians. He broke caste, and stayed with them a month, paying his own expenses, and eating of their food. At length he returned home. An immense crowd assembled before his house, some abusing, some cursing him; some declaring that he ought not to be suffered to remain in his own dwelling; others said he had long been a Christian, and it was better that he should openly avow it. As he entered at one door, his wife and children fled away by another, and hitherto have resisted all his attempts to induce them to return. All this the poor man has endured with meekness. As a secret disciple, kept back through fear of persecution, this individual appears not to have stood alone, for, recently visiting the town from house to house, Mr. Edwards found several others who privately worshipped the Lord Jesus Christ.

In the opinion of some of our brethren, however, the Gospel has to meet with more deadly opposition in India than it has ever yet encountered; and that with the advent of its greatest triumphs will come persecution and losses, of which those of the past are but a faint indication. "Hitherto," says the Rev. George Kerry, "Hinduism has been like a large weighty mass, opposing to the progress of Christianity only the force of the 'inertia of rest.' I believe by and-by there will be a change, and Hinduism will seem rather like a giant awaking from his sleep to see his life and possessions in peril. It will rise and shake itself, and then woe to those who are not prepared for the battle."

ADDITIONS TO THE CHURCHES.

If we compare the accessions made to the churches of Northern India, during the last few years with an earlier period, the increase is very gratifying. Looking back for the last twelve years, we find that during the first six the average number of baptisms for each year was 104. In the last six years the average is double, being 210. The baptisms of last year are somewhat in excess of this, being at least 220. If, therefore, from year to year, the progress made seems almost imperceptible, yet a comparison with the past shews that, through the blessing of God, the tide of success is ever increasing in volume.

BIBLE DISTRIBUTION.

The itinerant labours of the missionaries have been as extensive as in any former year; but a new feature was introduced into the proceedings of this year which deserves special notice. Some time since a proposal was made by Mr. Murdoch, of Calcutta, that the British and Foreign Bible Society should supply every village in Northern India with a copy of the New Testament, and every child in the village schools that could read with a copy of one of

the Gospels. As the suggestion made by your Committee to the Committee of the British and Foreign Bible Society, that our missionaries should be allowed to distribute our own versions in the districts where they alone labour, was not acceded to, our Calcutta Translation Committee made arrangements to appropriate a portion of the funds supplied by the Bible Translation Society to this very desirable object. In pursuance of the plan, colporteurs, consisting of capable native brethren, were selected, and set to work in the districts of Backergunge, Jessore, Beerbhoom, and around Cutwa. In Backergunge two brethren were employed, and furnished with a boat in which to reach the numerous villages scattered among the swamps of this low-lying district. Up to the end of December they had visited 146 villages. They went from house to house, finding out every one that could read. To all such they gave a Gospel, and a New Testament to the chief man in the place; but whole villages were met with in which not a single person could read. The Bible readers also entered freely into conversation with the people, and explained some of the great truths contained in the books they brought. Hundreds of families have thus for the first time heard of Christ and the great salvation. One of the thirteen sections into which the district is divided has been gone entirely through.

In Jessore the original plan was more strictly adhered to; the colporteurs not attempting, as in the former case, to visit all the families in every village, a more rapid and extensive distribution was secured. The three missionaries labouring in this large district, which contains a population of nearly a million of souls, united with their native helpers in the task. The result is, that 954 villages have been visited, and 923 New Testaments and 1,750 single Gospels distributed. Some interesting facts, exhibiting the painful ignorance of the people, were elicited in the course of these visits. Mr. Hobbs reports that in 521 villages that were visited in his section, there were found only 55 boys' schools. These were conducted by 77 teachers, and contained 1,753 scholars. Not a single girls' school was met with. More than one-half of the boys in the schools were unable to read intelligibly, and to those only who could read was a copy of the Gospel given. Of the 405 Testaments left in this section, 70 were given to the schoolmasters; 335 to the head men of the villages. In about one-half of the villages visited the Gospel was preached, and in nearly all cases conversation took place on the great themes of the Bible. It proved to be a work of great toil. Some thousands of miles were travelled. In many villages there were no bazaars, and food was with difficulty obtained. Often the shelter was of a most wretched description, and in remote places it was sometimes absolutely refused. Generally the books were gladly received; in a good many instances persuasion had to be employed; in a few they were rejected altogether.

In Beerbhoom about 120 villages were visited. From Cutwa the returns are not yet furnished. In the former district 25 Testaments and 250 Gospels

were left, and it was found that in but few places had the Herald of the Cross ever before delivered the message of peace. In Cutwa and in similar remote places the people say, "Sahib, we have now the books, but you must send preachers amongst us to explain them."

BIBLE WOMEN.

Of a somewhat similar character are the labours of the Bible-women, who have been most usefully engaged in Cutwa among the female part of the population. This excellent agency has also been introduced in Monghyr. Such an attempt to reach a class of the population, hitherto almost inaccessible to the Gospel, is of the deepest interest. Occasionally these Christian women meet with a rebuff, and are charged with attempting to destroy caste. Generally they are received with pleasure, being sometimes even offered money for their visits. In one instance they met with a Hindu lady, who had been taught by her husband to read. He desired to confess himself a follower of Christ, but was reluctant to take the irrevocable step without his wife accompanying him. Wherever practicable, the Committee will be glad to see the extension of an agency so admirably calculated to penetrate the recesses of Hindu society, and to bring the Gospel home to the domestic life of the people.

THE SELF-SUPPORT OF NATIVE CHURCHES.

The Committee reported last year the issue of an address to the native converts, urging the duty of self-support, and exhorting them to liberality for the furtherance of the Gospel. The receipt of this address was soon followed by a large gathering of the converts inhabiting numerous villages to the south of Calcutta, at which it was the subject of much discussion and consideration. A reply was prepared, and forwarded to the Committee, signed by twelve of the pastors and preachers, with several of the deacons and schoolmasters, in which they say that they have been accustomed to assist in the erection and furniture of their chapels and school-rooms, that the collections after the Lord's Supper are devoted to the relief of widows, and to supplying their poor brethren with houses and clothes. They assure the Committee of their desire to do more, and that they will be mindful to collect something every Lord's-day. The occurrence of the cyclone, which devastated the portion of the country in which they dwell, swept away their houses, and cast them into deep poverty, has, doubtless, alone prevented the fulfilment of their resolves; but the Committee are glad to know that the association then formed is to be perpetuated, and cherish the expectation that the cordial reception given to their suggestions will, in due time, lead to the independence they desire to see established throughout the mission-field. Indications that our native brethren in India are becoming alive to the

necessity of cultivating a spirit of self-reliance, have also reached the Committee from other districts. Under the excellent guidance of Puddoo Lochun, co-pastor with Mr. Sampson of the native church at Johnnugger, it is stated that the Christians of that church realize, to a greater extent than has hitherto been the case, independence in the management of their church affairs. In Jessore, the people have begun to make a weekly collection. At present the proceeds are very small; still they indicate a willingness to try what can be done; one church, that of Buridanga, has been left entirely to its own resources.

In Backergunge, Mr. Page reports that while distress and extreme poverty delay the prospect of the village churches becoming really independent, yet "subscription boxes have been placed before the congregations every week, in all the stations, and many are learning to bring their pice with them when they enter the house of God." At Dacca, the native church has formed a committee to collect money for the repairs of their chapel. The members have also established a weekly freewill offering, and a subscription to aid inquirers who may have to appeal to their hospitality. In Delhi, weekly offerings have been begun; the Pahargunge church, though very poor, has raised thirty-three rupees. In connection with this mission are a few men of position and influence, who freely give their time and energies to the diffusion of the Gospel. Such an one is Subha Chund of Rohna. Another is a Brahmin, of Secunderabad, by name Chunder Muni. He is a grain merchant, tolerably rich, and pretty well educated; and although not yet baptized, makes the Gospel the theme of his conversation wherever he goes. Thoroughly independent, he stands on vantage ground with his countrymen. Lately he has proposed to call an assembly in the town at his own charges, to discuss the merits of Christianity. In three other places as many members of the church have disinterestedly sought the spiritual welfare of their countrymen. Such action as this Mr. Smith does all in his power to encourage.

In connection with this topic the Committee cannot pass over the very efficient and successful labours of Goolzar Shah, the pastor of the church in South Colingah, Calcutta. This church consists of nearly forty members, and has enjoyed for several years the gratuitous services of our estimable native brother. For twelve years it has been a self-supporting church. Though largely assisted by European friends in the support of their evangelizing agencies, the members have not by any means been deficient in liberality. Last year the purely native subscriptions alone amounted to 283 rupees. From their funds they have supported two native preachers, who, with the pastor, almost daily preach in some part of the city of Calcutta. The pastor has now added to his other labours, the superintendence of a home for the sons of his native brethren in the country districts, who may wish to obtain for their children an education which Calcutta alone can supply. "I am

trying my best," says Goolzar Shah, "always to impress upon our brethren the duty of their being fellow-helpers and hearty labourers with you in the Saviour's Kingdom." The Committee trust that his excellent example will find many imitators among the native churches of India in the years to come.

SERAMPORE COLLEGE.

The Report furnished by the President of Serampore College, presents several features of interest. The classes in the upper department of the Institution have been larger the last two years than any former ones, the native students numbering each year nearly fifty. They have exhibited much interest in the Scriptural instruction they have received, partly arising from the formation of a Society of Brahmists in Serampore, by which deistical sentiments have been promulgated in opposition both to Hinduism and Christianity. Some months since hopes were cherished that three of the students would openly confess Christ. Two of them had long been known as unusually interested in Christian truth. The third had repeatedly requested to be baptized. At length he came to the missionary for the purpose. His friends, by persuasions and various allurements, interfered and induced him to return home. He was never allowed to resume attendance at the College; and, at least for a time, the expectations which were cherished are destroyed. This is only another illustration of the fact that in bringing India to a knowledge of Christ's salvation, our Brethren must abound in labour, and in quiet confidence wait for its result. Of the four students who were preparing for missionary work, two have left without fulfilling the hopes they had awakened; another is still pursuing his studies, and the fourth, a native, is employed in connection with the mission at Cutwa. He promises to be a useful man in the service of Christ, to which he has, with much self-sacrifice, devoted himself. Twenty-one native youths, most of them the sons of our native preachers, occupy buildings erected for the purpose in the College compound. Several pleasing instances of conversion have taken place among them, and five during the year have been baptized. A very considerable improvement is reported in their quality as students, and their tutors look forward to a goodly proportion of them as likely to be found worthy of employment as native missionaries. Three youths from Burmah have been supported at the college by the American missionaries. Their progress has been so satisfactory, that there is a prospect of others arriving from Rangoon, to pass through a similar course of study and preparation for useful employments in that country. The Committee close this brief account of the Serampore College, by expressing their gratification that the Theological Training Class, which their highly-esteemed brother, the Rev. George Pearce, has undertaken to establish and conduct, will have its home in Serampore, the original seat of our mission, and around which are gathered so many sacred and precious memories.

CEYLON.

The additions to the churches in Ceylon exceed those of last year; but the missionaries continue to complain of that fatal apathy so characteristic of the Singhalese, and indeed of every Buddhist people. Generally, however, the condition of the churches is more satisfactory, nor have they been affected by the strenuous efforts put forth by the Buddhist priests to draw the members aside from Christianity. In some parts of the island, discussions continue to be held between the advocates of the Gospel and the most eminent of the priests, who resort to every possible scheme to secure an apparent victory. Nevertheless, nearly all the converts of last year were from the ranks of Buddhism. But "Christians," said one of our native brethren, "twinkle like fireflies in the dark night of superstition which reigns supreme, the lions prowling about in the shape of active Buddhists." The spiritual life of the churches has been in some measure stirred up by the address of the Committee. The churches in Grand Pass, Kandy, and Matelle, have successfully supported their pastors, while several of the poorer congregations in the jungle have considerably increased their contributions, and commenced to pay a portion of the salaries of those who minister to them the Word of God. Eight of the jungle churches have raised for this purpose not less than £83 during the year.

Thus the principle of self-support has in the Ceylon Mission advanced in a gratifying manner, and with it there is a larger degree of activity in the diffusion of the Gospel. As an illustration of this, the pastor of Matelle Church writes:—"We have determined that on the first Sunday in February Mr. Goonesahere is to be set apart as my helper, and is to receive the subscriptions I now receive, and I am to go and preach the Gospel in nearly all the places in Ceylon, and return to Matelle from time to time to take care of the affairs of the Church." In addition to these exertions for the spiritual good of their countrymen, the two churches of Kandy and Matelle have raised £21 for the support of three schools in neighbouring villages. To the pen of a friend, a warm and generous supporter of the mission in the island, the Committee are indebted for the following picture of a Singhalese Christian family:—"The man we visited was an ordinary Singhalese agriculturist, with his little bit of garden, his few fruit-trees, and mud hut. He, his wife, and one son, are members of Nadan's Church. His daughter had been for some time at Mrs. Allen's boarding-school. She appeared an intelligent, worthy, and very modest Singhalese girl. She had a fair knowledge of English. What was she doing, now she had returned from school to her jungle home? How did she employ her time? What was her duty with her light regarding Christianity? such were the questions addressed to her. And to hear that, besides actively assisting in household duties, she turned her accomplishments of sewing, &c., to profitable account, taught her younger brothers and sisters, and took an active part in Christian devotion with her parents

and friends, was surely more than satisfactory. And then the appearance of this Christian family, rising above the natural supineness of the Singhalese character, not content with remaining as their fathers were, the father and sons had built a new and comfortable dwelling on their little property. It was with a strange feeling I heard Lizzy quietly tell, that on going to reside in the house a few days afterwards, they were to have a prayer-meeting, to be continued weekly, attended by the neighbours. Here is a little peep into the life of a Singhalese Christian family of a gratifying nature indeed! "And there are many such families, the fruit of our missionaries' toil, that will be their crown and rejoicing in the day of the Lord.

One other interesting fact must not be omitted in this brief record of the incidents of the year. The native brethren of Kandy and Matelle have united at their own risk in the publication of a Singhalese monthly periodical, called the Gospel Trumpet. Its special object is to give suitable answers to the erroneous doctrines of Budhists and Romanists, to publish the Gospel, and to enforce the claims of true and spiritual religion. It has already awakened much attention. "It seems that the kingdom of Satan is being shaken by it," says the native pastor of Kandy, while his Christian brethren assure him that they are receiving great advantage from its contents. In these active efforts of the converts for the promotion of Christ's kingdom the Committee cannot but rejoice heartily and wish them God speed.

AFRICA.

The return of the Rev. Alfred Saker with his family, and the arrival of the Rev. Q. W. Thomson, have given renewed vigour to the missionary work proceeding in the Cameroons River and at Victoria. The foundation of a new chapel has been laid at Bethel Town, and further progress made in the translation of God's Word. At Victoria, Mr. Pinnock has completed and opened his new chapel, and been cheered by the addition to his little church by baptism of two converts. Several persons have also been united with the church at Bethel Town. The natives on the river have been more peaceable than in the year previous, and a goodly number crowd the frequent services to hear the Word of God. The progress of civilization is seen in the improved dwellings which are rising up around the mission settlement, and the increasing desire to obtain more of the conveniences and comforts that Europe can supply. On the whole, the missionaries are greatly encouraged, and anticipate, with God's blessing, much success in the year before them.

WEST INDIES.

From the missions in the islands of the West the Committee continue to receive information of steady improvement and growth. In the Bahamas there is no fresh ground to occupy; the work is one of consolidation. In all the islands the entire population is under the Christian instruction of one or other of the four denominations which exist. About one-third of the entire body of the people are in connection with the Mission of this Society.

In Nassau, notwithstanding the baneful effects of the blockade-running from its port to the coast of America, the additions to the church, now consisting of more than 800 members, are large, and prove the power of the Gospel to sanctify and save, and the estimation in which the ministry of Mr. Davey is held. The chapel too, crowded by the regular congregation meeting within it, is about to undergo enlargement, the cost of which, some £600 will be met on the spot. Both in Inagua and Turks's Islands' districts, the progress is equally pleasing. With respect to the Caicos mission, the Committee have received, through a report to the Colonial Office, a most gratifying testimony from the President of the colony to the value and success of the labours of their native brother, Mr. Shadrach Kerr. After an examination of the schools, and being present at the services on the Lord's-day, the President remarks, "The young and old in the settlement are under deep obligation to the missionary, for the able and earnest manner in which he seems to be conducting his labour among them. Mr. Kerr appears to take great pains with his charge. . . . There was a good attendance of adults at the morning service, which Mr. Kerr conducted, and whose address was suited to his hearers, and displayed a knowledge of Gospel truth, with felicity in his manner of communicating it. The day seemed to be quietly and decorously kept by the settlers, and I understand that Mr. Kerr has been happily an instrument in working a great change for the better among the people, who appear much and deservedly attached to him."

The ignominious failure of the Spanish troops to overcome the patriotic resistance of the inhabitants of St. Domingo, is about to lead to their speedy departure, and to the consequent reopening of the island to missionary labour. The little church, under the care of Mr. Murphy, has remained steadfast in the truth, meeting from time to time in the forests, and solitary places, to worship God. Mr. Rycroft hopes to resume the mission very shortly, to re-erect the chapel that has been destroyed, and to establish anew the worship of God, so long interrupted by Romish intolerance, and the confusion consequent on the attempt of the Spaniards to obtain possession of the country. The Committee are happy to commend to the sympathy and liberal aid of their friends, Mr. Rycroft's appeal for assistance in this important work.

From Hayti, the Rev. W. H. Webley writes in strains of gladness and hope. Several accessions to the Church in Jacmel have been made during the year.

Converts have come from other towns in the vicinity, and the labours of the two Bible-readers are greatly blessed. In the northern part of the country, the missionaries have set in church order, under native pastors, a number of Christians, the fruits of the labours of American missionaries, but for some years left to themselves. Others have since joined the little band. "Our prospects are such," says Mr. Webley, "that our people are all alive with joy, so many seem coming forward, and so unexpectedly, in town and country. I hope to baptize again almost immediately, whilst I should hardly be surprised at any number of converts the Lord may give us this year, as we have already hopes of some ten or more." In a similar strain does Mr. Metellus write from St. Raphael—"It does seem to me that the new year will be with us one of great spiritual prosperity. The Lord preserve our hands from becoming weak, lest we lose the harvest He seems about to give us. Already I have four marriages to celebrate, and eight persons to baptize. My meetings are better than ever attended. In the evenings my hearers bring their own chairs, and seat themselves anywhere near the house, but chairs, benches, and places do not suffice." The only drawback to these happy prospects is in Port-au-Prince, where the arrival of a large number of Romish priests, with an Archbishop at their head, in consequence of the Concordat between the Haytian Government and Rome, seems likely to create many obstacles to the progress of Divine truth. Already Mr. Baumann informs the Committee, that the attendance at the mission schools and public worship has been diminished, so that probably, for a time, the missionaries will have to labour, in the Capital at least, in the presence of much opposition and discouragement.

JAMAICA.

The Jubilee of the Mission in this beautiful island, announced in the last Report as being about to be celebrated, has been kept, not without much anxiety. During the year, distress from drought and other causes, in various parts of the island reached its highest point, and for a few months many of the congregations suffered much in their attendance. The people, from want of clothing and food, were unable either to sustain their ministers in their usual comfort, or to avail themselves of the means of education for their children. The facts were fully laid before the Committee, and then published. To the appeal of the Committee, forwarded to all the churches and to many friends of the Society, the response has been prompt and liberal. The relief has been most timely, and this expression of Christian love and sympathy has greatly cheered the hearts of our brethren. Meanwhile, the Committee cannot but hope that the attention which has been drawn to the evils that afflict the people of Jamaica, may issue in the adoption

of measures to relieve them from the misgovernment they endure, and to stimulate the suffering peasantry to enter upon the cultivation of such products of the soil as may give them the means of self-improvement, and in the same degree conduce to the prosperity of the island.

From the President of the Calabar Institution the Committee have received very encouraging reports of the value of the native ministry they have been enabled to raise up. A portion of every year is spent by him in visiting the former students of the Institution in their several pastorates. These visits are invariably gratifying to the tutor and the native brethren, while the counsel and advice he is able to render are of great value to them in the conduct of their ministry. During the year the Institution has had fourteen students present in its two departments. Ever since the lamented decease of Mr. Gunning, Mr. East has had the sole charge; but a few months since, the Committee were happy to avail themselves of the offered services of Mr. T. S. Roberts, who, on his arrival, in a very energetic and devoted manner immediately relieved the President from the duties of the Normal school department. For this work his training admirably qualifies him. He needs a supply of good educational books and other apparatus, which the Committee will be happy to forward as soon as the liberality of their friends will allow.

As might have been expected, the returns from the churches will show that their spiritual condition has been greatly affected by the prevalent distress. The report of the Union has not yet reached the Committee, but, so far as they can learn, there has been a decrease of some 1,500 in the number of church members. Extreme poverty is as unfavourable to the progress of the Gospel as luxury is fatal to the piety of its professors. Every day brings the fact more and more clearly before the minds of the friends of the emancipated peasantry of Jamaica, that a certain measure of temporal prosperity is essential to the moral and spiritual elevation of the people, and that the attainment of this ought to be as much an object of solicitude with the Christian as with the philanthropist.

EUROPE.

FRANCE.

Although the authorization sought from the Government of the Emperor of the French for the opening of the new chapel at Tremel was refused, it was accompanied with such explanations as practically enlarged the liberty enjoyed by our brethren for the preaching of the Word. Mr. Jenkins accordingly informs the Committee that his engagements are many and great, that the openings are continually increasing, and that he finds in every direction a greater desire to hear the message of Salvation. Preaching in private houses

is spreading, more Scriptures are purchased, and a kinder feeling is shown to the teachers and colporteurs. During the year an additional colporteur has been engaged—M. Bordreuil—whose salary is chiefly provided for by friends in Paris. At Guingamp the missionary, Mr. Bouhon, assembles his congregation in the old Capuchin convent, and receives much encouragement from the local authorities. His labours extend to the neighbouring towns of St. Brieu, Casson, Belle Isle, and Treguier. "Superstition and infidelity," he says, "are everywhere the order of the day. Renan has more admirers among the Breton people than one would at first suppose; the churches and chapels have each some miracle-working saint, and there is hardly a fountain which is not reported holy and miraculous." Notwithstanding the power of old customs, habits, prejudices, and interests, the missionaries see the work of evangelization going forward and consolidating itself, and think that no year has been more replete with real progress and encouragement.

NORWAY.

Mr. Hübert, in Norway, continues to enjoy much blessing on his simple and earnest proclamation of the truth. Thirteen persons have been baptized in the churches among whom he labours, and which now contain forty-two members. A spirit of earnest piety prevails in their midst, and they bear with patience and calm endurance the opposition that the clergy of the state church raises against them. During the year, Mr. Hübert spent a few weeks in Denmark, testifying the grace of God among the people.

The year has thus been one of much labour in all parts of the Society's Mission-field, and accompanied with manifold tokens of God's blessing. The Committee, too, have enjoyed the confidence of their supporters at home. Yet they feel that more may be done, by an increased liberality among the churches, to enlarge the sphere of the Gospel's triumphs, and to open new fields to the heralds of the cross. Above all, they are deeply conscious that they and their brethren need a more abiding sense of the Divine presence with them. They are made to realise their complete dependence on the mighty working of the Holy Spirit to render their efforts effectual. For this, therefore, they pray, and earnestly entreat on their behalf the prayers of the Lord's people. Banded together at the throne of the heavenly grace, let it be our unceasing and united orison, "Let Thy kingdom come, Thy will be done in earth as it is in heaven."

INQUIRERS IN CUTWA.

BY THE REV. F. T. BEED.

This year I have had the pleasure of baptizing and receiving into Christian fellowship four persons. Hitherto their walk has been consistent, and, on the whole, satisfactory. I would just add that they were nominal Christians for some time previous to their baptism.

Amongst the Hindoos and Mussulmans there are a few inquirers. At a village not far from here the Mussulmans have been reading the New Testament and parts of the Old Testament, under the guidance of a young and intelligent Mussulman, who has for some months past been carefully reading Christian works. A short time ago, when Ram Doyle and I went there, some ten or twelve men said: "We no longer believe in Mahommed or the Koran; at present we continue to perform the usual ceremonies, simply because such is the practice of our caste; but we are prepared to become Christians. The moment Fakir (the young man to whom I just alluded) sets the example, we will follow." Fakir, hearing this, said, that after a little more consideration, he would decide. I have not seen him since, and so I do not know to what decision he has come. There is another case I might mention. There is a respectable Baboo, who calls whenever he comes to Cutwa. He carefully reads his Bible, and prizes it very highly. Some time ago he called, and after speaking very favourably of Christian labours and labourers, alluded to those of his countrymen who were disciples in secret, and gave it as his decided opinion that amongst those who are highly connected and those who are engaged in business, there are many who secretly worship the Saviour. I asked if he included himself amongst that number, and he replied, "I sympathize with them, but about myself I will tell you another day." I met him the next day, and, in answer to his inquiries told him that we had been to the Rath Jutra and were listened to by hundreds of Hindoos. "I am glad to hear it," he said, "for Hindooism has gone bad." I said, "You who know that Christ is the only true Saviour, why do you not set them a good example?" "Hush," he replied, and lowering his voice he added, "I will—by God's help I will; but not all at once; it must be done gradually."

VILLAGE PREACHING.

In the villages the people are very glad to see us. I wish we could visit them oftener, but the great difficulty is in getting to them. The reception we meet with is generally very encouraging. I will just mention one as a specimen. About a month ago I took a palki and started off for Shri Bati. Our preacher started at the same time on horseback. Reached there at about twelve o'clock, and at once began to preach. About thirty persons listened attentively, and took some tracts. Some discussion followed, which being ended, I went on to another village, about two miles distant. It was then very cloudy, and there was scarcely any one about. I visited the school. It contained 88 Brahmin lads, 2 Shudras, and 1 Mussulman. The masters and the secretary of the school freely entered into conversation, and four or five more respectable Hindoos entered now and joined them. After talking for about an hour, one of them said, "It may be that what you say about Christianity is true; in Hindooism itself we have no faith; we do puja, &c., just because it is the custom. Just now our minds are unsettled; we know that Hinduism is false, but we do not know enough of Christianity to receive it without further investigation. Were there any one living here who could instruct us in the Christian religion we should be better able to judge." I told them of Him who is the way, the truth, and the life, gave them two copies of the New Testament, and then asked permission to speak to the lads. On permission being granted, Ram Doyle addressed them, and gave a copy of the Gospel to each one. A heavy storm coming on, detained us for two hours longer. As soon as it had somewhat abated, we endeavoured to return to our homes; but, having proceeded about three miles, the storm broke out afresh. I was drenched through, the preacher's horse was thrown over, and the river was so swollen, and the current so

rapid, that it was unfordable. We put up for the night at a village close by. This gave us another opportunity for preaching the Gospel. Until within the last month or so, my plan was to hire a palki and visit the villages in the morning, and in the afternoon I went with the preachers to the bazaar: in this way neither bazaar nor village work was neglected.

To give you some idea of the nature of these villages (or rather village-towns—some are much larger than Cutwa), I have jotted down a few names, &c., and I can vouch for the strict accuracy of the list. Total number of villages in the sub-district of Cutwa, 471.

No. of houses in	Cutwa itself,	380		
"	Kornj Gram	300	; distance from Cutwa,	5 miles S.
"	Korrooeo	890	"	8 " S.
"	Kalikapore	350	"	8 " S.E.
"	Ghora Nach	352	"	6 " S.E.
"	Sei Khund	727	"	6 " S.W.
"	Dein	850	"	4 " S.W.
"	Shoodpore	297	"	4 " S.
"	Mongle Cote	803		
"	Maju Gram	238	"	6 " N.E.
"	Kandrub	603	"	5 " W.

A market is held at least once a week at each of these places.

Perhaps I need not extend the list—the above will give you some idea of the size of these villages, and also of the average distances from Cutwa itself. If it be the wish of the Committee that these villages be visited, I will gladly do it; but some means of travelling will be absolutely necessary, and "local resources" are altogether unobtainable here.

THE FIRST YEAR IN CHINA.

BY THE REV. E. F. LAUGHTON.

The first year of a missionary's life does not abound much in incident for communication in a report. The time is necessarily taken up with quiet and continued endeavours to acquire such a knowledge of the language of the people amongst whom he dwells, as shall enable him to preach the Gospel to them. With the most perfect educational appliances at command, the acquirement of the power to speak with accuracy, elegance, and ease in a foreign language is not a trifling task. When the language is so totally different from the learner's native tongue, as the Chinese is from the English, and the learner has no help save a Chinaman who knows not a word of any language but his own, the task is hard indeed. Dictionaries *have* been made by foreigners, but I have not been able to get one, as they have long been out of print. Notwithstanding, I trust that I have made some progress in the language. I began publicly to speak in November last, and have preached as often as I have had opportunity since that time. I have had the pleasure, too, of knowing that I am understood.

I now preach regularly every evening in the chapel, and continue to study Chinese with my teacher during the day. My evening congregations are generally good, the little chapel is often crammed. The attention of the people is always respectful, and sometimes there is an appearance of earnestness which might raise the hopes of one who was ignorant of Chinese character. Sometimes at the close of the discourse a hearer will rise from his seat, and, placing himself in an oratorical attitude, will pass a truly Oriental panegyric upon the doctrine he has just heard, and denounce all the gods of the Chinese pantheon as stupid, senseless lumps of clay, and their worshippers as yet more stupid. Still, the attitude of the speaker, his eloquence, and his apparent earnestness, might lead a missionary to think that he had received an important testimony from an educated Chinese respecting the stupidity of their own forms and objects of worship, and an equally important

testimony to the excellency of the Christian religion. The grandiloquence of our Chinese friend was only a matter of amusement and etiquette. When he left the chapel he probably went straight to the nearest temple, and burnt incense to the very gods which half-an-hour before he had consigned to everlasting infamy and disgrace.

Nevertheless, *we do have some who come time after time to hear the Gospel, and are evidently impressed with its truths.* Several cases of this kind have come under my own observation; unfortunately, the persons resided at a distance, and were obliged to return to their homes much sooner than I could have wished; still, they were evidently impressed with the great truths they had learned from us, and as they took a copy of the New Testament with them, I trust that by the guidance of God's Spirit, some of them, at least, may find the truth themselves, and spread its savour around them. May the unfoldings of the Great Day show that my hopes are not vain. I find great delight in preaching the Gospel to these poor, dark idolators; and this delight increases with my command of the language.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, from March 20th to March 31st, 1865.

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

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59 10 11

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	102 10 9	penses).....	4 14 0		
Less expenses and			61 15 4	Sussex.	
amount acknow-		Less amount ac-		Brighton, Salem, Bond	
ledged before	51 0 3	knowledged be-		Street—	
	51 10 6	fore	40 1 0	Collec. for <i>W & O</i>	1 10 0
Newcastle, Rye Hill—			21 14 4	Contributions	2 11 0
Contributions	11 7 10	Princes End, Tipton—		Do. Queen's Square—	
		Donation	3 0 0	Col. for <i>W & O</i> moiety...	1 10 0
OXFORDSHIRE.		Netherton, Sweet Turf—		Contributions	25 15 8
Banbury—		Collec. for <i>W & O</i>	0 18 0	Do. for <i>N P</i>	1 10 3
Contributions	2 12 0	Contributions	10 10 6	Do. Town Hall—	
Do. for <i>N P</i>	2 5 0	Stafford—		Contributions	6 0 6
Hook Norton—		Contribution	0 10 0	Chichester—	
Contributions	6 19 7	Wolverhampton—		Contributions	3 12 0
Do. for <i>N P</i>	0 16 3	Contributions	10 8 2	Hastings—	
Oxford—				Contribs. (less ex-	
Contribs. for <i>N P</i>	1 0 0	SUFFOLK.		penses).....	29 4 0
		Bury St. Edmunds—		Do. Sun. Sch. for	
SHERIFFSHIRE.		Contributions	31 15 0	<i>N P</i>	3 14 2
Dawley—		Clare —		Lewes—	
Collec. for <i>W & O</i>	1 0 0	Contributions	3 0 0	Contribs. balance	7 3 0
Contributions	4 14 2	Eye—		Midhurst—	
Maesbrook—		Collec. for <i>W & O</i>	1 8 3	Contributions	0 14 0
Contributions	5 6 9	Contributions	13 4 2	Do. for <i>N P</i>	1 13 5
Oswestry—		Do. for <i>N P</i>	1 11 3	WARWICKSHIRE.	
Collec. for <i>W & O</i>	1 0 0	Do. Sun. School, for		Henley-in Arden —	
Contributions	22 19 2	Schools	2 10 6	Contributions	2 16 0
Do. for <i>N P</i>	0 5 6	Framsden—		Leamington, Clarendon	
Wellington—		Contributions.....	2 0 0	Chapel—	
Contributions	3 15 0	Ipswich, Stoke Green—		Collec. for <i>W & O</i>	3 17 6
Wem—		Contributions	29 12 0	Contribs. (less ex-	
Contribs. Sun. Sch. ...	0 15 2	Do. Juvenile Auxili-		penses).....	35 10 8
		ary	1 5 7	Do. Warwick Street—	
SOMERSET.		Do. Sun. School and		Contributions	2 6 0
Bath, Kensington—		Juv. Auxiliary,		Rugby—	
Collec. for <i>W & O</i>	4 9 6	for additional <i>N P</i> ,		Collec. for <i>W & O</i>	0 14 0
Contributions	31 18 0	for Rev. W. A.		Contributions	12 16 6
Do., Somerset Street—		Hobbs	16 10 0	Warwick—	
Contribs. (less ex-		Do., Turret Green—		Contributions.....	6 11 6
penses).....	36 10 3	Contributions.....	61 9 2	WILTSHIRE.	
Tiverton—		Do. for <i>N P</i>	0 12 0	Bradford-on-Avon —	
Contributions	5 6 0	Lowestoft—		Collection for <i>W & O</i>	0 10 0
Wellington—		Profits of Lecture by		Contributions	11 2 8
Contributions	10 17 6	Mr. J. R. Phillips	0 11 0	Do. for <i>W & O</i>	0 10 0
Do. for <i>N P</i>	3 15 9	Otley—		Hungerford, Farleigh—	
		Contributions.....	3 10 4	Contributions	6 1 1
STAFFORDSHIRE.		Rattlesden—		Kington Langley—	
Bilston, Salem Chapel —		Contributions.....	4 4 6	Contributions	5 13 0
Contributions	5 14 0	Stradbroke—		Limpley Stoke—	
Hanley, New Street—		Collec. for <i>W & O</i>	0 19 6	Contributions	2 0 0
Contributions	3 2 4	Contributions	3 5 11	Semley—	
Do. for <i>N P</i>	0 17 9	Sudbury—		Contributions	11 0 0
Do., Welsh—		Collec. for <i>W & O</i>	1 3 0	Swindon—	
Contribs. Sun. Sch. for		Contributions	8 11 6	Contributions	3 17 7
<i>N P</i>	0 1 2	Walton —		Trowbridge—	
Coseley, Ebenezer—		Contributions.....	1 9 6	Contribs., balance	1 8 6
Contributions	10 11 0		188 13 2	Winnerslow—	
Do., Darkhouse—		Less expenses and		Contributions	2 7 0
Contribs. (less ex-		amount acknow-		WORCESTERSHIRE.	
penses).....	19 6 6	ledged before.....	145 4 6	Pershore, Broad Street—	
Do., Providence—			43 8 8	Collec. for <i>W & O</i>	1 8 0
Contribs. (less ex-		SURREY.		Contributions	22 13 2
penses).....	13 15 0	Addlestone—		Do. for <i>China</i>	1 0 0
Princes End, Zion —		Collec. for <i>W & O</i>	1 10 0	Do. for <i>N P</i>	1 1 0
Contribs. (less ex-		Kingston-on-Thames—		Shipston-on-Stow—	
penses).....	10 5 10	Contribs. (less ex-		Contributions	0 13 6
Willenhall, Calvary—		penses).....	19 15 3	Westmancote—	
Collection	3 2 0			Contributions (less ex-	
				penses).....	4 2 10

YORKSHIRE.			£ s. d.	£ s. d.	Middlesborough—	£ s. d.	
Armley—				Gildersome—		Contribs. (less expns.)	3 4 1
Collection	0	6	0	Collec. (less expenses) .	4 13 0	Mirfield—	
Barnsley—				Halifax, Trinity Road—		Contributions	5 16 10
Contribs., balance	6	2	11	Contribs. (less ex-		Quarby—	
Bradford, Westgate—				penses).....	34 4 1	Contributions	7 10 3
Collec. for W & O	5	0	0	Haworth, First Chapel—		Rawdon—	
Contributions	47	8	6	Contribs. (less ex-		Collec. for W & O	1 5 0
Do., Sion—				penses).....	25 3 7	Contributions	8 5 0
Contributions	60	6	1	Do. for NP	0 6 0	Rotherham, Westgate—	
Do. for Serampore				Heaton—		Contributions	4 5 8
Colleg	1	0	0	Collection	1 17 2	Scarborough—	
Do. Juv. Association	23	8	3	Huddersfield—		Contributions, balance	18 13 4
Do. do., for N.P. Tha-				Contributions	21 15 0	Sheffield, Townhead Street—	
ker Dass, Agra ...	12	0	0	Hunslet—		Collec. for W & O	4 0 0
Do., Third Chapel—				Collection	1 17 0	Contributions, balance	34 15 5
Collec. for W & O	2	1	6	Kirbwall—		ShIPLEY—	
Contributions	6	12	6	Collection	1 10 6	Collec. for W & O	2 0 0
Do. Juvenile	11	13	5	Leeds, South Parade—		Stanningly—	
Do., Halfield—				Collec. for W & O	4 0 0	Collectives	2 16 3
Contributions	63	5	0	Contributions	84 0 1	Sutton—	
Do. Juvenile Society...	10	0	0	Do. Juvenile Asso.	15 16 11	Contributions	9 14 11
Cowling Hill—				Lockwood—			
Collection	1	0	0	Collec. for W & O	2 0 0		599 9 9
Earby—				Contributions	39 10 6	Less expenses.....	8 7 1
Collec. for W & O	0	5	0	Do. Juvenile	10 0 0		591 2 8

Contributions from North and South Wales, Scotland, and Ireland, to be acknowledged next month.

JAMAICA DISTRESS RELIEF FUND.

The following sums have been received on account of this Fund, from March 20th to March 31st, 1865.

Camberwell, Denmark Place, by B. Colls, Esq.	28 2 1	Camberwell, Denmark Place (additional), by M. Hodder, Esq.	0 13 6	Cardigan, by H. Davies, Esq.	5 0 0
Blackpool, by Rev. W. F. Burchell	3 0 0	Horbam, by Rev. T. Hody	4 8 6	Dicks, Mr. Jas. Huntley	2 0 0
Lewisham Road, by Rev. E. Dennett	0 17 6	Bramley, by Rev. A. J. Ashworth	4 14 2	Cheltenham Juv. Dorcas Society, for Rev. B. Mil-lard, by Miss C. Whit-tard	1 11 0
Upper Norwood, by H. H. Heath, Esq.	7 12 0	Henderson, Mrs., Buck-ingham	0 15 0	Dundee, by Mr. J. Nicoll	0 12 0
Coalville, Leicestershire, by Rev. W. Salter	2 6 0	May, J., Esq., by Rev. J. A. Spurgeon	2 10 0	Brimpton, by Mr. W. Price	0 18 0
Blinham, by Rev. W. Abbott	0 2 0	Pershore, Broad Street, by Rev. J. W. Ash-worth	0 5 3	Bourton-on-the-Water, by R. Comely, Esq.	5 0 0
Arbroath, by Mr. J. Bennett	3 3 0	Llanely, Greenfield Chapel, by Mr. W. Thomas	2 18 10	Naunton and Guiting, by Rev. A. W. Heritage ..	2 11 6
Garridoo, by Rev. J. At-kinson	1 3 6	Dorchester, by Rev. E. Merriman	0 12 3	Bloomsbury (additional), by Jas Benham, Esq.	0 13 0
Inskip, by Mr. Jas. Wor-thington	3 3 6	Yeovil, by Mr. H. Dyer ..	1 0 0	Gamlingay, by Rev. E. Manning	0 10 0
Leamington, by T. H. Thorne, Esq.	8 0 0	Cranfield, Second Chapel, by Rev. J. Mose	1 5 6	Greenway, Mr. W. Princes End	2 0 0
Westley, Mr. W., Hol-born	1 0 0	Sunderland, Sans Street, by Mr. Jas. Sinclair ..	1 9 0	Islington, Salters' Hall Chapel, by Rev. J. Hobson	7 10 7
Wattisham, by Rev. J. Cooper	5 18 3	Torrington, by Mr. E. W. Stoneman	1 10 0	Redwich, by Rev. T. Leonard	0 14 6
Cheltenham, by Rev. J. E. Cracknall	0 3 6	Norwich, St. Clements', by W. Blyth, Esq.	1 12 0	Scamen on board H.M.S. Royal Oak, Malta, by Mr. T. J. Jarman	0 11 0
Chaffey, Mr. Jas., by Mr. H. Dyer, Yeovil	0 12 6	Marshall, Mr. T. D.	1 1 0	Semley, by Rev. T. King	1 0 0
Ipswich, by S. H. Cowell, Esq.	11 1 2	Brayfield-on-the-Green, by Mr. J. Field	1 6 0	Ross Band of Hope, by Mr. Jos. Bussen	0 4 0
Waltham Abbey, by Rev. S. Murch	5 12 6	Michaelstonevedow, Fir-zah, by Rev. T. James	7 0 3	Swansea, Mount Plea-sant	12 7 6
Blaenavon, by Rev. D. Morgan	0 5 0	Dickes, W. Esq., per Y.M.M.A.	2 0 0	Acknowledged in error in April "Herald" as	
Camden Road (additl.), by Mrs. Underhill	0 10 0	Romsey, by Miss George	2 4 0	Contribs. for Bap. Miss. General Fund.	
		Tarporley, by Rev. E. Bott	1 12 0	Under 10s.	0 2 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, LL.D., Secretaries, at the Mission House, 33, Moor-gate Street, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John Mac-Andrew, 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., White Hart Court, Lombard Street, to the account of the Treasurer

THE MISSIONARY HERALD.

THE ANNUAL MEETINGS.

FROM various causes the meetings of this year have been of unusual interest, and were attended by a greatly increased number of country ministers. The special prayer-meeting, the last that will take place in the present Mission-house, was crowded. It was held on Thursday morning, the 20th of April, the Rev. H. Dowson conducting it, and adding to its interest by a very suitable address.

In the evening of the next day, Dr. Prichard, of Llangollen, preached the annual Welsh sermon in Eldon-street Chapel.

On the Lord's Day, April 23rd, missionary sermons were preached, morning and evening, in seventy-nine chapels of the metropolis, and forty-three juvenile services were held in the afternoon. The collections on the whole appear to be in advance of last year.

The general meeting of members and subscribers was held on Tuesday the 25th, in the Library of the Mission-house; but the room becoming inconveniently full, the meeting adjourned to Albion Chapel. After the usual preliminary business, and the adoption of the amendment in the constitution of the Society proposed by the Rev. N. Haycroft, M.A., the discussion of the Report of the Committee, and of the alterations proposed by the Rev. C. Stovel, was entered upon. In the result, the whole were set aside by the adoption of the previous question. Before the close of the meeting, however, notice was given by the Rev. B. Davies, of Greenwich, of another motion for next year on the terms of membership in the Society. The Treasurer and Secretaries were re-elected, and the following gentlemen chosen to serve on the committee for the present year:—

Aldis, Rev. J., Reading.
Birrell, Rev. C. M., Liverpool.
Bloomfield, Rev. J., London.
Bowser, A. T., Esq., Hackney.
Brown, Rev. H. S., Liverpool.
Brown, Rev. J. J., Birmingham.
Brown, Rev. J. T., Northampton.
Burchell, Rev. W. F., Blackpool.
Chown, Rev. J. P., Bradford.
Dowson, Rev. H., Bradford.
Edmondstone, G., Esq., Torquay.
Edwards, Rev. E., Chard.
Evans, Rev. B., D.D., Scarborough.
Foster, Michael, Esq., Huntingdon.
Goodall, A. B., Esq., Hackney.
Gotch, Rev. F. W., LL.D., Bristol.

Gould, Rev. G., Norwich.
Green, Rev. S. G., B.A., Bradford.
Haycroft, Rev. N., M.A., Bristol.
Heaton, W., Esq., London.
Hobson, Rev. J., London.
Jones, Rev. D., B.A., Brixton.
Katterns, Rev. D., Hackney.
Leonard, G. H., Esq., Bristol.
Lewis, Rev. W. G., jun., London.
Maclaren, Rev. A., B.A., Manchester.
Makepeace, Rev. J., Bradford.
Manning, Rev. S., London.
Martin, Rev. J., B.A., Nottingham.
Middleditch, Rev. C. J., Blockley.
Millard, Rev. J. H., B.A., Huntingdon.
Mursell, Rev. J. P., Leicester.

Mursell, Rev. J., Kettering.
 Paterson, Rev. J., D.D., Glasgow.
 Pattison, S. R., Esq., London.
 Price, Rev. T., D.D., Aberdare.
 Robinson, Rev. W., Cambridge.
 Smith, W. L., Esq., St. Albans.
 Spurgeon, Rev. J. A., London.
 Stanford, Rev. C., Camberwell.

Templeton, J. Esq., F.R.G.S., London.
 Thomas, Rev. T., D.D., Pontypool.
 Tresidder, J. E., Esq., London.
 Tucker, Rev. F., B.A., London.
 Vince, Rev. C., Birmingham.
 Walters, Rev. W., Newcastle.
 Webb, Rev. J., Ipswich.
 Wheeler, Rev. T. A., Bristol.

The Annual Morning Sermon was preached at Bloomsbury Chapel by the Rev. George Gould, of Norwich. The text was taken from 2 Corinthians, chap. x., 3rd to 5th verses. The subject illustrated was the Christian Campaign. By the generous liberality of our Treasurer, a copy of this excellent discourse has been sent to every Baptist minister in Great Britain and Ireland. The evening sermon was preached by the Rev. W. Arthur, at Surrey Chapel. The text was John xii. 46. In a most interesting manner the preacher pointed out the numerous ways in which the gospel had benefited mankind, ranging in its blessings through all departments of social and political life, as well as imparting the hopes and joys of the life to come.

The public meeting on the 27th was held under the presidency of Sir Morton Peto, the Treasurer. The devotional portion of the meeting was conducted by the Rev. Stewart Gray, of Windsor. From the speeches, which were of unusual interest and power, delivered by the Revs. W. Farebrother, C. Bailhache, W. Sampson, R. P. Macmaster, and C. Vince, we give the following extracts. To the remarks of Mr. Sampson we wish to draw especial attention:—

OUR RESPONSIBILITIES.

We should look at our meeting to-day as one of the most solemn religious services that can be held. We are told that we are put in trust with the Gospel. To be put in trust with any property is one of those things which men in commercial life feel to be a solemn responsibility, but when, as Christian men, we feel ourselves placed in trust with the Gospel, we are invested by Almighty God with the most solemn responsibility possible. We are not simply met here to learn the successes of the past; we are rather met to consider whether we have done in the past all we can do, and whether, in the future, we cannot do more and better than we have done in time past. You must bear with me for a moment—those, at least, who were present at the subscribers' meeting—when I say that I have never attended a meeting, since I became a Christian man, which gave me so much pain. I say, without hesitation, that if you expect laymen to attend your subscribers' meetings to hear such discussions as took place on that occasion, you will be disappointed. And

more, I feel that the great work of missions cannot prosper while such a spirit prevails as was then manifested. I am speaking plainly, but I do so because I love the Society. There is no man who loves your denomination more than I do, and I trust that you will receive my faithfulness in the spirit of Christian love. The question is, are we, as a denomination, doing all we can in regard to Christian missions? I unhesitatingly say, we are not. You ask me for my proof, and I simply ask you to look at the sums we have spent in building new chapels at home, and to ask whether the slight increase which has taken place while I have been treasurer of your Society, is at all proportionate therewith. I am distressed to say that they bear no comparison whatever. We ought to have it in our hearts to inquire, "How is this?" and humbling ourselves before the Lord to determine in His strength that it shall be so no longer.

Sir Morton Peto.

WHAT WE OUGHT TO DO.

With regard to India, we have expended £14,700—a large sum; but what

is the position of India at the present moment? India now is not the India of ten years ago. You have a civilization going on there that is awakening inquiry and speculation; and, I say, that unless the glorious Gospel of the blessed God is preached throughout India, you will simply have the casting aside of idolatry, and infidelity grasped instead. Are you prepared for this? Then, let me mention what is doing in the North of Europe. In Norway at the present moment there is one of the most extensive awakenings of many years past. We have an agent there, a godly man raised up in Norway itself; but I have often had it in my heart to bring the claims of that country before our Committee; for what can one agent do among so many people? Take Russia. In South Russia there is an awakening which has excited large public attention. There are three gentlemen there at the present time—men holding a respectable commercial position—who are imprisoned for having embraced the Gospel. And let me say—for this is an occasion on which we ought to acknowledge services done by those who are not connected with our own denomination—that a deputation of good men of various denominations representing the Evangelical Alliance, is about to wait upon the Emperor to ask for the release of these brethren. But are you prepared, if they are released, to respond to the call to send the Gospel there? I have extensive works in Australia, and I happen to know that there never was a time when a larger or more promising field was opened to the view of Christian people, than Australia at the present moment. If we could, as a Society, say to a good many godly men, who at this moment are without pastoral charge, "Go there, and we will help you for a few years," I believe that many self-supporting churches would be raised. There are many persons there who have gone out from our churches and Sunday-schools, who would welcome such brethren. But we are not in a position to take advantage of this field, and it is our duty to lay this to heart this morning, and consider whether, with all these prospects of usefulness—with the additional fact that there is not one of our missions that is not calling for extra help—whether we

are doing all we can as individuals to help on this work?

Sir Morton Peto.

AFRICAN MISSIONS AND THE ANTHROPOLOGICAL SOCIETY.

At a meeting some five or six days ago of one of our learned societies, a paper was read by Mr. Burnard Owen on missionary successes and negro converts, proving, by incontrovertible facts, the success of African missions, and also pointing out the impediments arising from the encouragement afforded to drunkenness and debauchery by traders putting ardent spirits against the Bible. Captain Burton, her Majesty's Consul on the Coast of Africa, on that occasion thought it right to say that Christian missions were the curse of Western Africa, and that the only antidote to them was the spread of Islamism. This statement might not be worth attention, because Captain Burton afterwards said that the missionaries had not their Scriptures translated into African tongues, and if Captain Burton can advocate Islamism—being himself, I presume, a Mahometan—we can afford to leave him. But I feel bound to take the first opportunity, as your treasurer, to say that Captain Burton's statement, in maligning the character of your missionaries and their converts, has no foundation in truth; and I hereby challenge him to meet me on this platform and tell me cases, before Christian men, which he can at all quote as evidence of the assertion. It is because I feel it due to our friends on the Western Coast of Africa that I take public notice of this fact.

Sir Morton Peto.

HAVE OUR MISSIONS BEEN SUCCESSFUL?

What was the position of India fifty years ago? Contrast Lord Minto's administration with the administration of Sir John Lawrence. The former declared that no missionary should enter India, and when seven brethren landed at Calcutta, they were placed under restraint; two of them, however, dropping down the river and finding shelter under some nominally heathen flag. I wonder whether anyone would dare to repeat the calumnies which were uttered against our missionaries in India at

that period. There were then not five hundred persons throughout that vast country who had broken caste and placed themselves under Christian instruction, and now there are not fewer than 213,000 who have done so. I find that there are no less than 50,000 Christians inhabiting one part of Burmah, and in every one of the mountain valleys there is a church, a manse, and a minister sustained by the voluntary contributions of the people. Look at the position of British India, the craving for intelligence, indicating a great revolution in progress; and I contend that this is mainly owing to the labours of men sent out by your Society and other similar institutions.

Rev. W. Farebrother.

IN CHINA ?

I know not whether any of you ever notice in the telegrams from China, anticipating the mails, such lines as this:—"There have been missionary riots at Amoy." Perhaps you want to know what these missionary riots are. They are scenes exactly like that described in Ephesus, where great numbers will come together and vociferate for hours the name of some deity. Some time ago a trader of wealth in one of the principal streets of Amoy determined to close his business on the Sabbath. He was a Christian; so he put up a card—"The proprietor of this establishment is a Christian, and the place will be closed every seventh day; business will be resumed at sunrise." The people of the street demanded a conference, told him they would not have the customs of their fathers broken, and that he must pull down the shutters. He would not, and the consequence was that they did, and what was worse, they put him to death. Several such scenes have occurred at Amoy. But underneath this there is the broad fact that Christianity has taken root in the cities of China. Look at Pocio, where the first Christian martyr died. There are churches there, and 485 of the inhabitants have been brought to a knowledge of the truth. The martyr to whom I have alluded, after being subjected to the torture, was told that he must deny Christ; but he said, "I can die, but I cannot and will not deny Him." A Christian church has been formed at Pekin, with thirty-five members; another

at Hangchow, in the interior, with more than thirty members. At Shanghai more than 400 have been brought to the knowledge of the truth; at Amoy, 1,000. When I mention these numbers I contend that, compared with the efforts that the churches of this land have been putting forth, the results are highly gratifying.

Rev. W. Farebrother.

IN AFRICA ?

Let any one take a map of Southern Africa, and he will find it dotted with large towns. Who built those towns? The native tribes would probably have ceased to exist by this time but for the missions. The towns are the outgrowths of the mission settlement. The people are growing rich in material wealth, and more than half these settlements sustain their pastors, and do it generously; and there is even a South African Congregational Union. I would refer to your own great mission to the West Indies, and again I would dwell, with the profoundest respect, upon the memory of the illustrious men who founded it. In your report I hear of churches sustaining their own ministers. I hear of schemes for education—just those things which I should expect to hear of in churches of our own land. I have no hesitation in saying that those people have been won to civilization and the gentle amenities of Christian society by your missionaries. In estimating the results of modern missions, let us glance at Madagascar. It was said that the people there, if deprived of the presence of the missionaries, would go back to their idolatry. God suffered this to happen, and, besides this, I know nothing in the persecution of Diocletian or of Nero, or in the days of Mary, more fierce than that which these native Christians had to endure in Madagascar. But what is the state of things now? In Antananarivo there are 10,000 people out of 40,000 who, with more or less regularity, attend the public worship of God. There are seven large churches, two of which will accommodate 1,500 each, and in almost every village round, there are small bodies of Christians presided over by one of their own number. Upon the whole, I believe that the inroads on heathenism, during the last seventy years,

have been greater even than those made by the Apostles and the fathers during the first century of the Christian era; and if there be any foundation for that statement, again I say there is enough to call forth our adoring gratitude.

Rev. W. Farebrother.

RECENT ATTACKS ON MISSIONS.

Expressions of gratitude, always fitting, are especially so now when foes are gathering from all quarters, new ones as well as old. They come from the outskirts of the Church, and from the Church itself. Men with small science, but enormous pretensions; men with no science, but great credulity; men with large knowledge, but without God—all engaging in the fray. The old Book is being again assailed by unholy hands; but the purposes of God shall nevertheless be accomplished. Till last week it was unknown outside the scientific world that there was an Anthropological Society, upon whose platform there has been made the most hostile attack that I ever remember to have heard or read of, on Christian missions. Flippant hands would try to take the crown off the head of King Christ, and to put it on that of Mary; Islamism is declared to be a better religion for the African than Christianity; the enlightened African Christian who has learned the lesson of the Cross, is pronounced to be a despicable man by the side of the untutored savage, who has not yielded his faith to it; our missionaries, misunderstood and maligned, are represented as men whose philanthropy and religion consist in a love of living without doing anything, and an earnest desire to sport black coats and white neckties. I for one take this attack as a symptom of the wide-spread hostility to all Christian truth and missionary enterprise amongst the men of science of to-day, saving a few honourable exceptions. We, as Christians, know that there is an explanation of all this to be found in the Book that is so much abused, and it is that the carnal mind is at enmity against God.

Rev. C. Bailhache.

CAUSE OF HOSTILITY TO MISSIONS.

The ground of this hostility to mission operations in connection with the African

race is, I think, explained by the very basis of the researches that are carried on by those opponents. Men who do not believe in the divine origin of the race, find it hard to believe that the race can be lifted up to God. We who believe in the divine origin of the race, preach, in the faith of the old Book, the glorious destinies that are in store for it, and I do not know that the common view of the enunciations of this Society can be better described than in words I heard at a meeting in my own chapel the other day. A Yorkshireman had attended a meeting of the Anthropological Society, and, when he came away, was asked by a friend what was going on, and what the learned gentlemen had been saying. He said, "Well, I don't exactly know. There were many things I could not understand; but there was one thing I th'owt I made out; they believe that we have come from monkeys, and I th'owt as how they were fast getting back again to where they came from."

Rev. C. Bailhache.

THE MISSIONARY SPIRIT SHALL INCREASE.

I am looking forward to the time when we shall see a change in two or three respects. We shall not hear in days to come, as we have heard in days that are past, that we want men, and that we want means. We thank God that neither men nor means have ever been denied us yet, but we believe that, because right views are spreading, the time is coming when, instead of having to ask on the right hand and on the left whom we shall send, we shall be besieged by crowds of devout men, who shall say, "Here we are; send us," and when, instead of being obliged constantly to plead, in order that our treasury may be filled, the money will flow to it spontaneously, and to our hearts' content. I believe that because the right theories are spreading, our missionary activity is becoming every day less dependent upon excitement and novelty, and more dependent upon well-matured convictions. It has been a constant complaint at our meetings that we could not get up the enthusiasm of our brethren as in days that are past and gone. I think that this may be partially accounted for, but also think that the Christian church

that has passed from the state of fitful excitement into that of an abiding conviction, has got an almost infinite gain. Because these principles are spreading, I look forward to the realization of better things, and when that day comes, we shall put our societies into their proper place. I do not think that our constituent parts are harmonised properly just now. To the honour of our officers and committee, I say that if it had not been for the impulse constantly and persistently given by them to the churches throughout the country, our chairman would have had good reason for speaking in far more desponding tones than he has done. I confess that the stimulus has come mainly from them, but I do not think it ought to be so. I think it ought to come from the churches to the centre, and that instead of having men here to excite our energies, we ought to be able to blame them, if we blame them at all, not because they do not stir us up enough, but because they work too slowly for our growing zeal.

Rev. C. Bailhache.

SERAMPORE COLLEGE AND ITS WORK.

I fear that the large majority of the supporters of this Society think that that College stands in the same relation to India as the Regent's-park, or the Bristol College stands in to England. I only wish that it was so, and that we had such institutions scattered through the land. We are seeking, to the utmost of our ability, to give a religious education to as many as will come to us to receive it, and I believe that there is no part of the mission work of more importance to the ultimate benefit of that great country in a Christian point of view, than the work which we have had the privilege of doing there. If you could but see that work for yourselves—if you could see between 400 and 500 native students gathered together every day to receive instruction—if you could see them standing in the hall in the early morning, before the commencement of the duties of the day, and bending the head as one of us asks the Divine blessing on the labours of the day—if you could follow them as they file off class after class to their rooms, and occupy the first hour in the day in receiving instruction from the Bible—if

you could see the interest evident in the faces of these lads, and the eagerness with which they listen to any explanations of truth which we are able to give them—if you could see that during the hour there is scarcely any necessity to call for the attention of a single member of the class, I am sure you would feel that that work which we are doing there is not in vain. I know that in connection with the Institution we give secular education—and I grant that it is for secular education that the majority of the scholars come—but whenever a new student comes to enter his name, we tell him plainly that "We are a missionary institution. You have been for some time in Government schools where you have never heard the Bible read, but here you must attend the first hour of every day to learn what we have to say about the Bible and the truth of God;" and I have never known a single individual stay away because he is expected to attend the Bible-class.

Rev. W. Sampson.

EFFECT OF EDUCATION ON HINDOOISM.

What, I ask, is Hindooism? You all of you know something about it; but you have only a very faint conception of the terrible power which it still exerts upon the minds of the masses of the people of India. The founders of the system had the folly, in originally teaching their religion to the people, to tell them that everything which they could possibly do or say was connected with religion. You will perhaps be startled at my saying that they had the folly to do this, for we sometimes wish that Christian men would do everything in connection with religion; but let me explain what I mean. The original teachers of Hindooism stood before the people and told them that they could learn nothing whatever unless it were divinely revealed to them from heaven—that there was no fact in geography or astronomy, or any other science, which was not revealed in their divine books. When Government schools were established, and they began to teach the lads what geography and astronomy really were, the effect was, that as soon as Hindooism was brought into contact with Western science, it could not stand before it,

and there cannot be an educated Hindoo upon whose mind Hindooism, as a religion, can exercise much or any hold. While, therefore, the Government schools were not established with a religious object in view, I say, that indirectly, they have been the means of doing a vast amount of good. A large number of the educated young men felt that the religion in which they had been brought up was altogether a wrong one, and rested on no solid foundation, and as soon as they believed this they became infidels. They did not carry on the argument, and say—"These European teachers have taught us true astronomy and geography, and it is possible, therefore, that they may teach us true religion;" but when the foundations of their old religious system were broken up, they lost faith in any religion whatsoever, and I do not know that we can be surprised at it. It was the legitimate result of the education that so many of them were receiving.

Rev. W. Sampson.

THE BRAHMO SOMAJ.

As one of the results of the educational movement they have now formed amongst themselves a society which is exerting an immense amount of influence upon the people. It is not a Christian society, but a society whose members oppose Christianity and Christian missions, wherever and whenever they have an opportunity; and, notwithstanding this, I for one hail the formation of such a society, for I would rather see the people thus banded together to oppose us, than I would see the stolid apathy and indifference which up to this time have been manifested towards us. I am quite sure that the leading man of the society—the thinking and active man who inspires them to their work—is, as far as we are capable of judging of him, an earnest seeker after truth. I should like you to see what is the position which these men have now attained, and what is the work which they are doing.

Rev. W. Sampson.

ITS RELIGIOUS PUBLICATIONS.

I hold in my hand a volume of thirteen tracts published by the society, and which they endeavour to disseminate, as

we do our tracts, amongst the people. I will read to you the titles of some of these tracts—"Prayer, its Spontaneity, its Necessity, and its Utility;" "The Pilgrim of Love;" "Love every Man as thy Brother;" "Brethren, Love your Father" (meaning God); "He forsaketh none of us, may we never forsake Him." Another tract consists of a number of prayers which these Brahmists ask their supporters to use. May I read the short prayers? This is a prayer for deliverance—"O Holy Father, amidst the temptations and perils of the world thou only art my refuge. In thy protection are all my hopes. Conscious of sin and corruption; where shall I, O God, repose my troubled heart but upon Thine infinite mercy? I am Thine, Thine for ever; unto Thee do I cry, O my God. Send me not away for my sins, but heal me, and root out the evil from my heart. Oh! how solemn are my relations to Thee, and how awful therefore is mine iniquity! Being Thy child and servaat, I have disobeyed Thy commands; being the object of Thine unbounded affection, I have ungratefully turned away from Thee. Though Thou didst constantly bid me eschew evil, and call me to Thy path, I neglected Thy bidding, I heeded not Thy call. Thy love to me, O Lord, is infinite, but I love Thee not; my love is fastened to the world; the magnitude of my guilt is immense, and makes me tremble to stand before Thy holy place. Deliver me, O Thou gracious God of salvation, and purify my soul with the waters of penitence. Deliver me from corrupt thoughts and actions; deliver me from an unclean heart, from bad company and counsel, from hypocrisy, fickleness, and uncharitable dispositions. Deliver me from worldliness, and whatever tendeth to turn away my love from Thee. Teach me to search my heart, and sacrifice whatever is wrong in it." Now, sir, if you did not know the principles on which this prayer is founded, there is scarcely a word in it which you could not put up yourselves. Let me read you a few passages from a family prayer—"O God, our Father, who has bound us together in this family by the ties of domestic affection, help us to draw near to Thee. Thou art the guardian of our lives, the giver of every

good, our guide and counsellor; may we never forget Thine infinite mercy; sweeten and strengthen these relations which bind us to each other by drawing unto them the affections of each one of us; foster in us the right feelings towards each other, and cast out selfishness, jealousy, and whatever creates discord and ill-will amongst us." Among the tracts which I have here, is one controversial, one on "Revelation," and another on "Atonement and Salvation." I say it is a grand thing that, whatever may be the cause, the attention of these young men has been attracted towards subjects like these, and that they should occupy their time in meeting together to discuss them Sunday after Sunday as they do, and hold as orderly religious services as any which you can hold in this country, where they sing hymns, and offer prayer, and give exhortations answering very much to our sermons.

Rev. W. Sampson.

VIEWS OF THE ATONEMENT.

I should like to say a word or two about these tracts on "Revelation," and "Atonement and Salvation," because you would then see the exact position of these men. I may tell you briefly that just as the writings of Francis Newman and others of his school were prevalent here, and were sent out to India, the Brahmists had just arrived at the stage in their progress after truth, which made them feel that those books supplied the want they felt. They therefore received them at once as a Gospel, and preached most strongly at the time, and for some few years after, the principle that all religion is founded in man's consciousness, and that it is to our own intuition we must look if we would have any truth revealed to us from heaven. We must remember the position from which the men come; we must remember that when they began their search after truth they had not, as these teachers at home, the full light of truth; and whereas we mourn that the writers to whom I have referred, seem going back from the light into the semi-darkness in which they now are, we rejoice because these Hindoos, on the other hand, have come out from the darkness so great that it might be felt, into the

twilight—a twilight, I believe, in their case, not of the evening but of the morning. If the life of the man is spared who at present is the leading genius amongst them, and who inspires their actions, I believe that sooner or later he will come to a knowledge of the truth as it is in Jesus. Even since this book was published he has advanced another step, and now preaches most fully the doctrine of the justice of God. He does not now say, as he does again and again in this book, that because God is a God of infinite love, he will therefore forgive the sinner on his repenting of his sins; but he says—"No, God is a God of infinite justice as well as a God of infinite love, and sin must be punished." This is the position which these men now take, that there is no hope whatever of the sinner except in his being able to bear up under the punishment, and when the punishment is over, standing free because he has borne the penalty which his sin inflicted on him; that even though in this world punishment sufficient cannot be inflicted, because of the heinousness of sin, yet the punishment must be endured in the world to come, even though it be for endless ages; and they say—"Though you may not go into literal hell-fire, you will carry with you, if you sin here, the hell-fire of remorse in your own conscience." I say I rejoice in this, because, let a man look at sin like that—let him have something like a conviction of the heinousness of sin, and he is prepared to hear the Gospel; when he is made to feel the burden of his sin, there is a glorious opportunity presented for pointing him to the Lamb of God, who was slain for sin.

Rev. W. Sampson.

THE SERAMPORE STUDENT.

In connection with this, I refer to another tract I hold in my hands, written and published by an old student of Serampore College—a man whom we have fixed upon to do a portion of my work while I am here. He is not a professed Christian, but it will just show you what an element there has been set at work among the educated natives themselves. I said this young man is not a Christian, but I do not know that I am right in saying that. He is not an avowed Christian. I have asked him

again and again why he did not come to be baptized, and to make a profession of religion, and his answer has been, that, if he were to be baptized, he should lose the respect of his family and all his influence over them, whereas now, though he tells them he does not believe in Hindooism, they listen to what he says, and he constantly reads the Bible to them, and he does not want to lose this chance of doing them good. There is much sophistry in this, but you want to go and live among the people there, to know anything of the value and the power of words like these when spoken by this young man. He goes with others to the meetings of the Brahmists as the advocate of Christianity, and tells them that their principles are wrong. In this book he refutes the arguments of the Brahmists, and argues against their notion of salvation, which is, that if men repent, God, being a God of infinite mercy, will forgive. He takes up this by saying that repentance is not efficacious to bring back sinners of every description to God; and then he goes on to say that, even if it were, true repentance is an impossibility; and to prove this position he quotes the words of Dr. Angus. His closing appeal is—"Dear brothers, be not deceived, repentance cannot of itself visit the human breast; remorse is not necessarily followed by that mental change, a return to God. Read consciousness, which you call your Bible—read that carefully—and you will find that a sense of guilt cannot restore to the mind its health any more than a sense of stupidity can make a man clever; the sinner may for a while be awakened under the consciousness of his deep guilt, but he cannot move an inch from the precipice on which he stands." Now, I put this young man forward as a specimen of the class of men whom the religious institutions of Bengal are turning out, and in whose minds we have done what we can, under God's help, to implant a right knowledge of the state of man by nature, and the requirements of God; and I am sure, after what I have told you, you will feel that we have not laboured altogether in vain, even though we cannot as yet number hundreds of thousands of these educated young men as professed Christians.

Rev. W. Sampson.

APPEAL FOR HELP.

We have heard of the success of missions: I am not going to say a word to damp the interest of the friends of missions; but I do fear that we let the light, which shines from the success, almost darken our sense of the immense amount of work that has yet to be done. I could tell you of men who have given up their all for Christ, young men and old men, who have left home and friends, and lived on a small salary, which scarcely enabled them to provide the common necessaries of life. I could tell you of one of our native preachers who has been offered by his father three times as much as he is getting now, if he will only turn back, but he will not. I could tell you of another young man who refused to give up his Christianity when his mother pleaded with him to do so, and even when she said to the Christian friends around—"Well, he won't come back, but oh, be kind to him, for he is my only son;" and if a man can stand that, I think he gives proof of having something like the love of Christ in his heart. Well, this appeal is from men who have worked among people like that, and who tell you that there are nearly 180,000,000 in India who are without the truth and who urgently need your help. I look at the names of those who send this appeal, and I see that some of them are names which will be honoured in the history of the church. Oh! if you could only see these men, belonging to your own denomination, and see how careworn and pressed down they are with the magnitude of their work, I am sure the sight would quicken you to do more than you have yet done. To whom is the appeal made? It is made especially to the young men of our churches, and it comes from your brethren and fathers, who have gone out to that great land, and have given the best of their lives to the work, and now they ask you to go and help them.

Rev. W. Sampson.

WHAT MUST BE DONE.

I should like to tell you what you, as a missionary Society, must do if you would keep up your agency there. There is one fact in the statistics which have

been already alluded to, which I wish we had engraved on our hearts. Five per cent. per annum of the missionaries sent out from Europe and America die or are superannuated from their work, so that five per cent. per annum must be supplied by our churches if we would keep up the staff to its present state. We have in India thirty-seven missionaries, and to keep up the number you must send out two men every year. If you mean to increase your staff you must send more, but if you send two you only fill up the gaps. Now how many have you sent out? Why, for the last two years you have sent none, and for years before that you have only sent one; and I tell you the effect of it is, that I can now reckon up eight or ten men on my fingers who have been working there for twenty, twenty-five, thirty, and in one case forty years, whose lives no Society would assure for twelve months, and there is not a young man in the country who, when these men drop off, can step into their place. There is Mr. Wenger, a man of whom the Society may be proud. And you have not one man specially qualified, as he is, to do his work when he drops. Then there is Mr. Trafford, at Serampore, and the only way in which he could be helped when I left was by taking Mr. Martin from his work. So it is in every case: if you mean to render any help whatever to any aged brother in the work, you must take another man from some part of the field which he at present occupies. Mr. Ellis has been sent to help Mr. Page, who needs much more than Mr. Ellis, with all his Scotch energy, can give. Then there is our old friend, Williamson. An old trembling man, but one of the finest Christians it has ever been my lot to associate with. He is working to the utmost of his power in the bazaars, and though he is so enfeebled that he cannot stand up without assistance, he is lifted every day into a conveyance and carried to the bazaar, and there he sits till his voice and strength fail him, preaching and talking to the people. There is Mr. Lewis, of the Baptist Mission Press, and who, I say, is committing suicide by staying in India. Every doctor in the city he has seen has ordered him out of it instantly, and if he were to

break down, the only chance you would have of carrying on that Press would be to take away some other brother from the scene of his labours, and put him there.

Rev. W. Sampson.

THE ANSWER ?

What shall be the answer to this appeal? Oh! I would to God that the young men of our churches would deluge the committee with applications! Tell me you have no money! I do not believe that the Baptist churches in England would let it be said that ten or twenty young men were asking to go to India, and could not be sent because there was no money. If they would let that be said, let it be recorded as a fact; but, young men, if there be any here from our colleges, and if you will permit one not very old to speak to you, let me say—don't you keep back from making your application, because you believe the Society has no money; but let it be their duty to tell you they cannot send you. I have thanked God again and again that we had men to manage this Society like your treasurer, secretaries, and committee. I do not lay any blame on them; God forbid that I should. I am not a personal friend of theirs, but they have always treated me better than I ever had a right to expect. No; it is to the country churches, and to you country pastors who are sent here to represent the country churches, that I would make my appeal. I appeal to you as one who has come from India. I mourned more when I left it than I mourned when I left my old father and mother to go there. The one human thing we want there now is help. The cry does not come to you from 180,000,000 of people—mark that; they are too low sunk in degradation and ignorance to know their want; but it comes from men, some of whom are tottering on the verge of the grave—men borne down by the heat and burden of the day. They ask you for help, and I ask you, what shall be the result of the appeal? These men, old and feeble as they are, do not give up the hope of success. If you do not send us help, we will do the work still; if you neglect our appeal, we will still, as long as strength and voice are given us, still go on with the work, and

leave the result with our Father in heaven.
Rev. W. Sampson.

DISTRESS IN JAMAICA.

They had been so accustomed to the language of congratulation with regard to Jamaica, that an expression of regret sounded somewhat strange and unfamiliar. They had looked at Jamaica, not with pride—for every item of glory they had laid reverently at Emmanuel's feet—but with gratitude and joy, because it had developed some of the most heroic characters, and they had esteemed it one of the brightest missionary gems in the crown of Jesus. Those who were slaves there had been made free men, mainly through the noble efforts of the missionaries. Supported by that ransom price which reflected immortal honour on this nation, those who were labouring under civil disabilities had been raised from degradation; those who were steeped in ignorance as well as vice had enjoyed a religious education, and many of them proved that they had superior powers and capabilities; and those who were heathen in heart had been made Christians in the spirit of their minds, and in the manner of their lives. With seventy-four regularly organised churches belonging to their own connection, having a membership of nearly 30,000 Christian souls, with all those churches self-supported, and raising £1,300 a-year for missionary purposes, and with a well-conducted college and training schools for native pastors, as well as numerous Sunday and day-schools, they had looked upon Jamaica as a fair and fruitful field, which had fully repaid all that they had ever spent upon it. Now, however, in consequence of the extreme drought which had prevailed there for the last two years, great distress had fallen upon that highly favoured land. The extreme poverty had well-nigh dried up all the sources of income in connexion with the churches and schools, and the want of even decent clothing had reduced congregations to mere shadows of their former selves. Already, however, the sympathy of people in this country had shown itself, and he had no doubt it would go on doing so till a rescued and rejoicing people cried that it was enough.

Rev. R. P. Macmaster.

OUR WEAK PLACE.

We are sometimes in danger, perhaps, of forgetting that although our Society is for the embodiment of a Divine principle and the carrying out of a Divine commandment, and the achievement of a Divine purpose, it is yet a human institution, and has attaching to it some of the weaknesses belonging to everything human. It is notorious that there are differences of opinion amongst us as to what is the weak place in our Society; but the framers of the resolutions have made up their minds, and I agree with them, that the weak place is our exchequer. The thing to be lamented is, that it seems impossible to uplift the income of our society—not to make it adequate to the wants of the world, but to be a representation of the principles we hold and the resources which God has placed at our disposal. I believe it is one of the follies of Popery that poverty can help spirituality, and that to consign oneself to beggary is greatly to help on one's saintliness. It is amazing what strange things have been prescribed for the cure of carnality. One of the saints used to teach that uncleanness of body was a great help to holiness; he said the filthy habits of a monk were the anchor which held him to his cell; for if he dressed as nicely, and was as clean, and smelt as sweet as other people, worldly folk would ask him to their parties, and so he would not maintain his piety. I am afraid that some of these follies of Popery still linger among the Baptists. I have heard of some churches who keep their ministers poor in order to make them spiritual. They seem to think that worldly goods would make them carnal, and so they assume to themselves the prerogatives of Divine Providence, and put their pastors through a discipline of life-long poverty. Some people seem to think the same about this Society, but a greater fallacy was never uttered. The constant struggle with pecuniary difficulties, the dread of debt, and the spasms of liberality which are the result, cannot promote a high tone and pure spirit in our Society or any other.

Rev. C. Vince.

SANCTIFIED USES OF MONEY.

I find that some of our friends seem to have a contempt for money. About fifteen years ago, when I was very eloquent, I recollect I had one sermon against money, but at last it occurred to me that being a poor man myself, cynical people might say as they heard me denouncing money, that it was the old fable of the crow over again who got all the pheasants in the wood together, and persuaded them that coloured plumage was a very unsightly thing, and that there was nothing like unbroken black, so I left off preaching against money, and thought I would wait till I had some, and see whether it was a thing to preach against or not. I agree with Charles Lamb, when he says that money is not dirt, as some people say it is, but that it is a good house, beautiful pictures, a splendid library, a fine garden, because money secures all these things. I say, sir, money is not dirt; but it is hospitals for the sick, houses for the destitute, asylums for the fatherless, schools for the ignorant; it is the ship in which the missionary sails across the sea, the bread that he eats, the chapel in which he preaches, the Bible which he gives to those who are perishing. Money is not dirt: it was that which the wise men laid at the feet of the infant Saviour, and with which He and His mother were supported during their forced exile in Egypt; it was that with which the Galilean women bought that with which they ministered to him on his last journey to Jerusalem to the altar of the world's atonement. No; money has been dignified ever since it waited upon the footsteps of the incarnate Son of God, and ministered to His bodily necessities; and it has become dignified still more by the extension of his kingdom among men. It was that with which those two or three lonely Jews paid their fare in the ship in which they embarked from Troas, and brought to Europe that which hath uplifted it to a height of prosperity and glory unequalled before in the history of the world; it was that which the Phillipian Church sent to the good Gentile missionary in the Roman prison-house, and which told him of hearts which had been moved to grateful love by the story of Him who, though

He was rich, yet for our sakes became poor.
Rev. C. Vinoc.

OUR RESOURCES.

May I say that we have not yet exhausted our resources? I do not believe that our Divine Lord and Master has ever yet said of our denomination, as of one amongst the Christian sisterhood—"She hath done what she could." In Mr. Gould's admirable sermon of yesterday morning, there was an allusion to the great resources of England. It was calculated twenty-five years ago by Mr. R. Macqueen, and he gave the data of his calculations, that every year there grew out of the soil of this British island that which was worth £474,000,000. Since then many men have calculated that the present annual produce of our soil is £600,000,000; and if our Christian willingness would only take one tenth of that, not by the constraints of law but of love, and lay it upon God's altar, we would have £60,000,000 annually to spend for benevolent purposes. Some years ago the late Archbishop of Canterbury went very carefully into the matter, and he came to this conclusion, that accounting our poor-rates amongst our benevolent payments, and reckoning £5,000,000 for it, an equal amount for private charity, and £2,000,000 for our public institutions, the benevolence of England laid upon God's altar only £12,000,000 of money every year. There was never anything like the increase in our resources known in the world before, for while in fifty years we have nearly doubled our population, we have in the same time nearly quadrupled our wealth. Professor Leone Levi has recently stated in the Journal of the Statistical Society that whereas fifty years ago we had 16,000,000 of people, and if the realised wealth at that time had been divided there would have been £112 for every man, woman, and child in the country, we now have 30,000,000 of people, and the realised wealth, if divided, would give to every man, woman, and child £206. As far as I can judge in the manufacturing districts Christian people have had their fair share in this increase: but how is it that we, as a Society, have not shared in it?
Rev. C. Vinoc.

NEED OF UNION AND CONFIDENCE.

Our friend yesterday lifted the veil, and showed us one of our wounds. I refer to the chronic state of the body, and I say there has been a want of mutual confidence, sympathy, and kindness. Our members have learned to weep with those who weep, but they have not yet learned the higher duty of rejoicing with those who rejoice. It seems to me that one of the most beautiful things in the political history of England during the last fifty years was the friendship between Richard Cobden and John Bright. During their conflict for free trade, were those men ever jealous of each other's honours? How they guarded each other's reputations, and were jealous of each other's fame, but all this spirit existed while the conflict was going on, and

depend upon it that it was part of the power which achieved the victory. When shall we, as Christian churches, learn not to be always carping at and criticising each other, but to confide in each other, to help each other, and to rejoice in each other's prosperity? I know that the proneness of human nature is to envy and jealousy. You know even Miriam gave way to it when her brother Moses came to be honoured, though she had acted in so sisterly a way before, and God afflicted her with leprosy, testifying to her that that was what her soul was like. God may never do this with us, but depend upon it that the blight and mildew of His displeasure will rest on us unless we are more bound together in Christian love than we have hitherto been.

Rev. C. Vince.

It is with pleasure we record that during the progress of the meeting, the Secretary announced a donation of One Thousand pounds from a friend, as a Thank-offering, to the Funds of the Society.

The services of the season were brought to a close by an interesting meeting of the Young Men's Association, in Walworth-road Chapel, at which Mr. Alderman Abbiss took the chair. We trust that the sacred impressions produced, and the lessons given, will continue to exercise a sanctifying influence throughout the year.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, from March 20th to March 31st, 1865.

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

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CARNARVONSHIRE.															
Bethesda Tabernacle—				Llandudno—				Llanefydd—							
Contributions	9	10	0	Contributions	17	7	11	Contributions	3	4	6				
Less Local Home				Less Home Mission	5	0	0	Less Home Mission	1	1	6				
Mission	3	4	3												
Miss. and Expenses							12	7	11		2	3	0		
	6	5	9												
Caersalem Morfa Nevin—															
Contributions	3	0	4	DENBIGHSHIRE.											
Less Local Home				Abergele—				Collection	1	12	10				
Mission	1	0	0	Contributions	0	16	0	Less Home Mission	0	10	6				
	2	0	4								1	2	4		
Capelybeirdd—															
Contributions	2	12	7	Bontnewydd—				Contributions	5	1	0				
Less Local Home				Contributions	3	7	0	Less Local Home							
Mission	6	19	0	Less Home Mission	1	2	0	Mission	1	11	0				
	4	12	8				2	5			3	10	0		
Garn Dolbenmaen—															
Contributions	6	19	0	Brymbo Tabernacle—				Llangollen Penybryn Eng-							
Less for Local Home				Contributions	2	5	3	lish Church—							
Mission	2	6	4	Moss Salem—				Contributions	5	8	7				
	4	12	8	Collection	1	10	0	Do. Castle St., Welsh							
Llanabhaiarn—															
Contributions	2	16	0	Church—											
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	2	4	6	4 18 4											
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Contributions	6	2	7	Glyndyrfwy—											
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Lixwm—					1 17 5	Collection		1 10 6
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			Less Local Home			Llanrhystyd—		
			Mission		2 1 0	Contributions		1 0 0
Mold—					5 0 0	Penyparc—		
Collection		0 10 0	MONTGOMERYSHIRE.			Contributions		2 7 6
Penyffron—			Beulah—			CARMARTHENSHIRE.		
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Less Home Mission		0 1 8	Llanfair—			Contributions		2 4 6
			Contributions		4 15 10	Carmarthen Tabernacle—		
Penygelli—						Contributions		39 7 0
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Rhuddlan—			Contributions		3 13 0	Contributions		2 3 2
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			Tanlan—			Do. Salem—		
			Contributions		0 3 0	Contributions		2 11 0
St. Asaph—			Stay-a-little—			Fynnon Henry—		
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			Do. for Mrs. Allen's			Contributions		1 6 0
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			BRECONSHIRE.			Collection		0 16 7
			Beaufort, Soar Welsh Chapel—					
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Contributions		1 2 9	Contributions		1 7 0	Contributions		12 15 6
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			Talgarth—			Contributions		7 10 0
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£ s. d.		£ s. d.		£ s. d.	
Liannon Hermon—		Meldrim Salem—		Penybont Llandysyll—	
Collection.....	0 10 9	Contributions.....	12 13 5	Contributions.....	0 10 6
Llanedy Nardis—		Ponthyrhyd Bethlehem—		St. Clear's Ston—	
Contributions.....	0 16 7	Contributions.....	1 9 5	Contributions.....	5 15 9
Lilywhendy Soar—		Pool Pembrey Bethlehem—		Vellnvoel Adulam—	
Contributions.....	6 1 6	Contributions.....	0 10 0	Contributions.....	12 9 9

The remainder of Acknowledgments from South Wales, and Scotland, Ireland, and Foreign, next month.

FOREIGN LETTERS RECEIVED.

AFRICA—AMBOISES BAY, Pinnock, F., Feb. 27.
CAMEROONS, Saker, A., Feb. 28, Mar. 6; Smith, R., Feb. 21 and 22; Thomson, Q. W., Feb. 28.
SIERRA LEONE, Diboll, J., Mar. 18.
AMERICA—NEW YORK, Colgate & Co., Mar. 17.
ASIA—CHINA, CHEEFOO, Kingdon, E. F., Jan. 6 and 28; Laughton, R. F., Dec. 31, Jan. 26 and 31.
CEYLON—COLOMBO, Pigott, H. R., Mar. 27 and 29.
KANDY—Waldock, F. D., Mar. 29.
INDIA—Allahabad, Edwards, J., Mar. 13.
AGRA—Bernard, J., Feb. 22; Gregson, J., Feb. 17, Mar. 7 and 21.
BACKERGUNGE—Anderson, J. H.
BARISAUL—Page, J. C., Mar. 13.
CALCUTTA—Lewis, C. B., Feb. 22 and 23, Mar. 22, April 4 and 6; Sale, J., Mar. 18; Wenger, Feb. 21; Goolzar Shah, Feb. 22.
CHITTAGONG—McKenna, A., Feb. 8, Mar. 29
CUTWA—Reed, F. T., Feb. 1.
DOOMKA—Johnstone, E., April 3.
GTA—Grieff, J. E., Mar. 11.
JESSORE—Hobbs, W. A., Mar. 11, 29, 30, and 31.
KROOLNEAR—Johnson, J. C., Feb. 19.
RANGOON—Binney, J. C., Feb. 13.
SERANPORE—Martin, T., April 3; Pearce, G., Feb. 9 and April 6.
SUMATRA, PADANG—Ward, N. M., Feb. 20.
EUROPE—FRANCE, MORLAIX, Jenkins, J., Ap. 3 & 22.

FRANKFORT-ON-THE-ODER—Grundeman, R., April 3.
WEST INDIES—HAYTI, Webley, W. H., Mar. 26 and April 18.
PORT-AU-PRINCE—Baumann, W., Mar. 24, April 29.
NASSAU—Davey, J., April 8; Lareda, J., April 9.
SAN FERNANDO—Gamble, W. H., April 4.
JAMAICA—ANNATTO BAY, Jones, S., Feb. 6.
BROWN'S TOWN—Clark, J., Mar. 23.
FALMOUTH—Kingdon, J., Mar. 22.
FOUR PATHS—Claydon, W., April 6.
GURNER'S MOUNT—Randall, C. E., Mar. 30, April 5.
LILLYPUT—Milliner, G., April 5.
KETTERING—Fray, E., April 7.
KINGSTON—Claydon, W., Mar. 24; Oughton, H., Mar. 15.
MONTGO BAY—Dendy, W., April 6; Hewett, E., April 9; Henderson, G. R., April 5; Henderson, J. E., April 5.
MOUNT CAREY, Hewett, E., April 7.
PORT MARIA, Sibley, C., Feb. 7; Mar. 23.
RIO BUENO, East, D. J., April 6.
ST. ANN'S BAY, Millard, B., April 7.
SAVANNA LA MAR, Clarke, J., Feb. 7; Hutchins, M., April 3.

ACKNOWLEDGMENTS.

*The thanks of the Committee are presented to the following friends
 For clothing, &c., for the Relief of the Distress in Jamaica.*

Mr. W. Upton, Waltham Abbey.
 Mrs. Tuckett, Isle of Dogs.
 Mrs. Wadman.
 Mr. Allen, Bockingham.
 J. C.
 Friends at Edinburgh, per Rev. J. C. Dovey.
 Mrs. Tozer, Hackney.
 Mr. W. Godwin, Whitechurch.
 Mrs. F. C. Smith, Burleigh.
 Mrs. Cearn and Mrs. Godfrey, Liverpool.
 Mrs. Lang, Liverpool.
 J. May, Esq., Cowley.
 Ladies at Penzance, per Rev. J. Wilshire.
 Friends at Broadmead Chapel, Bristol, per Mr. James Ackland.
 Friends at Hammersmith, per Rev. S. Green, for Rev. J. Clark, Brown's Town.
 Friends at Norland Chapel, Notting Hill, for Rev. W. Claydon.
 Friends at Middleton Cheney, per Rev. F. F. Medcalf, for Mrs. Knibb.
 Juvenile Dorcas Society, Cheltenham, per Miss Whittard, for Rev. B. Millard.

Salem Chapel, Cheltenham, Missionary Working Party, per Miss C. E. Whitehead, for Rev. E. Hewett.
 Mrs. Saffery, Tottenham, for Mrs. Dendy and Miss Dovey.
 For Rev. A. Saker, Cameroons, West Africa.
 To Friends at George Street Chapel, Plymouth, per Mr. Alger, for a Case of Clothing.
 For Rev. W. K. Rycroft, Turk's Island.
 To Mrs. Whittemore, for a parcel of Books.
 For Magazines;—
 To Mr. H. F. Cloak, Kennington.
 Mr. John Douglas, Nottingham.
 Mr. A. Templeton.
 Mrs. Cozens, Upper Clapton.
 Miss Simmons, St. John's Wood.
 Mr. J. P. Grieve, Poplar.
 Mrs. S. Williams, Clapton.

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, LL.D., Secretaries, at the Mission House, 33, Moor-gate 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, White Hart Court, Lombard Street, to the account of the Treasurer.

THE MISSIONARY HERALD.

JAMAICA DISTRESS.

THE pressure on our space, arising from the annual services of the Mission, has for a considerable time precluded any lengthened reference to the distress that has fallen on the island of Jamaica. Meanwhile a large amount of correspondence has accumulated on our hands, from which we propose to extract various passages, illustrative of the extent and causes of the distress, and expressive of the feelings of our brethren with regard to the relief that the Fund has enabled the Committee to give.

The distress appears to be by no means uniform throughout the island. While the entire community complains of the decay of cultivation, the want of employment, the diminished trade, and the dearness of food and clothing, the drought has fallen with especial severity on those parts of the island where the water supply is at all times the least abundant. Springs, ponds, and rivers, have in some places, and to a certain extent, made up for the absence of rain; but, where these do not exist, or are quickly exhausted, the suffering and loss have been great. Opinions differ on the *causes* of the prevailing distress; some attributing it to the deterioration of morals and piety—some to the idleness of the population—some to the reaction which has followed upon the revival—some to the gradual decay of the commercial and agricultural interests of the island—and some to the failure of the Legislature to adopt wise and salutary laws. Whether these are the causes, or others, it were beyond our purpose to specify; certain it is, that poverty is increasingly prevalent, while crime has attained a sudden, unusual, and startling magnitude. On some, or all these points, the following extracts from our letters will throw light, and in adducing them we shall commence with the testimony of those brethren who live on the southern side of the island, proceeding westwards to the northern districts.

The Rev. J. M. Phillippo, after expressing his grateful acknowledgments for the grants made by the Committee, on the general condition of the island remarks, that the taxes are annually increasing, the difference between 1858 and 1865 being £50,000 per annum; that the duties on imports have risen from $4\frac{1}{2}$ to $12\frac{1}{2}$ per cent., making an increase of 50 per cent. on the clothing of the peasantry; and that some of the imposts are levied unequally

on the planter and the peasant, but in favour of the former. He then proceeds:—

“ Things continue with us in a very depressed condition. No rain has fallen in this parish to the present time. Horses and cattle are dying for want of water and food. A livery stable keeper, I was informed yesterday, lost fourteen horses in a few days. Scarcely a blade of grass is anywhere to be seen. Almost all agricultural operations have been for some time suspended, and thus the aspects as to the future are sad indeed.

“ Since the £10 received for distribution among the poor and distressed of my congregation, I have had before me a list of about fifty in a really miserable and almost starving condition. I have also ascertained that nearly half my congregation resident in the town (and no small number in the neighbourhood of it), absent themselves from public worship from insufficient clothing. Among these, many of the more decent persons of colour, are the greatest sufferers, both as to clothing and food.

“ A short time since I was called to visit a young coloured woman, a member of my church, who had been in good circumstances, and who was said to be dying. On leaving her room I was met by her landlady, who assured me her illness was solely from want of food. Though it was always insufficient, for the last three or four days she had literally tasted nothing. She had endeavoured to support herself by needle-work, but work failed.*

“ The grateful expressions of those among whom the £10 were distributed, I should have liked for the donors to have witnessed and heard.”

This letter is dated the 7th April. A month later Mr. Phillippo writes:—

“ Our prospects as to weather are a little brighter; but the effects of the past will be felt for some time to come.”

The drought appears to have fallen with especial severity on the lowlands of the parish of Clarendon. The Rev. W. Claydon, under date of March 24, writes:—

“ The Savannah is at the best of times never very fruitful—and the past two years have been years of great drought. The last year, since May, we have scarcely had a shower; and the consequence is that our people are not only destitute of apparel, but of common food. Water is scarce; it is costing us 7s. a week. Manchester people, upon whom I chiefly depend for support, are very little better off, except in the article of water—the Porus river is not yet dry; but the coffee on which they chiefly depend has been a total failure the last two years.

“ I cannot complain so much of the attendance; it is pretty good, though not what it was. We have exercised Church discipline for neglect of means of grace, till I am appalled; and after a minute inquiry and personal visitation, I am convinced it is from want of clothing—these are among the lowest and poorest of our people. We are greatly in arrears with our teachers, Ebenezer we have been compelled to close. The others are still struggling on, for I fear the demoralizing tendency of yielding to the pressure.

“ The distress has been greatly aggravated in the Four Paths district by fire, which has destroyed acres of our poor people's provision, and thus cut off entirely whatever little they had.”

Writing again on the 6th April, Mr. Claydon says:—

“ The clouds appear more dense and the horizon darker. April has come, and no rain for planting peas and corn, which would have given our poor people food in about two months. If there be no rain in a week or two, the time for planting yams will have passed, and there will be no hope of averting another year of famine. The silver lining to the cloud is, that there is promise of a most abundant crop of mangoes.”

* Another case of the kind occurred last evening.

In a letter written early in May we find the following statement of the want of water, and the bright hopes raised by a fall of rain:—

“It has been terrible for the proprietors as for the peasants; scarcely a property here about (breeding pens entirely), but what has lost from fifty to a hundred head of breeding stock. It cost us, charging for time of mule and cart, which were our own, 5s. per day for water alone for the last two months, and 5s. per day for bread nut for horses—grass was not to be seen.

“I am thankful to say God has at length remembered us in mercy; we have had a few fruitful showers, enough to commence planting, and to cause the landscape to smile again with beauty; all nature seems vocal with grateful praise for the seasonable showers; the small stock about the yard leap for very joy. I never saw nature so glad. As for the coffee shrubs, they put on their robe of lily white blossom as if by magic. On Friday I passed by the coffee-field, all appeared seared brown drooping leaves. On Monday following, on my return, the fields were almost as if covered with immense white sheets—the following showers have fixed the blossom, and the promise of a crop is more abundant than for many years.”

The parish of Westmoreland, in which our esteemed brother, the Rev. J. Clarke, resides, has not suffered to the extent of other parts; but from a published letter we take a few facts which express his views. “Poverty,” he says, “is felt in every parish; and if a few planters do not feel it, with sugar at £11 the hogshead, it is because they do not depend on sugar cultivation for support.” Last year the cocoa nut almost entirely failed. Ripe and unripe provisions alike have become the prey of thieves, while over some heartless land-agents a sort of destructive *mania* has come, in which they wantonly destroy growing provisions, owing to disputes as to the quantity of land rented by their poor tenants. In St. Ann’s mountains, and in other places similarly situated, the dry weather has prevented the earth yielding her customary increase. People seeking employment cannot find it, while those who are employed get small wages, and often find a difficulty in obtaining what they have honourably earned. In most places there is a decrease among all the Protestant denominations of one-third, or one-half, and in some cases of two-thirds, of the usual congregations which assembled for Christian worship before 1863.

Crossing to the north side of the island, we now extract the testimonies of our brethren in and around Montego Bay. Writing under date of March 23rd, the Rev. J. E. Henderson, after expressing his gratitude for the assistance received from the Distress Fund, says:—

“Our condition is bad enough, and will I fear soon be much worse. The future does indeed appear dark. The drought is still very severe in this part of the island. Although it is crop, there are hundreds of people unable to obtain employment upon the estates.—Almost every one in the island seems to have lost hope. The help I have been able to offer to some of our poor has afforded myself and wife pleasure only equalled by the happiness of those who have been the recipients of English bounty.”

Under the same date the Rev. J. Reid writes:—

“There is a large amount of distress in the land, and it is daily increasing.

“The island in all its interests is in a state of great depression, and all classes of the inhabitants are more or less affected by it. The causes are various, some remote and others near. The state of the country at the time of emancipation

was far from being in a prosperous condition, and the whole course of the legislation since that period has been extravagant, one-sided, partial, and unjust.

"In the year 1863, the usual rains were withheld, and greatly affected the crops for the following year. The fall in the price of sugar was much felt by the estates, especially those which were mortgaged and in the hands of merchants. The seasons for 1864 were scanty, and consequently the crops for that year suffered, and those for the present year will be injured from the same cause; and I need scarcely add that ground provisions have been scarce and dear.

"Then the great bulk of the population are working people, who have not been able to lay up much for the season of adversity, and to provide themselves with a stock of clothing. With a scarcity of employment, small wages, dear provisions and clothing, they have been reduced from a state of comparative comfort to one of hardship and distress.

"The adverse times which are passing over us are very trying and hard to bear; but these are not heart troubles, and they will not last for ever: but the great sorrow of the Christian minister is the general ungodliness which prevails, and still more, the numbers of Church members who have literally forsaken the house of the Lord, and so many who never enter the sanctuary except to the monthly communion."

Mr. Reid adds, that he feels truly grateful to the Committee and the kind friends who have contributed to the Fund, and the clothing will be a most acceptable present to the poor people.

The mountainous district in which the Rev. W. Dendy resides, above Montego Bay, does not appear to have suffered so much as many other places. He says, under date of April 6th:—

"In this district, although there is a general prostration, yet our springs and rivulets are never dry, hence our sufferings from drought are not so severe as in some other places; we find it, however, very difficult to keep open our schools, as parents do not send their children, and to repair the Chapels and Mission Premises, as we can but barely collect anything for these purposes; if there were funds for these objects in England, it would very materially aid us."

The Rev. G. R. Henderson, of Beththephil, writes April 5th as follows:—

"It has done our hearts good to find our friends feeling so much for us. We have all been in distress, and some of our people are suffering much at the present time. Our crops are sadly thinned through the severe drought, and when the people are cutting cane by the load, or grinding by the syphon, they cannot live on what they earn. There are two estates close here, where one man with his three sons, big boys, have been out cutting canes; they have earned 1s. for the four per day, 3d. each. On another estate, they have ground twelve syphons in the week, giving the people not much more than 1d. per day; and when you take into account that their own grounds have not yielded you may tell that there is distress."

The Rev. E. Hewett, of Mount Carey, after expressing in a very warm manner his thanks for the relief afforded, refers to the state of his congregation. He says:—

"Our congregations are very much reduced. Large numbers who used to attend the house of God, now do not, because they cannot appear in what they consider suitable apparel, and such as they were once able to assume. This district is more free from the sad distress that has visited other parts of the island, simply because we have had more rain; but even here there are many objects of deep poverty amongst the old, and sick, and orphan children, with a class of coloured persons (mostly females), who were once in better circumstances, but who never engaged in manual labour; and now they are poor, and miserable, and

wretched. But we want clothes more than anything. Oh! how thankfully they would be received by some poor creatures. Among the old and sick there is nakedness and hunger painful to witness."

A quantity of clothes has been sent to Mr. Hewett to meet the painful want he describes. From a later letter it appears that even this somewhat favoured district has begun to suffer much from the long continued drought. "We are being burnt up," he says. "Things are getting worse and worse, instead of better. Clouds and darkness surround us, but God reigneth!"

Passing on to the parish of Trelawny, we reach Falmouth, the scene of the labours of Wm. Knibb. The Rev. T. Lea, his relative and successor, writes:—

"I hardly know what to say in reply to your very kind letter, and in acknowledgment of the opportune and generous grant of the Committee. You say well when you refer to the 'distress which seems to be crushing the energies of our brethren, and putting a stop to the improvement of the people.' How some with their large families have lived I know not, and how they have worked, oppressed with such fearful cares, is a still greater mystery to me.

"The thousands of poor half-starved old people who have been altogether dependent on relations or friends, or who receive the miserable pittance, grudgingly given, of parochial relief, are wretchedly cared for during these hard times.

"I was visiting through Granville on Tuesday, and from some of the old and sick, as well as from the leaders, I got a tale of suffering which made my heart bleed, and it was with no ordinary joy that I felt I could, through the liberality of British Christians, to some extent minister to their necessities.

"It is all true what the Kingston papers say as to the increase of crime; but he knows little of men or of history who denies that national poverty and crime go hand in hand, and the one, amongst ignorant and irreligious classes, is the occasion, if not the cause, of the other.

"But facts will explain the cry of poverty: the number of estates thrown up, the continuous droughts, the small amounts proprietors are willing to spend on estates. Trelawny this year, an experienced planter assures me, will only make 2000 hogs-heads instead of 6000. Last year the number was fearfully below the average.

"A merchant in Falmouth, of long experience and good standing, told me the other day that his retail sales for January, February, and March 1865, were fifty per cent. less than in the corresponding months last year."

Falmouth and Granville are in the lowlands on the sea. The Rev. John Kingdon writes from his station in the mountains in the same parish:—

"I need not say what pleasure it gives us to know, that now the day of adversity has come, British Christians are so ready to sympathise with and help, not only us, but the people for whose welfare we desire to 'spend and be spent.'

"Nearly all the estates around us have ceased cultivation; there are no less than ten within a few miles of Falmouth offered for sale, because it will not pay to keep them on: and for a long time strong men, in order to get any work, have gone out for 9d. per day. I have been informed by several persons, that a few weeks since, on one of the estates near us, they were told if they could not work for 6d. a day, they were not wanted."

From the correspondence of the Rev. D. J. East, of Calabar, we select the following passages:—

"While there is some abatement of distress in some districts, the general depression seems to be increasing, while in some the drought continues to a most calamitous extent. A student who came yesterday from the borders of Clarendon and Manchester gives a grievous account of things. He says both estates and provision grounds are burnt up, and the hopes of the growers destroyed, while in

consequence of the parched condition of the ground, fires are of constant occurrence, cutting off any prospect there might have been.

"I am sorely afraid that we have not yet known the worst; for where crops fail for this season, it will entail privation and want under any circumstances till another comes round.

"A letter just to hand from Annotto Bay says:—'The unusual distress arises from two years of successive drought, the second more severe than the first year, and now with us the third year threatens to be still more severe than the second, unless the Lord be merciful to us and give us rain ere long.'

As a proof that there must be a growing amount of distress in the parish of Trelawny, Mr. East tells us that four years ago the estate produce realised £200,000 and upwards. It is estimated that this year's produce will not realise much more than £70,000. On a visit to Clarksonville, where the native pastor, the Rev. E. Johnson, labours, Mr. East met with the following state of things in houses taken promiscuously in one part of the little township:—

"More than one half showed a scene of destitution very deplorable. There were children running about absolutely naked, and women only partially covered. There were others more decently clad, who declared the clothes they stood in were the only garments they had to wear. I saw one girl of fifteen years of age ironing a frock recently washed, and suggested that she must be getting ready to go to chapel the next day. But I found the dress belonged to her sister, and that it was the only decent one there was in the family; the poor girl herself had on a worn-out muslin, so thin that it showed her naked black skin through it, and the tattered remains of the under garment by which it ought to have been covered. There was another girl in the same yard who declared the dress she wore was the only one she had, and that she had been compelled to work out in the field in that all the week. In another yard, I met a boy about fourteen or fifteen years old, with no other raiment than a ragged shirt, who assured us he had no lower raiment to put on. Numbers of these poor people have been unable to get to the house of God for months for the want of clothes; many of them members of the Church."

The Rev. John Clark, of Brown's Town, thus refers to the welcome gifts of clothing that have been forwarded:—

"Give our best and grateful thanks to those dear friends who, by their gifts of clothing, have enabled us to alleviate the distress of our own people and to send portions to others at a distance. I rejoice to learn that there are on the way so many packages to brethren in different parts of the island, for what has been received will meet the wants of a new portion of the members of our churches, who are suffering from distress.

"They will, whether sent to me or others, be applied as the generous donors desire, and may draw on them blessings in answer to the prayers of the recipients of their bounty.

"The care thus manifested by the Committee and friends at home has cheered us greatly. It has taken a heavy burden off us, so that we shall be better enabled to press onward in the path of duty. Although this is a gloomy day—not only in temporal but in spiritual things—I believe the light of God's countenance will again shine upon us, and fill our hearts with joy and gladness. Those who have so generously helped us will pray for us. Their prayers will bring down on us the blessings of our common Father."

A native brother, the Rev. P. O'Meally, in the Mountains, writes as follows, under date of March 9th:—

"The state of things at present is awful: on every side are to be seen some half-naked persons walking in the roads; of course, it is worse in some places than in others.

"With us the house of God is badly attended; at one time I felt so discouraged that I made up my mind to leave the place, but after going among the people and becoming acquainted with their real state, I made up my mind to suffer with them."

"The one cry is *distress*: no clothing to attend the means of grace. We, in this district, do not suffer from dearth directly, but they have in the low lands. We are dependent on them for a little cash; if they cannot get employment they cannot purchase what is taken to market, consequently our people very often have to take their provisions to market and return without selling them.

"It is distressing to see some of our old people half naked going about seeking aid."

The Rev. B. Millard, of St. Ann's Bay, summarizes thus the extent and intensity of the drought:—

"The drought in some places is very severe. I hear that in St. James's the yams to come in during June will be seriously injured, if not very much destroyed by the dry weather. In Lower Clarendon, Spanish Town, Kingston, St. Andrews, it is very severe. In the Dry Harbour Mountains and Pedroe district ponds and tanks are nearly dry, save in peculiarly favoured spots. In this district we have had acceptable rain on ten days out of one hundred and twelve days. True, some of the showers lasted only half an hour, but they were acceptable. On sixteen other days we had a sprinkling, but one hour's rain in eleven day's time is not very much in a tropical climate. I only hope the May Seasons will set in favourably: if they fail us we shall be badly off indeed. May our Heavenly Father give us fruitful seasons."

In our latest letters from Mr. Millard, dated May 8th, he says:—

"We have had here very delightful showers since the 1st of May. We need some heavy pond rains yet, for which we are hoping; but are very thankful for the refreshing showers sent. I hear they have fallen in Clarendon, Manchester, Trelawny, and St. Ann's.

Thus succinctly have we passed over a large portion of the Island. Distress exists everywhere, more or less intense, and our friends will rejoice that their contributions have not only been fitly bestowed, but are giving courage and important aid to our brethren and their flocks in the sore trials they have to endure. May God grant that refreshing rains may continue to fall and become sufficiently abundant to restore plenty to the people; and that other causes of suffering and complaint may pass away through the adoption of wise measures, and by the hearty co-operation of all classes whose interests are so intimately bound up with the material prosperity of the Island.

From a letter addressed to the Committee by the Governor of the Island, we are happy to inform our readers that he has most kindly directed the Officers of Customs to admit, free of duty, the clothing sent by friends in this country, for gratuitous distribution among the poor.

DECEASE OF MRS. SMITH, OF DELHI, AND OF MRS. RYCROFT, OF THE BAHAMAS.

OWING to the loss in the Post Office of the letters containing the information, we were unable at the time to announce the departure to her rest of our esteemed

friend, Mrs. Smith, the wife of the Rev. James Smith, of Delhi. This sad event took place on the 26th of last September. A letter from Delhi, dated the 27th of September, thus speaks of it:—

“To-day every face is sad here, for remorseless death has robbed us of a friend and sister. Yesterday, about two o'clock p.m., the wife of the Rev. James Smith, Baptist Missionary, departed this life, deeply regretted by all who knew her. Her kindness and hospitality were proverbial; and in her we feel we have lost a friend we could ill spare. This morning, at eight o'clock a.m., her mortal remains were conveyed to the cemetery, and there interred, followed by a large number of civilians and officers of the 38th and 4th regiments. We were pleased to see a number of ladies in the mourning procession, who, contrary to custom, had ventured out to pay their last homage to the departed. *Requiescat in pace.*”

Scarcely less grief will be felt by the friends in this country who had the pleasure of knowing our departed sister; her ready attention to the wants of the converts, her sympathy with them in their trials, will make her loss severely felt in the Mission. To our missionary brother the loss is irreparable. Two little children remain with him to be memorials of their affection, and a charge upon his tenderness and care.

While preparing these pages for the press we learn the unexpected decease of the amiable wife of the Rev. W. K. Rycroft, of Turk's Island. Her illness was a short one, but she died rejoicing in the Saviour she loved. We shall prefer to give in other words than our own our estimate of her worth. The following is from the discourse preached at her funeral by the Rev. J. Moon, Wesleyan Missionary, to almost the entire population of the Island:—

“God has removed from your midst one whom you have long known and loved—one who by a life of unobtrusive piety did honour to the religion she professed and enjoyed. At an hour we thought not the summons came, and now our dear departed sister is with Jesus.

“She was not taken by surprise. Long had she considered life's momentous subject and aim—long had she also sought to hold herself in readiness for the final summons. She has passed away when we least expected it, but we doubt not has passed away to be for ever with the Lord.

“What she was as a Christian you all know. My own acquaintance with her has been for a short time only, but I have been particularly struck with her constancy and steadfastness—her devout reverence for God and the things of God—her kind and sympathetic disposition; indeed it has seldom fallen to my lot to know an individual whose life was more blameless than that of Sister Rycroft's, and I believe that in this opinion I am sustained by the judgment of this entire community. During the past three years of my residence here I have not heard a single person speak of our departed friend save in terms expressive of the highest esteem.

“During the past few months I have had ample proof of her considerate kindness and anxiety to contribute to the comfort and happiness of others. Most of you will recollect her unvaried and unwearied attentions to the late Rev. Joseph Maxwell, rector of this parish, during his illness, and her unremitting kindness to his family when he had passed away.

“Personally I shall cherish great regard for her memory, for the Christian sympathy and attention shown to Mrs. Moon during her affliction some weeks ago.

“But these are circumstances with which you are all well acquainted, as her acts of kindness were not confined to any section of this community, but all classes shared her sympathy and her care. She cultivated a wide and catholic spirit, whilst she cherished the most fervent love for the people amongst whom her lot was cast. I am not prepared to give you any description of her religious experience, or the various processes through which she passed ere she arrived at such ripeness and maturity—this duty will be performed by her now bereaved husband at the proper time. I gather, however, from statements she made to Mrs. Moon, that during her religious course she had at times been troubled with doubts. The day before her death she said—“Is it not strange that all my life I have been a doubting Christian, and now every doubt is taken away. I have no doubt—no fear. I would not lose the benefit of this affliction for all I possess in the world.”

“In answer to the question—‘Are you able to give up all for Christ and to Christ?’ she replied with marked emphasis and force; ‘Oh! yes; I lean on Him: He is my all in all: I am very ill, but He is a great Saviour, and will do all things well.’ She requested Mrs. Moon to repeat some of her favourite hymns, such as—

‘God moves in a mysterious way,
His wonders to perform—’

And—

‘Just as I am—without one plea,
But that Thy blood was shed for me,
And that Thou bid’st me come to Thee—
O Lamb of God, I come!’

“In this happy and submissive frame of mind she continued until called to lay down the mortal and put on the immortal; calmly and without a struggle she fell asleep in Jesus.”

To our laborious missionary, Mr. Rycroft, the loss is most severe. He will have the affectionate sympathy of a very numerous body of friends, to whom Mrs. Rycroft became known during their recent visit to this country. The dear child, too, left behind in England, should be remembered in affection and prayer that she may tread in her mother’s steps, and finally join her in that happy land where there is no separation or death.

ASSOCIATION OF NATIVE CHRISTIANS IN BENGAL.

[We have great pleasure in laying before our readers the following account of the Second Annual Meeting of our native Churches in Association in the villages to the south of Calcutta. Through various circumstances no European Missionary was present, and the narrative below is from a letter written to the Rev. George Kerry by Jacob Mundul, of Khari, one of the Pastors.]—
ED. M. H.

On Tuesday, April the 4th, 1865, the brethren from this neighbourhood and from a distance, assembled after twelve o’clock, and in the afternoon, met in the Chapel; but on account of the absence of the president, at the request of the brethren, I accepted the duty of president.

First, our brother Jonah Sant gave out the 257th Hymn, after which Lukhy-narayan, Pundit, offered prayer: then I announced the 323rd Hymn, and Horish Chundro Mundul prayed. I then read the 116th Psalm, gave a short address on gratitude, when the assembly broke up. There were about 250 people present. The next morning, April 5th, at nine o’clock I gave out the 22nd Hymn, Jonah Sant offered prayer, and Brindabun Holdar took for a text the 139th Psalm, from the 1st to the 12th verse, and preached a sermon on the infinite knowledge of God.

On the same day in the afternoon the people again met; I spoke a few words, and then one of the two hymns composed expressly for the occasion was sung and Kartick Chundro Ray prayed; the second hymn was then sung, and Giridhor Midhya prayed; afterwards I gave out the 23rd Hymn of the Hymn Book, and Kalachand Mundul prayed. I then took as a text from the 2nd chapter of Luke the 41st to 45th verses, and urged the people to desire the blessing of God on our meetings to the end of them.

On Thursday morning the 6th April, after I had announced a Hymn, and brother Ram Dass Ray had prayed, the business of the meeting commenced.

I read a report of the Khari church, as follows:—

Account of the baptized church at the village of Khari.

By the great mercy of God, our heavenly Father, we have obtained deliverance from many and special calamities in the past year. For all these deliverances we, with all our heart, gratefully acknowledge our obligation to Him.

For the information of all in the present assembly we briefly present a report of last year’s work:—

To obtain deliverance from various perils, to make the people attentive to religious duties, and to get deliverance from opposition of the hostile sprinklers, a few of us being of one mind, have established a prayer meeting on each Wednesday at noon; at those times one or two addresses are given, and two or three prayers are offered. The people have given their minds to this. By the Cyclone of 20th of Aswin (5th October), our chapel was unroofed, hence this meeting has been closed. Yet God, the hearer of prayer, has fulfilled our desire. The people have not become inattentive to religion, and excepting a few, all those who went to the sprinklers, have returned to us.

(2.) Every Lord's day, two services for the worship of God have been held for the Christian people at Christianpara, at Brahmineralabad, and at Maibeeber Hat; and the Christians have received weekly instruction.

(3.) The Gospel has been continually preached in due order to the Hindus and Mussulmans. At melas, and festivals, and markets, particularly at Maibeeber-hat, the preaching has been constant. Our brother, Jonah Sant, is attentive to accomplish this good work; and at suitable times, &c., many tracts and Scriptures have been given away.

(4.) In the past year three Hindus have left their own false religion, and with their families have come amongst us. After the last Cyclone, our superintendent, the Rev. G. Kerry, did acts of kindness among the people generally, by that the fame of our religion has in a special manner arisen.

(5.)—For the boys and girls in Christianpara there is a day school, containing from 20 to 25 pupils. The teacher, Dwarkanath Mundul, receives his support from the Calcutta Auxiliary Missionary Society. And besides this school, since the last month of Magh, our brother, Jonah Sant, has established a school in his own house, for Hindu boys and girls, at Mybeeberhat. At present there are 34 boys and 2 girls—in all 36 children are present. As already there is in brother Sant's hands abundance of important work, he can only instruct the children in religion at leisure times; but his eldest son, Nondo Lall Sant is very diligent in promoting this important work. Nondo Lall only receives a very little from the boys—in the last three months he has only received 1s. 6d.

(6.) Last year the Christian people commenced to make a monthly collection, and, until the storm, gave as they were able. By this £2 1s. 9d. have been obtained. Of this, for the repairs of the verandah of the chapel, 18s. have been expended, and for mats for the chapel 15s. 7½d. have been paid, leaving a balance of 8s. 1½d. The amount received from the collection at the Lord's Table, and given in fulfilment of vows to the Lord, is £3 7s. 9¾d. Of this 16s. 3d. have been given to the poor, and there is in hand £2 11s. 6¾d.

(7.) With the wish of getting some assistance for the repairs of our fallen chapel from the Hindus and Mussulmans, we made an appeal to them, and they with great gladness gave us something. In the subscription list nearly 34 rupees (£3 8s. 0d.) are written, but I have only obtained 18s. I have not been able to collect the rest on account of prevalence of cholera in our village, but nearly all are willing to pay.

(8.) By the assault of the terrific storm of October last, and the cholera in March, though eight souls have been taken from amongst us into eternity, and though it seemed probable that many more souls would be taken, by the display of great mercy God the Father delivered us from the above dangers. For this with all our hearts we bless Him. There was no likelihood of my son surviving; the brethren hearing our lamentations, nearly all of them, of one heart, with earnest entreaties, made continuous prayer to God; and the kind missionaries of Calcutta immediately they heard the news prayed for my help. I with all my heart thank them.

(9.) Statistics of the church and congregation connected with us altogether are 402 souls. Three persons, members of the Church, have died. Two persons have been excluded. Four persons have been received or restored. Eleven have been baptized. At present there are 65 full members of the Church.

JACOB MUNDUL.

2.—Korgheshwur Sirdar, the pastor of the Church at Lakhyantipore, not being

present, Kartick Chunder Ray gave a brief account of the Church. People from the following ten villages form the Church and congregation—viz., Lakhyantipore, Dhankhatta, Bolorampore, Chowkitolla, Dorirchok, Morapai, Banspalla, Sodasibpore, Gorizolla, and Sougrampore.

The people connected with the Church and congregation, reckoning men, women and children, number 363. Amongst these there are, at present, 64 full members of the Church. During the year four persons have been excluded, and three have died, and one has been added by baptism. The Rev. Mr. Kerry is the pastor of the Church, and the assistant pastor is Khorgeshwar Sirdar. The Evangelists are Dorpo Narayan Mundul, Kartick Chunder Ray, and Brindabun Holdar : these give instruction to the people of the villages, and look after them and proclaim the Gospel to the Hindoos and Mussulmans living near and at a distance. These brethren meet once a week for mutual counsel and prayer for the increase of the Church.

Kartick Ray goes monthly to Dighir Pahar (distance 20 miles) to give instruction to the Christian people there, and stays with them ten days. There are three Day schools connected with the Church ; namely at Dhankhatta, one for boys and another for girls ; and one at Lakhyantipore for girls. The work of preaching has been much hindered, and also the prosperity of the schools, by the Cyclone, and after that by the cholera, small pox, &c. We are blessing God that we have been delivered from all these distresses, and we hope that hereafter more prosperity will be enjoyed by us.

3.—Lukhyarayan Pundit gave a report of North Lukhyantipore and Narsig-darchoke. He was much distressed at having to speak of the misconduct of the people. The Gospel was regularly preached to the Hindoos and Mussulmans of the neighbourhood. Ram Dass confirmed the above report. The Pundit had forgotten to bring the statistics of the Church.

4.—Horish Chandro, the preacher, was the only person present from Bishtopore. He gave a brief verbal statement of the condition of the Church. The disposition of the people was not pleasing. The work of the Lord was going on with the the Hindoos and Mussulmans. The Christian community consisted of about 35 persons, of whom 14 were members of the Church. In the Day school there were 35 pupils.

5.—The preacher from Russool Mahomed Choke, was not present, but Toophan Chokdar, the school teacher, gave some account of the state of the Church. This was not very cheering. The nominal Christians numbered about 20 persons, and the members of the Church 10. In the Day school there were 37 boys.

6. Giridhor Midhyer gave an account of Ros Khali, not very satisfactory. The preaching to the heathen was going on regularly. There were 42 nominal Christians. One had been excluded from the Church. There were three members. The Day school contains fifty pupils, taught by two teachers.

7.—Jani Chundro Sirdar reported concerning Tambuldah. On account of the continued illness of Gopal Chundro Sirkar, the preaching had not gone on. The number of people of the congregation was 64 persons. 20 were members of the Church. Amongst the Christians there is a weekly collection on the Sabbath day. In all matters of this sort the two brothers, Modon Mohon Mundul and Jogeswur Mundul were particularly attentive.

8.—On the above reports having come to an end, the eleven persons who had been prepared were baptized in the adjoining tank, after which all reassembled in the chapel to take the Lord's Supper. I first gave a sermon, taking as a text Psalm i. v. 5—"Gather my saints together unto me ; those that have made a covenant with me by sacrifice ;" and then I administered the Lord's Supper, of which from 80 to 90 people partook. The collection for the poor amounted to six shillings. I also obtained at this time nearly thirty-six shillings as special contributions, in fulfilment of vows made in the time of suffering from cholera, or some other trouble.

9.—For Chapel furniture, Parbottee Charon Haldar, and his wife, Droptoch, gave £1 2s., and a widow gave towards the expenses of the Association 18s.

10.—With the provisions which were left, and some more purchased, the

people of this place kept a sort of Easter festival; on the 12th of April, being the 1st day of the Bengali year, I assembled the people together at the Chapel in the morning. Kala Chund Mundul offered prayer after singing the second hymn. Bikari Bhye prayed; then I read the 17th, 18th, and 19th verses of the 12th chapter of Deuteronomy, Raj Bolloth, of Dhankathi then prayed, after which I gave a short sermon from the 9th chapter, Esther, v. 21 and 22; the service was closed with prayer.

At this time, reckoning men, women and children, there were nearly 450 of our own people who ate together. In joy we spent the time. For all these things we are praising God, and from hearing on this day that you, Sir, had arrived safe at home, we were at rest and content.

11.—Our expenditure has been for this Association about £11; by collections I have obtained from the people about £8. God has supplied all things; I am blessing him. Victory to Jesus! Victory to Jesus!

JACOB MUNDUL.

HOME INTELLIGENCE.

During the last month the Rev. Robert Robinson has given Missionary Addresses at Salter's Hall Chapel, Canonbury, at Maze Pond Chapel, and Cross Street, Islington. He has also preached for the Mission at Notting Hill Chapel. The Rev. John Robinson has visited Rickmansworth and Northamptonshire, being accompanied in the latter by the Rev. W. H. Gamble, of Trinidad. The Rev. R. Bion has held Missionary meetings in Cambridgeshire and at Markyate Street.

Our esteemed brother, the Rev. Thos. Evans, has continued his very useful labours in South Wales. He reports that in nine places in Cardiganshire and its vicinity, he has obtained new subscribers to the number of 350 of half-a-crown each. These zealous friends might find perhaps many imitators in our English congregations.

REMOVAL OF OFFICES.

Our friends and correspondents will be so kind as to forward all future communications to the new Mission House,

2, JOHN STREET, BEDFORD ROW, W.C.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, from March 20th to March 31st, 1865.

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

SOUTH WALES.		Abernant Bethel—		Cardiff Bethel—	
£	s. d.	£	s. d.	£	s. d.
GLAMORGANSHIRE.		Contributions	4 4 10	Contributions	13 8 0
Aberaman Gwawr—		Barry—		Do. Salem—	
Contributions	10 16 6	Contributions	0 7 0	Contributions	5 5 7
Aberavon—		Brithdin—		Do. Siloam—	
Contributions	9 4 6	Contributions	2 2 7	Contributions	4 8 0
Abercwmboy—		Bryntroedgam—		Do. Tabernacle—	
Contributions	2 9 8	Contributions	3 7 8	Contributions	32 17 9
Aberdare Calvary—		Cwaman and Blaillierwen—		Do. Tredegarville	
Contributions	15 14 2	Contributions	2 11 6	Contribs. balance	14 11 6
Do. Gadly's—		Briton Ferry, Rehoboth—		Clydach—	
Contributions	2 1 11	Contributions	2 7 6	Contributions	3 5 10
Aberdare Cwmbach—		Caerphilly—		Cowbridge—	
Collection	2 17 6	Contributions	12 7 6	Contributions	1 12 0
Contribs. for N P	1 5 4	Caersalem Newydd—		Crosby Park—	
Do. Mill Street—		Contributions	7 5 10	Contributions	1 0 6
Contributions	13 9 6	Caersalem Ystalyfera—		Cwmavon—	
Aberduais—		Contributions	1 4 7	Contributions	11 17 0
Collection	0 10 0	Cardiff Bethany—		Cwmdare—	
		Contribs., balance	17 16 0	Contributions	4 2 10

	£ s. d.		£ s. d.		£ s. d.
Cwmchurch—		Taibach, Welch Chapel—		Do. Pillgwenlly—	
Contributions	0 17 0	Contributions	0 10 6	Contributions	3 13 6
Dowlais Beulah—		Toyngwlas Aion—		Do. Temple—	
Collection	0 3 0	Contributions	2 18 10	Contributions	15 0 0
Do. Caersalem—		Treherbert Libanus—		Penalt—	
Contributions	11 4 7	Contributions	8 0 1	Collection	0 10 8
Do. Hebron—		Treforest Libanus—		Pontypool Tabernacle—	
Collection	1 4 6	Contributions	2 12 5	Contributions	2 1 2
Glyn Neath, Bethel—		Tonyrefail—		Do. for <i>NP</i>	1 3 0
Contributions	5 10 2	Contributions	1 3 7	Do. Trosnant—	
Hengoed—		Troedyrbiw—		Contributions	2 11 6
Contributions	5 14 0	Contributions	2 1 0	Risca Moriah—	
Do. for <i>NP</i>	2 4 6	Wautrodau Ararat—		Contributions	4 18 8
Hirwain Ramoth—		Contributions	1 15 4	St. Brides—	
Contributions	10 1 7	Ynslwyd—		Collections	2 16 0
Llanccarvan—		Contributions	12 13 4	Sirhowy Carmel—	
Contributions	1 13 6	Do. for <i>T</i>	0 10 8	Contributions	5 13 0
Do. for <i>NP</i>	0 7 0	Ynysfelin—		Tafarnbarch Siloam—	
Landore Dinas—		Contributions	2 2 8	Contributions	0 15 0
Contributions	8 3 4	Ystalyfera Soar—		Talywaen Pisgah—	
Llantrisant—		Contributions	3 15 0	Contributions	5 4 0
Contributions	0 10 3	Ystradgynlais Aion—		Twyngwn—	
Llantwit Vardre—		Collection	0 12 0	Contributions	8 4 8
Contributions	1 4 9	Ystrad, Nebo—		Tredegar, Eng. Church—	
Llandough—		Contributions	9 3 0	Contributions	7 6 5
Contributions	0 15 0			Do. Siloh—	
Llansamlet Adulam—		MONMOUTHSHIRE.		Contributions	29 7 10
Collections	0 10 0	Abercarn—		Tydee Bassaleg, Bethesda—	
Lysvane—		Contributions	7 6 10	Contributions	3 7 0
Contributions	0 19 0	Abersychan—		Victoria—	
Do. for <i>NP</i>	2 3 10	Contributions	1 12 0	Contributions	1 12 6
Merthyr Tydvil Aion—		Argoed—		Do. for <i>NP</i>	1 2 4
Contributions	0 18 3	Contributions	10 8 6		
Do. Bethel—		Bassaleg—		PEMBROKESHIRE.	
Collection	2 5 0	Contributions	5 2 3	Bethabara—	
Do. Ebenezer—		Bedwas—		Contributions	6 14 1
Contributions	15 17 10	Contributions	1 15 6	Blaencônin and Gilley—	
Do. Sion—		Blaena Gwent—		Contributions	10 6 0
Contributions	18 15 5	Contributions	7 12 6	Blaenllyn—	
Do. for <i>NP</i>	0 16 4	Blaenavon Ebenezer—		Contributions	8 1 0
Do. Tabernacle—		Contributions	8 6 5	Beulah and Pancheston—	
Contributions	6 0 0	Do. English Church—		Contributions	1 3 0
Morrison Zion—		Contributions	2 0 0	Caersalem—	
Contributions	6 16 1	Do. Horeb—		Contributions	3 19 0
Neath Bethany—		Contributions	7 11 3	Croesgoch—	
Contributions	6 10 6	Blaena Salem—		Contributions	7 3 8
Do. Tabernacle—		Collection	7 6 6	Dinas Cross Tabor—	
Contribs. for <i>NP</i>	3 11 6	Brynhffryd—		Contributions	3 12 8
Pentrych—		Contributions	5 19 0	Do. for <i>India</i>	1 0 9
Contributions	1 5 8	Do. for <i>NP</i>	2 9 2	Do. for <i>China</i>	1 0 9
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THE MISSIONARY HERALD.

PHASES OF HINDUISM.

In the early years of English connection with India, it was generally affirmed by the opponents of Christian missions that the religious system of the Hindus was not only the most ancient religion of the world, but also the most unchangeable. It was the height of folly to attempt its overthrow, since it was rooted in the prejudices, the institutions, and the laws of the people, with a compactness of strength that ages of unchallenged supremacy had rendered invulnerable. For a long time the ancient writings of the Hindus, the Vedas, were sealed books to the learned; and with the reverence with which ignorance regards the unknown, they were supposed to contain mysteries of knowledge and philosophy, that lifted the Hindu system to the highest place among the products of the human mind.

The charm is now broken. The rugged deserts of the Sanskrit tongue, in which these wonderful mysteries were hidden, have been penetrated, and Hinduism is found to be human in its errors as in its truth, in its weakness as in its strength. Mistakes, physical and mental, characterise its science and philosophy; while throughout its long career there are abundant proofs of incessant change. Many are the phases through which religious thought and worship have passed, while the present forms of Hinduism are not only of late origin, but the most degrading of all.

The earliest Shastres exhibit the Hindu people as attached to nature worship. Under the names of Agni fire was worshipped; of Surya, the Sun; of Maruts, the winds. Agni was the chief divinity, being regarded as the principle of animal life, and the vitalizing power of the vegetable world. Underlying these various objects of worship there was the idea of a common soul of the world, of which all nature was an emanation; thus laying deep in the first ideas of the people the elemental principles of Pantheism. During this period the institution of caste was established, which in its primary form seems to have been a rule of separation between the aboriginal races of Hindustan and the Aryan people (the original name of the Hindus), by whom they were conquered. The Brahmin caste was devoted to the functions of legislators and priests.

There are traces of an early conflict between the lower castes and the Kshetryas, who abused their power and violated the laws of the Brahmins; it issued in the almost total destruction of the ruling caste and the complete establishment of Brahminical influence. Then philosophical systems sprung up of a sceptical character which damaged the authority of the Vedas, some of them denying the existence of a supreme ruler of the world, and of any spiritual being whatever.

Amid the confusion thus occasioned arose Sakya Muni, the founder of

Buddhism. He had been trained in the Brahminical creed ; but, dissatisfied with its principles and its theology, he cogitated a new system, which soon attained such gigantic proportions as to threaten the very existence of Brahminism. He denied the authority of the Vedas, and renounced caste. He proclaimed the moral equality of men, and gave a peculiarly ethical character to his doctrines. His opinions were adopted with enthusiasm and found most ardent propagators. In a few centuries Buddhism covered Hindustan with its pagodas, constructed with marvellous skill its chaityas or temples, and has left to modern times some of the most remarkable architecture that any land can show. It made its way from Central India to all parts of Hindustan, overflowed the islands of the Archipelago, and finally conquered Thibet and China, where it still exists in a vigorous condition, but shorn of its pristine strength.

About the beginning of the present era Brahminism enjoyed a revival. The Vedas found an advocate and expounder in a man named Joimini. New Shastres were written, and gradually, with new views of nature and God, came new divinities. Now we begin to hear of the pranks of Krishna, of the incarnations of Vishnu, of the bloody rites of Durga and Kali. Caste resumed its sway. A mortal conflict ensued between the rival priests of Brahma and Buddha, which ended in the slaughter of myriads of Buddhists, the overthrow of their temples, the re-establishment of Brahminism, and the almost entire extirpation of the creed of Buddha.

The Puranas were next written, and the worship of Shiva became the predominant form of faith. The obscene lingam was chosen as his representative, and the immoralities which characterize modern Hinduism found a congenial soil in which to root themselves and grow. The entrance of Islamism into India in the tenth century checked, in some measure, the growth of Shivaism. Great numbers of Hindus became Mahommedans, while in many places their worship was proscribed and their idols destroyed. Still seven-eighths of the population continued idolaters, and among them the degradation which idolatry entails continued to increase.

But in the very bosom of Hinduism numerous sects have arisen, which more or less refuse to acknowledge the leading tenets of Brahminism. The sects of Vishnu and Shiva divide the great body of the Hindus into two antagonistic parties, while smaller sects deny caste altogether, and refuse the restraints in food and modes of living that the Brahmins impose. Perhaps the most widely successful of these sectaries was Raman Jee, and after him his disciple, Kubeer Punthi. The followers of Kubeer are very numerous in the north-west, and from among them many converts have been made to Christianity. Kubeer assailed both the creed of the Hindus and the Moslems. He refused exclusive adoration to any divinity, and would not observe the superstitious practices encouraged by the priests. His disciples usually meet for worship at night, when they sing hymns in praise of light and purity, and in honour of their founder. They eat together in token of their equality and in contempt of the usages of caste. Publicly they often conform to the customs of their countrymen ; but among themselves they observe the humane and moral principles of their founder. So free are their hymns from error or wrong sentiment, that Christian converts from among them not seldom continue to use the hymns, substituting only the name of Christ for that of Kubeer. From the teachings of Kubeer also sprang the Sikh faith, and his doctrines constitute the basis of the belief of that powerful sect.

Bengal, too, has had its reformer in the person of Chaitunya, who insisted

on the preference of faith to works, that all men may participate in the sentiments of faith and devotion, and that members of all castes become pure by such faith. He laid great stress on devotion to Krishna, which dispenses with all ceremonies and rites, and at whose festival caste itself becomes for the time a thing of nought.

It thus appears that Hinduism is far from being that unchangeable thing it was represented to be. Even the system of caste has found successful innovators, and multitudes of Hindus have broken its requirements and set at defiance its bonds. We now see Hinduism in the presence of Christianity. Already its adherents find it necessary to make modifications in their belief and in their practices of worship. In Brahmoism, as it is called, there is an attempt made to reconcile the old principles of the Vedas with modern science and enlightenment. But no modification will save Hinduism. Erroneous in its foundation, it cannot stand in the presence of truth. The downfall may be long preparing, but in the numerous changes it has undergone Christians may see the certainty of its final overthrow, and that it possesses no innate strength or permanent power, by which to resist the forces of change that are pressing upon it from every direction.

THE PRESTIGE OF VICTORY.

BY THE REV. R. P. MACMASTER.*

Soldiers, as they march to meet their enemies, and win new honours to their arms, know how animating it is to have the prestige of victory; and we cannot forget that we have the prestige of victory in that bloodless, blessed warfare to which we are summoned by the King of Hearts. There have been noble conquests in every missionary field; and now there are chapters worthy to be placed as an uninspired appendix to "the Acts of the Apostles." Slavery has been abolished in Jamaica; Madagascar, like the lost silver piece, has been wiped from its foul abominations, and made to shine with the image and superscription of the great King; cannibalism has come to an end in Fiji, the Hervey Islands, and other districts of the heathen world; suttee, infanticide, and human sacrifices are no longer legal in India, and perpetual widowhood, with its attendant horrors, is no longer a necessity to the teeming myriads of that vast empire. And while great evils have been abolished, saving truth has been extensively circulated, and immortal souls have, in great numbers, been saved. Wherever the messengers of the churches, the agents of Jesus, have gone, they have made converts to the faith of Christ, converts who, with the gentleness of little children, the charity of true believers, and the zeal of Christian apostles, are adorning the doctrines of God our Saviour. Now when men ask us, Where are the fruits of your missionary efforts? We can meet them as the friends of liberty, of civilization, of education, of bible-translation, or fully and emphatically as the friends of Jesus, and show them fruit vast in variety, bright with promise, and by no means small in measure. And if no such signs had followed the labours of our missionaries, still we should see the bow of covenant-love spanning the entire arch of time; and, looking upon that beautiful and assuring symbol, our prospects would be as bright as the promises of God could make them. Men, indeed, promise in the glow of to-day's love, and in the flush of to-day's strength, only to regret their rashness when their love's glow has gone by, and the flush of their strength has been spent. But the glow of God's love, like his own existence, is from everlasting to everlasting; the flush of His strength, like His mercy, endureth for ever; and, therefore, his promises, though as full as the ocean, and as bright as the sun, are as certain and settled as the eternal throne.

* From his speech at Exeter Hall.

A MISSIONARY VISIT TO PUBNA, IN BENGAL.

BY THE REV. W. A. HOBBS.

October 19.—About nine o'clock this morning my boatman gave a shout which fairly startled me. They had sighted Kooshtec, and in less than an hour we were there. I immediately found my way to the Christian parah. Goggon did not return from his morning labour until half-past ten. He seems very happy at Kooshtec, and is evidently the right man in the right place. He speaks freely to both English and natives, and is beloved by all who know him. He had two converts reading at the parah, one of whom he expected to baptize in a few days. Having made arrangements for the whole five of us to go to the bazaar in the afternoon, I returned to the boat, where I got into conversation with a man bathing at the ghat, pointing out to him the vanity of his vain genuflections, mutterings, &c., whilst he lived alienated from God, and constantly engaged in law-suits with his fellow-man.

At four we went to the chief bazaar. Goggon and I stationed ourselves at one end, and the other three brethren went to the opposite end. I presume that the people here have heard the Gospel preached many times, and have become somewhat indifferent to it, for they came together very slowly, and exhibited no particular interest, although the address delivered by Goggon was both affectionate and impressive.

Early the next morning we left Kooshtec for Pubna. I had heard that it was one of the most idolatrous towns in Bengal, and I longed to see it. We then pushed on to the bazaar, went through it with a band of wondering natives at our heels, selected a favourable standing place, and preached until the chilly night air blowing on our heated faces admonished us that it would be wise to desist.

The next morning, accompanied by Goggon, I went to one of the principal Pujá bátis (houses set apart for the worship of the gods), and as I had never been at such a place before, and was much instructed by what I saw and heard, I proceed to give you a brief narrative.

The Pujá bári was situated at one end of a large courtyard, which was surrounded by a high wall, and covered over with an awning. The house itself was mean enough to look at, but the idols were very handsome and large, and must have cost a great deal of money. They were ranged in a group, forming half a circle. In the centre stood Doorga (painted yellow), with her right foot upon a lion, and her left foot upon a prostrate demon (a bright blue one), whilst underneath the demon lay a dead buffalo, on which, apparently, the demon used to ride. The ten arms of the goddess were outstretched, most of the hands grasping some instrument of destruction or object of terror. On her left stood Sharashate, the goddess of eloquence (white), and to the left of Sharashate a very symmetrical figure (yellow) intended to represent Kartick, the son of Doorga, maintained by Hindus to have been the most beautiful person that has ever lived in the world. To the right of Doorga stood Luckkee, the goddess of fortune (yellow), and to the right of Luckkee, an eccentric, stupid-looking idol, with an elephant's face, worshipped by the Hindus as Gunesh, the god of wisdom.

My reflections were brought to an abrupt termination by a band of musicians, who, attended by a vast crowd, rushed into the courtyard and began their performance, and, what a performance! Imagine a number of people beating drums, sounding triangles, blowing tin pipes, and banging tin kettles, and you get an approximate idea.

At the first sound of the instruments the men and boys began to dance; as the music increased in loudness and quickness they kept pace with it, and at length danced and leaped about most furiously. Suddenly one boy, darting up to another, seized him by the feet, and threw him heavily on the ground. This action having been imitated by four or five others, the band ceased playing, and began to make a collection among the crowd. Some gave them fruits, others pice, and one or two threw them a new cloth. Having got all they could, they went off to another Pujá bári.

When these rough games had concluded, we told the priest that we would like to tell them something about the Christian's religion. He said it was not an appropriate season, and he did not wish to hear. The Hindus were satisfied with their religion and why did we wish to make them unsettled. It was great injustice. We told him that he was not speaking sincerely, that he was far more concerned about the emoluments connected with his office than he was about the excellence of the Hindu religion. He said, laughingly, perhaps so; however, be that as it may, I see that you are not ignorant, and, therefore, I will argue with you for a short time. We found him a most keen debater, and, for a priest, very frank. He admitted at the outset that the idols were perfectly helpless, and that the ceremony of pretending to give life to them was sheer deceit. But, said he, God is a shapeless spirit, and we do not know what spirit is. We are unable to bring our minds to worship that which we cannot comprehend, therefore we make idols according to the various ideas which we have of God. If in this we do wrong God will forgive us, for he is very kind and knows that our motives are good. We do not in reality worship the idols, but the one great God that our various idols represent. After he had said all he wished to say, Goggon replied to him in one of the most calm and masterly speeches that I have ever heard among Bengalees.

The priest was silenced, he confessed that Goggon had vanquished him, and listened with attention to a few remarks which I subsequently made. But when the subject was pressed home upon him, if you are convinced of the sin of idolatry why continue to mislead the people? Alas! we found it was his source of maintenance and that he was resolved to cling to it to the last.

In the afternoon we went to visit a native doctor, who was said to be favourably disposed to Christianity. We found him nearer to the kingdom of heaven than we anticipated. He hated the Hindu religion, had read extensively about Christianity, and said that if he could only bring himself to receive the doctrine of Christ's divinity he should reckon himself a Christian. He spoke English very gracefully, had a female school of fifty children in his house, and to show me that he was superior to the superstition and hypocrisy of his countrymen, invited us both to his humble home to dine. He was very urgent for a mission to be established at Pubna, stating that no one ever preached the Gospel from Pubna to Rampore Bauleah (120 miles north). He bought a Bible and a number of Gospels for gratuitous distribution, and when I expressed my surprise that he should take such an interest in a religion, the divinity of which he denied, he replied, Sir, I do not say that Christ was not divine, I am only sorry that I cannot believe him to be so. Returning home saw Mandari and Madhub preaching to a group, which at one time numbered about 150 persons.

Before leaving Pubna we endeavoured to ascertain the cost of all the Pujás that were being held in honour of Durga in this idolatrous little town. I cannot tell you how grieved I felt when I found that a town of about 5,000 inhabitants, spent more money in honouring their vain goddess than all the Baptists of Middlesex contribute to their Foreign Missionary Society in the course of a whole year.

Pujá was being celebrated in about 150 places in the town. The expense in some instances was more than £100; the meanest of these Pujá bāris not costing less than £20. Goggon averaged them at 600 rupees each (£60), which gives 150 Pujá bāris at £60 each=£9,000. This amount, however, vast as it may seem, gives but an imperfect idea of the money expended for four days Pujá, as upon this occasion the meanest Hindu will spend from five to ten rupees, the careful savings, in some instances, of the entire year.

Who can charge me with censoriousness when I bitterly exclaim, Oh! how much more devoted and self-sacrificing are the Hindus of Pubna than the Baptists of Middlesex.

CONVERTS IN THE HOUR OF DEATH.

BY THE REV. J. C. PAGE, OF BARISAL.

Kangalec, the first of the converts, has at last realized his strongest desire. Many will remember the admiring yet homely words in which he once spoke to a native preacher about his own wife. When the conversation turned to re-union in heaven, and it was suggested that Kangalec would be so happy there with his wife, "Brother," he burst out, "if ever I get to heaven, I shall behold a face of such surpassing beauty and glory there that I shall lose my sight, and be blind to Kangaleenee!" He had been long ailing in health; many cares had pressed hard on him; his neighbours had added to his troubles; and it seemed for the moment as though he was becoming unsettled in his last days. It was not so, however. He retired with his family into a more secluded part of the swamps, just to spend what he felt were his last days in peace. The 9th and 10th of August I had him with me not far from his new home, and was delighted to find the dear old man true to the last; Jesus Christ was still all in all to him. I had arranged to remove him to a healthy part of the country where, his son being with him, the family could be more useful to others, and better off themselves. The prospect much pleased him; but a little after he sickened again, became worse and worse, sent for his nearest brethren, took leave of all, and quietly passed away as others prayed for him, and as he himself was committing his spirit into his Redeemer's hands.

Bolorám, another of the old people, has finished his course in peace. In younger days he was a well-to-do Hindu, and used to have *poojas* annually performed in his house. Latterly he became very skilful in the use of the club, and acquired both lands and influence thereby, for the Zemindars pet and reward such a man. But the religion of Jesus stopped the *poojas*, and sent away the Brahmins, and put far away the club from Bolorám's house. He was baptized in the faith, and for eighteen years never to my knowledge was even censured by the little Church at Ambolya. He was a calm, stable, consistent Christian, of few words but of right deeds, respected by all the Christian community. He was taken very ill of fever soon after I had seen a good deal of him in his own village. He made up his mind to the worst, and set his house in order. He spent his last days in prayer and conversation with the preacher and other brethren, and died fixedly looking to Christ. I am told that the Hindoos and Mahomedans of Ambolya flocked to his burial, and thus showed their respect of the man and the Christian. Only once before the like thing was witnessed, when the goldsmith preacher, Boikoontho the beloved, was carried to his grave.

Raychand was an idle, wicked vagabond years back. He came among the Christians of Soogaon, and married and settled down. Some time after I baptized him; then his character month by month afforded us more and more satisfaction; he came to be regarded as one of the best-conducted of the community, humble, and peaceable. Last cold weather he was seized with cholera. His struggles with the disease and his sufferings were very severe and prolonged. When first attacked with disease his courage failed him for awhile. The faithful creature Sookheram found him in tears and in despair (no new experience of the humble believer), and commenced to read with him of Christ, and to pray with him, and he then asked Raychand to pray after him. The dying man lifted up his hands to heaven, and now prayed in a feeble voice to his God and Saviour. From this moment he seemed to have gained direct access to Jesus. For nearly four days and nights as he lingered on, ever and anon, with hands joined heavenwards, Raychand was seen (seen rather than heard) to pray. Spasms set in, and he was evidently in an agony. His face was more than once contorted—wrenched—in the pains of death, yet did the convert pray. He seemed to be holding Christ—to be conversing with him—to be happy with him. And thus, with hands just clasped on high, and a bright smile on his face, this poor man went away to the long embrace of the feet of his Saviour and his God. Thus much Sookheram and others

witnessed all through. "It was such a death of courage and joy," says the preacher.

About the same time in the same village died another of our members named Rajchunder, one of three brothers, all for many years in the church, and sharers with it of many trials at various times. Rajchunder remained a quiet consistent Christian to the last. His end was characteristic of his life. He was troubled with no doubts as to the future; burdened with no care as to his family, but poor as he was, committed everything into the hands of his faithful Saviour, and died so calmly as to make his teacher thank God, and speak again and again to me of the sustaining power of Divine grace.

Rajlukhee was a Brahminee, and though long refusing to join her husband, who had professed Christianity, was eventually baptized. She passed through some very bitter trials, and at times one was led to fear that her troubles would prove too heavy for her, and drag her back into a world of sin. But the power of Christ kept her day by day. Patiently she bore, for years, the burden placed on her. She was attacked with fever, and, for many days, suffered greatly. She lingered on between life and death. Abundant opportunity was afforded by those around to test the state of her mind. The nearer the hour of death approached the clearer her faith shone forth, and all her relatives and friends bear witness to her happy and hopeful end.

Ponchomala, some fourteen years ago, was a young Hindoo widow. She gave up caste, came among the Christians, and after some months was married to a young man named Sheetol. She was baptized; and Sheetol became a native preacher. Ponchomala was all through a quiet well-conducted wife, a consistent Christian woman, and, what one does not always meet with in these parts, a discreet mother of children. She was taken ill with small-pox just after giving birth to a fifth child. Terrible as the disease was, and painful as the peculiar season of it was, all the villagers testify to her patience in suffering, her unyielding faith in the Redeemer, and the last prayerful, peaceful hours of her life. I myself can perceive the effect of this life and this death in the children and in the husband to this day; they lisp out words of prayer morning and evening, and he is as chastened a young man as I know anywhere.

ST. DOMINGO, ITS CONDITION, AND ITS NEED.

BY THE REV. W. K. RYCROFT.

When in England a short time ago I had the pleasure and the duty of placing before the churches and the public the sad and heathenish condition of St. Domingo. At that time it was under the painful necessity of taking up arms to resist the invasion of Spain, and now it appears that, although much inferior to the Spanish soldiery in arms and discipline, they have obliged the enemy to withdraw, and very soon will possess the whole country again, leaving us at liberty to preach the Gospel where Satan has long held full sway and Popery deluded thousands to everlasting ruin.

It may be interesting to know that during all the time of this cruel and savage war, our converts there presented something like the scene exhibited before us in Revelation the 12th, and that between two fires, the roar of cannon and the dread of Spanish interference, they kept up the only Protestant worship the Dominican republic had, as well as the only schools on the island. Such was the hatred of the Spanish authorities to Protestantism, that chapels, dwellings, and schoolrooms were totally destroyed, while the poor people had to seek safety in flight to the dense and sickly forest. Thus is it that we are now left destitute of every convenience for carrying on advantageously the great object of our mission, until we can obtain some six hundred pounds in aid of erecting chapels, school-room, and dwelling-house. We should be more than glad could we have this amount in hand, as now is our time to build up our mission premises to the

greatest advantage; seeing that the return of the exiles to Puerto Plat will find them destitute of a house of worship and the means of grace, and, very likely, more than ever disposed to use the same. Poor, distressed, having lost their all in the war, their ability to aid us will be very small, however willingly disposed to do so.

Now, under these circumstances, may I be allowed to solicit most urgently your kind assistance? And may I not indulge the assurance that the friends of Christ and our consecrated mission, will not permit poor and afflicted St. Domingo to be overlooked, and go without their practical sympathy.

Many can help one, while one cannot help many, and here we have many churches to help on our different islands. We do all we can do to help ourselves, and would still do more, if not limited by extreme poverty. Just now many around us want both food and clothing.

I am greatly obliged to the Rev. W. Brock and his church for aid afforded. His plan was easy. The same plan may suit you. That plan was to take up a collection at the missionary prayer meeting. The same was kindly done by the Rev. B. W. Noel, Bedford-row, as well as by the Rev. W. P. Tiddy, Camberwell. If our dear brethren in the ministry would, in some form, place our case before their people, help may come to the extent of our needs, and send us on our way rejoicing in the ability to carry on the cause of our blessed Master, among the afflicted people of poor St. Domingo.

Besides the claims of St. Domingo we have our hands full here, having to effect extensive repairs. We have but just completed two new chapels on the Caicos island, and, if possible, must have two more. These claims, with the support of native agency, consume more than we can command, and leave me to dwellings so leaky that when it rains one is obliged to sit up in bed with an umbrella over the head. No wonder that one begins to feel a little rheumatic, and I need not say that is anything but desirable.

Should we be encouraged by our English friends, it is our purpose to open a bazaar at the close of the year in aid of our needed repairs here. Many of the ladies busy in works of usefulness, knowing our circumstances, might come up to our aid cheerfully, and by so doing provoke our gratitude.

AN APPEAL FROM NASSAU.

BY THE REV. JOHN DAVEY.

Through the blessing of God upon the labours of the ministry, the chapel belonging to the Baptist Mission in Nassau became utterly inadequate to accommodate the regular congregation assembling within it for worship, and the church resolved to enlarge it. In the annual report for 1861 for this station, are the following words: "Our large chapel has been so crowded that we have at length resolved to give increased accommodation by the erection of an end gallery." Upon more mature consideration we thought that as the chapel occupied a central position, and was more than ordinarily plain in its appearance, it would be well, if possible, to improve its external aspect. That was stated in the report for 1862, as follows:—"Instead of increasing the accommodation in our large chapel by means of an end gallery, we have now a plan for extending the building twenty-five feet towards the street, in a semi-circular form, which, if we could carry into execution, would greatly improve its appearance, and give us the room we require without diminishing the comfort of the worshippers. The estimated cost is £1,020, and is more than we can raise; but if our friends in England will assist us, we shall endeavour to accomplish the work." No direct appeal was made to our brethren at home, and having at the time scarcely any funds for the purpose, we did not venture to begin the work, but paid the architect for his specifications and plans, and waited a more favourable opportunity. In the meantime we opened the other chapel at night, thinking that the crowd here would not be so great; but though

from 100 to 150 persons attended there, under the ministry of our valuable native brother F. McDonald, yet the attendance here was as great as ever, many being obliged to go away from the chapel for want of room. Seeing this, we resolved to make a strong effort and increase the accommodation, if we could not improve its appearance, and advertised in the local papers for tenders for repairing the body of the chapel, and erecting a gallery on three sides of it. One for £600, to which £50 was afterwards added, was given and accepted. This sum, we thought, would be raised on the spot during the present year, and facts have shown that we were not wrong in our opinion. But when the work was almost completed, the need for further alterations became so marked that we have entered into arrangements for a great deal more to be done on the building, involving an additional expense of £750. This leads me to appeal to our brethren in England for help, that we may not be burdened for a long time with debt. Any help given by our friends in England will not only increase the fund, but furnish a stimulus to the poor and worthy people among whom I labour to continue their efforts until the whole amount is paid. I trust this appeal will be favourably considered, and that aid will be rendered either in money or boxes of useful and fancy articles or books, such as the Pilgrim's Progress, Companion to the Bible, Barnes' Notes, and Selection and Union Tune Books. These books are often asked for, and would meet with a ready sale. As Mrs. Davey is in England for her health, she will be able to give information concerning the work and the station, if required. Christians of all denominations have contributed towards the work here, and my brethren, the Wesleyan Missionaries, and the elders of the Presbyterian Church, very cordially second this appeal.

[We add the following testimony to the necessity of the alterations proposed by Mr. Davey.—Ed. *M. H.*]

"It has pleased God so far to bless the labours of the Rev. John Davey, the esteemed and able minister of the Baptist Church in this city, as to render increased accommodation in Zion Chapel imperatively necessary.

"At the time when this necessity became so urgent as to admit of no further delay, the price of building materials and the wages of labour were so high, as to make any considerable enlargement of the building itself impracticable.

"After due advice taken, the plan of erecting galleries along two sides and one end of the chapel was adopted, and has been carried into execution. In this way some three hundred additional sittings have been provided, which afford a large relative increase of accommodation.

"But the most rigid economy could not prevent, at such a time, an amount of expenditure in the performance of this work altogether beyond the means of the Church. Some four hundred pounds have been already raised upon the spot, and doubtless something more will be obtained. But unless foreign help can also be secured for this necessary undertaking, the pressure of debt will be keenly felt for a long time to come, and cannot fail to prove an embarrassment and injury to the work of God. On the other hand, if the building were relieved, the church would be better able to help itself and contribute to the work than it was before. The area of Mr. Davey's enlightened and effective ministry would also be permanently enlarged, without the crippling drawbacks of debt and consequent difficulty, and thus his means of usefulness be greatly increased.

"The members of Mr. Davey's Church are chiefly of the labouring classes. They are doing what they can, but are not able to accomplish everything required, and purpose appealing for help to their fellow Christians in England. We earnestly hope their appeal will not be in vain. The case is well known to us as a very urgent one, and we strongly recommend it.

"H. CHEESBOROUGH,

"General Superintendent of Wesleyan Missions in the Bahamas.

"JAMES H. DARRELL,

"Wesleyan Missionary."

"From our personal knowledge of the Rev. Mr. Davey, and the success and

usefulness of his labours in this colony, and the need which existed for the work which is now being done on his chapel, we, as commissioners, and elders of the Presbyterian Church (having no minister at present), append our names with much pleasure to the foregoing appeal, and hope it will prove successful.

“TIMOTHY DARLING.

“JOHN S. GRANT.

“HENRY STEVENSON.”

FORMATION OF A BAPTIST UNION IN FRANCE.

BY THE REV. J. JENKINS.

I arrived in Paris on Monday, at midnight, 24th April. On Tuesday saw some of our Baptist friends, and agreed to meet on the following day. On Wednesday, the 26th, we met for deliberation at the rooms of the Young Men's Society, kindly granted for the occasion. I suppose all the Baptist ministers in France were present except M. Cretin, who was not in a state to leave home on account of indisposition. We had with us a few other Baptist friends, among whom was our faithful colporteur Boloeh, and as delegate from our Church, but whose expenses were principally paid by a grant of M. De Pressensé, agent of the Bible Society, in consideration of his services as a colporteur. He had thus the advantage of attending the annual meeting of the Religious Societies. The pastors present were brethren Lepoids, Dez, Lemair, Boileau, Bouhon, and myself. Were present also the Evangelists, Cadot and Vignal. I was invited to preside at the meetings, and M. Dez to act as secretary. After reading 1 Cor. xii., 1—13, and prayer, I read an address to show our position and duties as brethren and churches of the Baptist denomination. We were unanimous as to the desirableness of forming the union, though not equally sanguine as to the benefit to be expected therefrom. I then submitted to the meeting proposed rules for the constitution of the union, and we at once entered into a minute consideration of them. On four successive days, namely, from Wednesday to Saturday, we continued our deliberations for four hours each sitting, and at last accepted of the proposed regulations, with little beyond verbal modifications. Saturday evening we closed the business of our meetings, with satisfaction, thanksgiving, and prayer. According to the constitution of this union, it is calculated to answer the purposes of the Associations and Baptist Union in England. The union thus formed is now to be submitted to the Baptist Churches for their consideration and adoption. It is at our next annual meeting that our union will be definitively established, after being approved of by the Churches.

I was glad to learn that there is a Baptist Church at Lyons, and another at Mulhouse. It appears the church at Lyons has been in a somewhat dispersed state, not having a pastor. Pastor Lepoids has gone to help them in present circumstances. I was glad to learn that the Baptist brethren in America are now able to contribute more largely to the support of their mission in France. There is much success in connection with the church at Verberie. Many have been baptized there of late. The Baptist ministers in France undergo gradually a salutary change. Many years ago, when I first attended the general meetings in Paris, they kept aloof from other Christians, nor was any of them to be seen within the platform range of any religious society. This was partly due to their weakness as a religious body; but it was also due to a narrow sectarian spirit, inhaled with their views, and rendered alert by a position assailed by other Christian brethren as intolerant and unjustifiable. They had now and then their difficulties with Baptist friends of a larger spirit. I did the little I could to modify their course, which I thought injurious. Later some of them joined the Evangelical Alliance, and it is now pleasing to see them, in comparatively strong numbers, at the annual religious meetings. This is progress, and is promising as regards the future.

A CRY FROM AFRICA.

BY THE REV. Q. W. THOMSON.

Do you think the committee will give me their attention for a few moments whilst I try to show the necessity of something being done, and done immediately, for the extension and better prosecution of the work in Africa? without prejudicing the case, and before they hear, unitedly saying we should be most happy, nothing would please us better, but funds will not allow? Now, sirs, I think, in the present state of this mission, the resolution of the Church should be funds must allow, or, if that be impossible with the present income, funds must be made to allow. Will you tell the churches that we must have more help, and if your funds will not pay for it the funds must be increased, for, with the help of God, additional missionaries we shall have.

You are aware that, for the past month, I have been occupying, in Mr. Fuller's absence, the mission-house at John Acqua's Town. That town, you are aware, is some four or five miles higher up the river than Bethel Station, where Mr. Saker and Mr. Smith are located. Between the farthest bounds of Bethel Station and the mission-house here, there is a long line of towns on the one side of the river called Dido's towns. They embrace together a very large and important population. These towns I try to visit as regularly as possible, and hold meetings under the large tree which each town possesses as a place of public discourse, but for the masses who dwell there there is no house of God, or school-house, no resident missionary, no native teacher. Thousands of children are growing up without the means of even learning to read, and all the head men are begging us to let them have a missionary or a teacher, and school-house.

Between the Dido's towns and John Acqua's Town are two other towns, between which I should like to see a school-house, to be attended once a day by the teacher who dwells at John Acqua's Town. Up the river, beyond John Acqua's Town, I visit four towns, all on one side, within a distance of four miles. At each of these towns there is a large number of children, and I would have a school-house at each, with one teacher to two towns, to reside at one and visit the other every day.

Further still up the river, but within the reach of occasional visits from the missionary at John Acqua's Town, there are two long lines of slave or serf towns, one on each side of the river. At points sufficient lengths from each other we ought to have school-houses and teachers among these slave towns. Last week I paid a visit a considerable distance along the line, and had some large and attentive meetings. Hitherto these towns have only been visited at long intervals, upon the occasion of a visit to Wuri by the missionaries. Beyond these slave towns, and some twenty-five miles from Bethel Station, we reach Wuri. This place Mr. Smith and I visited two months since. The population is very large, and much concentrated, therefore readily reached by a missionary. Here the people want a missionary, but are yet without either missionary or teacher. All there is dark ignorance. Beyond Wuri it is difficult to conceive of the extent of country, and of the numerous tribes which inhabit it, altogether unknown to the civilized world. Going from John Acqua's Town to the Hiccory branch of the river, before reaching Hiccory, there are several small towns in a cluster, at each of which the people gladly hear the Word of Life. We have received a piece of ground as a gift from one of the chiefs, upon which to erect a small school-house, and are about doing so. The teacher at Hiccory will visit this place once every day. At Hiccory we have a school-house and teacher, but no resident missionary. The town is very large, and on Sunday, and two days during the week, I have good and attentive meetings there.

A short distance, perhaps a mile, beyond Hiccory there is another small town. Here we might have a school-house, to be visited once a day by a teacher from another town. Some three miles from Hiccory there is a town of Bassa people, which I visit regularly. I do not know of any missionary having visited it previously. We get good meetings, and there is an opening for a teacher to reside

here, and take, along with this, the aforementioned town. Opposite this there is a large island, cut off from the main land by two forks of the river. On one end of it there is perhaps a mile's length of towns, which together bear the name of Jibari. To these towns there are a number of beaches, or landing-places. When visiting one day I land at one, another at another, and so on. Here there is room for two school-houses, and one very good teacher, who could act as an assistant missionary in every way. The people gladly hear, and are urgent for a missionary or teacher. At the other end of this island there is another town, called Small Jibari. Here there ought to be one teacher and a school-house.

All these places that I have thus traced out must be visited by the missionary who resides at John Acqua's Town, if visited at all. Besides these towns there are others higher up the Hicory branch of the river, representing a very large population, and at Bethel Mr. Saker and Mr. Smith have far more work than they can overtake, without speaking of the immense population of Bell Town, lower down the river, which has long been expecting a missionary, and the Bassa tribes inland from Bethel. The field is large, and only to be realized by those who are actually on the spot. Even when living at Bethel I had no idea of the field which has since opened up to me, although others had spoken of it. And now I feel that all I have said will give you but a faint conception of its extent. Five days out of every seven I am journeying in the boat from morning until night, visiting the towns of which I have spoken, having from four to eight meetings per day, and yet I cannot overtake the work. Our desire is, in addition to the native teachers of which I have spoken, to have immediately one European missionary for Bell Town, two for Bethel Station, one for the whole of this side of the river, from the beginning of Dida's towns to the end of the slave towns, residing at John Acqua's Town—that will embrace country some fifteen miles in length, by the river; one missionary at Wuri, one missionary to reside at Hicory, and to take all the towns up that branch of the river for some fifteen miles, including the great and small Jibari; one missionary for Abo and the towns around. Abo is about thirty miles from Bethel, on a different branch of the river from Wuri. Our demand, therefore, is for three European missionaries at once, and an almost unlimited supply of native teachers. We are already prepared to employ some two or three additional native teachers, whenever they can be found. Why, then, you say, do you ask us for them; if you have not them on the spot we cannot give them. Yes, you can. You can ask God for them, and He alone can give the men we want. Our request to you is, that you will try to excite the interest of the churches in this matter; that you will draw forth the prayers of earnest God-fearing men for this thing, men who wrestle with God for it as they would for personal blessings. And we wish you and the churches to provide the means for the support of these native brethren, and to bring it to God and say, Lord! we would employ the men, where are the means; we seek them at Thy hand. Do this, and the men will be forthcoming. They are not converted yet, some of them; but God will bring them to know Christ, and they will be fitted for the work if you will pray for them, expecting to get them. If the means are provided first, I think that will be an evidence of expectancy. Do, oh! do, brethren, listen to our cry for this thing. We who live and work here are but a weak band. We pray that our hands may be strengthened by more labourers. Will you not help us? The very way to answer your own prayers for native teachers will be to let us have at once three good devoted men of God from among yourselves; men who are not afraid to labour; men of humble hearts and peaceful dispositions; men of meekness and patience, and yet men of fire, for we must be earnest and enthusiastic too, if we would do anything here; above all let us have men of much prayer and strong faith.

Brethren, I am very urgent in this request, too urgent, perhaps, you may say; but it cannot be. At present we are labouring at great disadvantage in this country from the want of education among the people. None can read but those who have been taught by the missionaries, and they are very few. Whatever is done must be done by the living voice. Scriptures, tracts, &c., are useless. Our translations are useful mainly for the missionaries to read to the people, and while

this use is worth all labour and the expense bestowed upon them, they are useless compared to what they might be if the people were educated, and we could scatter the printed Gospels and tracts broadcast over the land. It seems to me, therefore, to be one of the most desirable things, in seeking to christianize Africa, to educate it, and for that purpose I would have teachers scattered widely over the land.

With such an object in view, time ought not to be lost, every day lost injures the work, as children who are now rising up will grow into men and women, and make the next generation as uneducated as is the present, unless the work be begun speedily, and prosecuted with diligence and zeal. Therefore, do not; Oh! do not delay seeking to excite the interests of the churches in this matter.

MISSIONARY MOVEMENTS.

CALCUTTA, INTALLY.

Mr. Kerry informs us that Mr. John Williamson, the son of our venerable missionary at Sewry, has become the head master of the school. He was educated at Serampore College. Mrs. Kerry's girls' school now contains fifty-one girls, besides six day scholars. This large number has obliged her to engage another Christian woman as a teacher. Mr. and Mrs. Kerry have had to mourn the decease of a beloved child, seven years of age. Her death was a very happy one, for she loved the Saviour.

SERAMPORE.

The Rev. George Pearce has entered fully on his work. He has no fewer than eighteen students in his class for training as native evangelists and pastors. They come from all parts of our mission field. Nine are married, and their wives accompany them to Serampore. Mr. Pearce is assisted by two native brethren. The ages of the students range from seventeen years to thirty.

DACCA.

Mr. Supper has been very fully engaged in preaching in the bazaars, and in visiting from house to house. This latter plan he has found exceedingly useful, and he has enjoyed many favourable opportunities of presenting Christian truth to individuals not otherwise easily reached. Two young men, Kaysths by caste, and brothers, have come forward to embrace the Gospel. One of them has joined Mr. Pearce's class at Serampore. An earnest desire to possess copies of the English Bible has shown itself among the educated youth of Dacca.

ALLAHABAD.

We have much pleasure in recording the arrival of the Rev. J. and Mrs. Jackson at their destination. They have received a very cordial welcome, and the prospects of our brother are very encouraging. Mr. Jackson informs us of the lamented decease of an excellent native Christian gentleman, Dwarkanath Lahori, a member of the Church. The debt on the chapel is about £500, towards which Mr. Jackson will be glad to receive contributions. We shall be happy to forward them.

BARISAL.

The effects of the small pox on the constitution of our esteemed missionary, the Rev. J. C. Page, are such as to oblige him to take a voyage to Australia for its recovery. His stations will be watched over during his absence by the Rev. R. J. Ellis.

CHITOURA.

We have to record with deep regret the decease of that excellent man, Colonel Wheeler. Since the famine which depopulated the North-West, he has sustained, almost unaided, a considerable number of orphans. Some of these have been baptized. They are now left to the care of Mr. J. Gregson, who hopes to be able to complete their education with the means in hand, and such other contributions as may be obtained. He has removed them to Agra. Colonel Wheeler was a man of deep, earnest piety; he was a man of prayer, and a devout student of the Bible.

SIERRA LEONE.

Mr. Diboll writes that he has baptized one person, and that the church is assum-

ing an orderly shape. He is in great need of materials for the day school, which, though numbering 108 children, is almost destitute of slates or books. The church is also destitute of a communion service, and needs a baptistry in the chapel.

CAMEROONS RIVER.

The health of Mr. Saker and Mr. Smith is far from good; but as God enables them, they continue steadfastly to pursue their work. The new chapel is gradually going on to completion, and some advance has been made at the press. Mr. Thomson has occupied for a time John Acqua's town, and is extremely anxious to have the means of carrying the Gospel further into the country.

HOME PROCEEDINGS.

The meetings which have been held during the past month, as far as we are advised, have been very few. The brethren Gamble and Robinson have visited St. Albans, and Sampson has taken the Cornish journey. He was prevented from fulfilling some previous engagements by a severe attack of illness, from which he has in some measure recovered. But we wish our friends to forbear pressing for his services until his health is fully established.

Perhaps some, though not all of our readers, are aware that a few years ago, by the united efforts of the friends of Missions, a large institution was founded in Limehouse, to afford a home for foreign sailors who come over here in ships from the East, and who, for want of such a refuge, are often robbed, and spoiled of their hard-earned wages before they can get re-shipped. The foundation stone was laid by Prince Albert, and when the building was completed was opened for the reception of such persons. It is called the "Strangers Home for Asiatics," and is a fine commodious building, where those who enter are cared for, their money put into safe keeping, and clothes, &c., supplied on reasonable terms. Lieutenant-Colonel Hughes is the Honorary Secretary, and has freely devoted his time and energies to its superintendence. His acquaintance with Eastern languages and habits eminently qualify him for this truly Christian service.

Among other arrangements for the benefit of the inmates, a missionary is appointed to give them instruction, and thus has been wiped away a reproach long felt, of our caring for the heathen abroad, while no concern was manifested for those who were actually in our midst.

A short time since, Mr. Salter, who is the present missionary to these Asiatics, writes as follows:—"I have been much gratified this last week with the company of Sadir Bakhop, a native of Calcutta. He has not decided openly for the Saviour, but I feel little doubt as to his being a secret disciple. He has spent much time among the Baptist missionaries in Calcutta, and the testimony he gives of the aged Sujat Ali is worthy of notice. For the departed Carey and Marshman he has a solemn veneration. He is acquainted with the children of the late Krisnah Pal, Dr. Carey's first convert; but of Sujat Ali he says that he was never in his company but he drew tears from his eyes; nor did he know him to speak of anything but the preciousness of the Saviour, and though his income was only £3 per month, he believed him to be the happiest man in Calcutta. I thought I might inform you of this unsought testimony given to one of our native agents so far away, and given with such emotion that proved the speaker did not say more than he meant. As I understand Sujat Ali cannot read English, but is an eminent Hindustani, Persian, and Arabic scholar, I have taken the liberty to salute this aged brother in the former language, hoping that a few words from England may please him, rejoicing that we have such native Christians to represent the faith."

This communication needs no comment. It will be read with great pleasure, and the communication which Mr. Salter has so kindly addressed to our venerable brother will be as encouraging as it will be unexpected. Pleasant indeed is it to have such a testimony brought home to us of the character and worth of an aged and faithful disciple.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, from June 1st to July 20th, 1865.

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

DONATIONS.		£ s. d.	Buckhornweston—	£ s. d.	Rushden—	£ s. d.
A Friend	1	0	Contribs. for N P	0	17	6
Angas, Miss, Plymouth..	100	0	Less expenses	4	4	8
Graves, Mrs., Northwold, for Rev. J. Kingdon, Jamaica	2	10		0	3	8
Under 10s.	0	1		4	1	0
<hr/>			Bridport—	0	10	6
LONDON AND MIDDLESEX.			Contribs., Ragged-schl.	0	10	6
Alfred Place—			Lyme Regis—			
Collection	2	2	Contribution	0	9	0
Bow—			ESSEX.			
Collection	6	14	Great Leigh—			
Camberwell, Denmark Place—			Contributions	0	7	0
Contribs., Juv. Miss. Soc., by Y.M.M.A., for support of child of N P at school in Calcutta, for Rev. W. Sampson, Serampore	6	0	Collec. after Public Meeting, for India...	6	5	8
Camberwell New Road—			Waltham Abbey—			
Collection	4	15	Collec. for W & O	1	1	0
Camden Road—			Contributions	3	17	11
Contribs., Sunday-schl. boxes, by Y.M.M.A.	4	7	HERTFORDSHIRE.			
Hackney, Grove Street—			Chipperfield—			
Contribs., Sunday-schl. by Y.M.M.A.	1	17	Collec. Public Meeting (less expenses)	25	3	6
Lower Edmonton—			Markyate Street—			
Collection	4	8	Contributions	10	2	9
James Street, Old Street—			Rickmansworth—			
Contributions	6	5	Contributions	12	5	4
Norland Chapel—			KENT.			
Collec. for W & O	1	13	Plumstead, Conduit Road—			
Lambeth, Regent Street—			Collection	3	16	3
Contribs., Sunday-schl. by Y.M.M.A.	0	12	Woolwich, Queen Street—			
Shouldham Street—			Contributions	3	1	2
Contribs., Sunday-sch.	2	0	LANCASHIRE.			
Tottenham—			Mill's Hill—			
Collection	9	14	Collec. for W & O	1	0	0
Twickenham—			NORTHAMPTONSHIRE.			
Contributions	4	17	Aldwinkle—			
Vernon Square—			Contributions	4	13	0
Contribs., Sunday-schl.	1	16	Blisworth—			
Walworth, Arthur Street—			Contributions	7	12	8
Contributions	13	14	Do. for China	0	10	0
West Drayton—			Brington—			
Contributions	4	12	Contributions	4	7	0
Do. for China	0	5	Bythorne—			
Do. for T.	0	5	Collection	1	11	0
Do., Yewley Sunday- school	0	4	Guisborough—			
<hr/>			Contributions	9	2	1
BEDFORDSHIRE.			Hackleton—			
Biggleswade—			Contributions	13	1	9
Contribution	5	5	Harpole—			
Potton—			Contributions	5	3	7
Contribution	0	5	Kislingbury—			
<hr/>			Contributions	5	12	3
BUCKINGHAMSHIRE.			Long Buckley—			
Weston Turville—			Contributions	13	16	0
Contribution	3	0	Milton—			
<hr/>			Contributions	23	9	6
CHESHIRE.			Pa. tishall—			
Congleton—			Contributions	12	10	0
Contribution	2	0	Northampton, College Street—			
<hr/>			Contributions	102	8	7
DORSETSHIRE.			Do., Hardingstone	1	0	6
Bourton—			Do., Far Cotton School...	5	16	0
Contributions	2	6	Do., Compton Street.....	0	5	11
Do. for N P	1	1	Do., Grafton Street—			
<hr/>			Contributions	2	3	0
GLAMORGANSHIRE.			Ravensthorpe—			
Aberdare, English Baptist Chapel—			Contributions	12	2	0
Contribs., Sunday Schl	3	3	9	FOREIGN.		
<hr/>			SCOTLAND.			
GLAMORGANSHIRE.			Aberdeen—			
Aberdare, English Baptist Chapel—			Contribution	0	10	0
Contribs., Sunday Schl	3	3	Edinburgh, Charlotte Chapel—			
<hr/>			Contributions	17	10	0
PEMBROKESHIRE—			FOREIGN.			
Blaenffos—			Australia, North Adelaide—			
Contributions	8	7	Lefevre Terrace Baptist Chapel, by H. Wheeler, Esq., M.D.	20	0	0
<hr/>			SOMERSETSHIRE.			
SOMERSETSHIRE.			Burham—			
Burham—			Contributions	2	16	0
Contributions	2	16	Paulton—			
Contributions	9	5	Contributions	9	5	4
Shepton Mallet—			Contributions	1	11	6
Contributions	1	11	STAFFORDSHIRE.			
<hr/>			Walsall—			
STAFFORDSHIRE.			Contribution	1	1	0
Walsall—			Walton-on-Trent—			
Contribution	1	1	Contribution	0	4	0
<hr/>			SUSSEX.			
SUSSEX.			Lamberhurst—			
Lamberhurst—			Contribution	1	1	0
Contribution	1	1	WARWICKSHIRE.			
<hr/>			WARWICKSHIRE.			
WARWICKSHIRE.			Leamington, Clarendon Chapel—			
Leamington, Clarendon Chapel—			Contributions	0	13	8
Contributions	0	13	WILTS.			
<hr/>			WILTS.			
WILTS.			Melksham—			
Melksham—			Contributions	15	6	10
Contributions	15	6	WORCESTERSHIRE.			
<hr/>			WORCESTERSHIRE.			
WORCESTERSHIRE.			Bewdley—			
Bewdley—			Contributions	2	0	0
Contributions	2	0	Pershore—			
Pershore—			Contribution	2	0	0
Contribution	2	0	SOUTH WALES.			
<hr/>			SOUTH WALES.			
SOUTH WALES.			GLAMORGANSHIRE.			
GLAMORGANSHIRE.			Aberdare, English Baptist Chapel—			
Aberdare, English Baptist Chapel—			Contribs., Sunday Schl	3	3	9
Contribs., Sunday Schl	3	3	PEMBROKESHIRE—			
<hr/>			PEMBROKESHIRE—			
PEMBROKESHIRE—			Blaenffos—			
Blaenffos—			Contributions	8	7	2
Contributions	8	7	SCOTLAND.			
<hr/>			SCOTLAND.			
SCOTLAND.			Aberdeen—			
Aberdeen—			Contribution	0	10	0
Contribution	0	10	Edinburgh, Charlotte Chapel—			
Edinburgh, Charlotte Chapel—			Contributions	17	10	0
Contributions	17	10	FOREIGN.			
<hr/>			FOREIGN.			
FOREIGN.			Australia, North Adelaide—			
Australia, North Adelaide—			Lefevre Terrace Baptist Chapel, by H. Wheeler, Esq., M.D.	20	0	0
Lefevre Terrace Baptist Chapel, by H. Wheeler, Esq., M.D.	20	0	<hr/>			

JAMAICA DISTRESS RELIEF FUND.

The following sums have been received on account of this Fund, from June 1st to July 20th, 1865.

£ s. d.		£ s. d.		£ s. d.	
Viton, Miss, and friends		Anderson, Mr. W., Stoke-		Taylor, Mr. W., Stoke-	
Kilburn	1 0 0	leigh, Torquay	10 0 0	on-Trent	1 5 0
Pattishall, by Mr. W. Gray	1 0 3	Pembroke Dock, by Rev.		Newport Temple, by Rev.	
Rickmansworth, by Mr.		W. Bliss	3 3 6	L. Evans	1 0 0
Ward	2 2 2	Culverwell, Mrs., and		Rochdale, for Rev. S. W.	
Cameroons, West Africa,		Bury, Mrs., Manches-		Holt by H. Kelsall,	
by Rev. R. Smith	5 0 0	ter	1 5 0	Esq.	2 0 0
Victoria, Do., by Do.	8 1 2			Under 10s.	0 1 0

FOREIGN LETTERS RECEIVED.

AFRICA—AMBOISES BAY, Pinnock, F., Mar. 29th.
CAMEROONS, Christian, V., and Wilson, J., Feb. 15th; Fuller, J. J., Mar. 3rd, April 2nd and 29th; Saker, A., April 2nd, 19th, May 30th, June 2nd; Smith, R., Mar. 31st, April 29th, May 30th; Thomson, Q. W., April 1st, 28th, 29th, May 27th.
SIERRA LEONE, Diboll, J., April 18th, May 18th, 20th, June 18th, 20th; Fuller, J. J., May 19th, June 20th.
VICTORIA, Pinnock, F., May 27th.
AMERICA—NEW YORK, Wyckoff, W. H., June 23rd.
ASIA—CHINA, Yentai, Kingdon, E. F., Mar. 20th, April 10th, May 4th.
INDIA, Agta, Broadway, D. P., May 3rd; Gordon, G., April 24th, May 30th; Gregson, J., May 6th, 16th, and 28th; Jackson, J., May 31st.
BARISAL, Page, J. C., Feb. 6th; Ellis, R. J., April 13th.
BENARES, Etherington, W., April 7th and 8th; Heinig, H., April 6th.
CALCUTTA, Lewis, C. B., April 10th, 22nd, May 6th, 17th, June 2nd, 8th; Wenger, J., April 8th.
CHITTAGONG, M'Kenna, A., April 27th.
CUTWA, Harris, J., April 1st; Reed, F. T., April 3rd.
DACCA, Snpper, F., May 16th.
DELHI, Smith, J., May 6th, 17th; Williams, J., Mar. 31.
INTALLY, Kerry, G., May 8th.
KHOOTLA, Anderson, J. H., April 19th.
LANDOIER HILLS, Gregson, J. G., April 19th.
MEERUT, Parsons, J., April 14th.
MONCHIA, Lawrence, J., April 27th, May 16th.
POINT DE GALLE, Page, J. C., May 26th.
SERAMPOLÉ, Martin, T., April 21st; Pearce, G., May 15th.
AUSTRALIA—ADELAIDE, Wheeler, H., M.D., May 27th.
ANGASTON, Hannay, J., April 26th.

EUROPE—FRANCE, GUINGAMP, Bordreuil, J. B., June 21st; Boubon, V. E., May 31st, June 1st.
MORLAIX, Jenkins, J., May 12th, June 26th.
GERMANY—ROTTERDAM, Stuart, M. C., June.
NORWAY—CHRISTIANA, Hubert, G., June 8th.
WEST INDIES—BAHAMAS, LORIMEUS CAICOS, Kerr, S., May 28th.
NASSAG, Davey, J., May 6th, June 2nd and 3rd; Taylor, S., May 6th, June.
TERR'S ISLANDS, GRAND CAT, Rycroft, W. K. April 18th, May 28th.
HAYTI, JACMEL, Webley, W. H., April 26th, June 2nd.
PORT-AU-PRINCE, Baumann, W., June 21st.
TRINIDAD, Law, J., May 24th.
JAMAICA—BROWN'S TOWN, Clark, J., May 23rd, June 7th, 23rd.
FALMOUTH, Lea, T., June 23rd.
FOUR PATHS, Claydon, W., May 23rd.
KINGSTON, Smith, R., May 23rd.
JERICHO, Hume, J., May 8th.
LETTER PARK, Holt, W. S., May 9th.
LILLYPUT, Milliner, G., April 20th.
MONTEGO BAY, Denny, W., May 4th; Hewett, E., April 20th; Henderson, J. E., May 8th; Maxwell, J., June 8th.
RIO BUENO, East, D. J., April 22nd, May 20th, June 7th, 20th.
ST. ANN'S BAY, Millard, B., April 22nd, May 8th, 22nd.
SPANISH TOWN, Philippo, J. M., April 7th, 17th, May 9th, 21st, June 8; Lewis, A. H., June 8th.
STEWART TOWN, Knibb, Mrs., May 6th; Webb, W. M., May 4th.
ST. ELIZABETH, Gilling, J. A., June 7th.
SAVANNA LA MAR, Clarke, J., May 18th.
SHORTWOOD, Maxwell, J., May 20th.
THE ALPS, O'Meally, P., June 9th.
WALDENIA, Kingdon, J., June 23rd.

ACKNOWLEDGMENTS.

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

Mr. W. Maguire, Dublin, for a case of clothing, for Rev. H. R. Piggott, Ceylon.
 Friends at Rickmansworth, for a ditto, for Rev. R. Smith, Cameroons.
 Friends at Lynn, by Mrs. Whall, for a box of clothing, value £30, for Mrs. Sale, Calcutta.
 Friends at Mount Nebo, Jamaica, for ditto, for Rev. F. Pinnock, Cameroons.
 Friends at Salisbury, by Mr. S. Newman, for ditto, value £25, for Rev. J. E. Henderson, Jamaica.

Rev. W. Teall requests us to acknowledge £5, sent by "Bertha," for Jamaica Schools.

Miss Beal, Chipping Norton, for a truss of ditto, for Mrs. Knibb, Jamaica.
 Few Friends, by Mr. B. Campbell, for a parcel ditto, for Jamaica.
 H. Kelsall, Esq., Rochdale, for a bale of clothing materials, &c., for Rev. W. S. Holt, Jamaica.
 Mr. G. Crighton and Friends at Redruth, for a parcel of clothing, for Jamaica.

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, LL.D., Secretaries, at the Mission House, 2, John Street, Bedford Row, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John Mac. Andrew, 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, 54, Lombard Street, to the account of the Treasurer.

THE MISSIONARY HERALD.

FINANCES.

At a meeting of Committee, held April 19th, just before the close of the financial year 1865, the Treasurer called attention to the condition and prospects of the Society; and a resolution was passed instructing the Finance Committee to examine into and report thereon to the first Quarterly Meeting.

Having examined with great care all the estimates of expenditure for the current year which had been sent to the Secretaries, as well as the various documents submitted to them in regard to the expected income, they presented a full report to the Committee, which showed a probable income of £27,245, an expenditure of £30,056, leaving a deficit of £2,811.

It will be obvious at first sight that this statement is based upon an *estimate*. But as the expenditure is pretty well ascertained, and a margin had been left for contingencies, which no one can accurately foresee, that part of the question may be considered as determined, and no great difference, one way or the other, is likely to arise. In regard to the income, the case is somewhat different. The amount derived from legacies and donations, constantly varies, and sometimes very greatly, from year to year. Of that amount, therefore, only an *average* could be taken; and having been taken on the basis of seven years, it will be found sufficiently correct.

Without encumbering this statement with a multitude of details which would perhaps embarrass and render it less explicit, let us deal simply with the result. It will be seen that the anticipated income is not equal to maintain the *present* operations of the Society. If they are to be continued on the same scale as heretofore, at least £2,000 per annum more *must* be raised; and if this be done, there is no room left for any extension whatever. And yet it must never be forgotten that all success entails the necessity for extension. This is inevitable. We have had success in almost every station. Do our friends wish it to be stayed? Must the Committee turn a deaf ear to the cry which comes from all parts of the field for more Missionaries? Not one of our friends would *say* that. But unless a larger income be raised, the Committee must *do* it. There is no alternative.

At the Quarterly meeting held in July, two brethren were present, candidates for mission service. They were deemed highly qualified; they were both ardently longing to enter upon it. One, in particular, had

cherished the desire through his whole religious life. Some brethren thought they ought to be sent forth. Others maintained that, in the face of such a financial statement, it would not be right. The discussion was carried on with the greatest solemnity and deliberation; and at last the Committee felt that no course was open to them but to say to these brethren, "Most gladly would we accept your offer and send you forth to preach the Gospel to the heathen, but want of means forbid our doing so." It was a severe trial to all present. A sense of duty, alone, prevailed over earnest desire on the part of the Committee. Most bitter was the disappointment to both our young friends; one of them seems to feel as if the great hope of his life was crushed out. The Committee, in these circumstances, appeal to the Churches. It cannot, for a moment, be supposed that they will be indifferent to this statement; and, though confident of their sympathy, and, in general, of their approval of the course which has been taken, it is trying, to the last degree, to have to communicate a fact so painful. They entreat their brethren through the country to ponder well this appeal; to make it a matter of personal concern; to pray over it; and may the result show that they do not rely on the liberality of the churches, and on their love to Christ, and to the multitudes of perishing heathen, in vain!

INDIA.

MAJOR-GENERAL S. G. WHEELER.

In the last *Herald* a brief notice was inserted of the decease of this devoted and most excellent man. After the mutiny was over, and the Committee had determined to make Chitoura an out-station of Agra, the school and other premises were given up to this gentleman, to enable him to locate there an orphan establishment which himself mainly supported. Since his decease the orphans have been removed to Agra, and are now under the care of the Rev. J. Gregson. As General Wheeler was, during his Christian career, ready to help all good men in the great work of Evangelizing India, and became, through this Orphan Institution, somewhat connected with our mission, a few particulars respecting him, extracted from the *Delhi Gazette*, communicated, as we believe, by our esteemed Missionary the Rev. J. Gregson, will be read with unusual interest.

"In the obituary of the *Delhi Gazette* for last Thursday, there was an announcement which many of its readers would pass over with indifference, but which by some would be regarded with deepest interest and sorrow. Major-General S. G. Wheeler, of the retired list, Bengal army, died at Chitoura, a small village twelve miles from Agra, on Monday, the 8th May, after a brief illness, in the 64th year of his age. He came out to this country at the early age of sixteen, and for upwards of forty years continued in the army, rising through its various gradations, until he finally retired in 1859, on the brevet rank of Major-General, and a colonel's pension. It is not of his military career that we have now to write, of that we know nothing. We wish rather to make a brief statement of his laborious and self-denying devotedness to the cause of religion. And if to some it should seem that this article is more suited to the pages of a religious periodical than the columns of a newspaper, we trust they will be appeased by the assurance that there are many readers of the *Delhi Gazette* who will peruse with interest and pleasure this brief memorial of unusual worth.

HIS CONVERSION.

"The state of society in this country at the time of young Wheeler's arrival, and the influences amidst which his lot was cast, were little adapted to originate or develop a life of Christian consistency and zeal. They did, however, fully accord with his disposition and his tastes; and he has more than once assured us that he entered, with eagerness and delight, into the gaieties and dissipations of life, and that for years, after his arrival in India, he continued to live troubled with no thoughts of a future life, or a dread eternity. When about twenty-six years of age he was visited with a severe illness which brought him to the very brink of the grave. About the same period the money, which he had been most anxiously accumulating, with the view of speedily retiring to England, was dissipated by the failure of the firm in whose hands it had been entrusted. These two events combined produced a powerful impression upon his mind. He became keenly alive to the errors of an unprofitable and wasted life. The treasures he had so anxiously hoarded, and in which he had reposed so much confidence and hope, had suddenly and unexpectedly vanished; and the labour of his life was gone. All the activities and enjoyments of his past career left him, unfitted to encounter death, and unprepared for a future existence. He awoke to the consciousness that his whole life had been one huge mistake; and that so far as everything really valuable, and great, and enduring, was concerned, he had lived in vain. From that hour he resolved, if spared, to lead a different life. He took the Bible for his guide. Reading its pages, and aided and encouraged by the instructions of Christian friends, he rose from his bed of sickness a changed man; and henceforth his wealth, his talents, and his whole life were freely and unreservedly surrendered to Christ.

RELIGIOUS LIFE.

"We know not, and if we did know, should not have space to record the various steps by which he advanced in Christian intelligence and consistency. No doubt his course, like that of all others who pass through similar experience, was chequered with many fears and conflicts. He did not emerge all at once from the dark and troubled region of sin and worldliness, into the unclouded air of light and gladness. Among the papers he has left is a large number of lengthy and elaborate essays, on various religious topics, doctrinal and practical, which evidently formed part of a correspondence, carried on through many years, with some friend to whom he looked for instruction and guidance amid his perplexities and doubts. But, whatever may have been the stages of his mental progress, in his conduct there was an instantaneously marked and striking change. He renounced at once, and for ever, the gaieties and frivolities of life, and entered upon a course of Christian and self-denying activity that has few parallels.

SELF-DENIAL.

"He was large in his bounty. Denying himself of all the luxuries of life, and barely allowing himself its commonest necessities, he reduced his personal expenses to the lowest possible limit, in order that he might freely devote the entire remainder of his income to acts of philanthropic and religious benevolence. Bible, and Tract, and Missionary Societies received from him large contributions. Sufferers from floods, from famine, and from storms; the widow and the fatherless; the distressed and needy of every kind, and of all classes, were freely assisted, and never, we believe, was an application for assistance, even though presented by the erring and undeserving, brought to him in vain; nor did he wait until his contributions were solicited, but, regarding himself as the steward of God, the almoner of his bounty, he distributed his wealth unsought and unasked, wherever it appeared to him most needed. There was, moreover, a grand Catholicism pervading his benevolence. Though professing to belong to the Church of England, yet we believe his warmest sympathies were felt for men like George Muller, of Bristol, and for institutions like his remarkable orphanage. Colonel Wheeler's largest and most liberal donations were given to that orphanage, and missionary efforts sustained on similar principles; still he was no bigot, and

he likewise assisted the religious efforts of all denominations and Christians. The total amount of the sums thus contributed must have been very large, and, in comparison, all sums spent upon himself would be a mere fraction. And then it may be remarked that all this benevolence was exercised in the most private and unostentatious manner. He always begged that his name might not appear in the acknowledgment of the sums he contributed, and we have known cases in which he has been greatly annoyed at the neglect of this injunction.

HIS LABOURS.

“ His labours were as remarkable and varied as his benevolence ; he took great interest in the circulation of the Scriptures, and of religious books and tracts, and of the latter distributed large numbers himself. It was also his custom to enclose in an envelope some brief and pithy tract, and to send a copy to all the servants of Government, and other Europeans in all parts of India. He preached constantly to the natives wherever his lot might be cast, going to the surrounding villages, and to the bazaars and public thoroughfares of large towns, as opportunity allowed. He laboured hard among European soldiers, visiting hospitals and barracks, and talking to individuals or little knots of men, according as he could collect them around him ; and during the late famine of 1860 he went up to Delhi, and collected a number of orphans, to whose welfare he chiefly devoted the remainder of his life, and finally finished his course in tranquility and peace.

“ Such a course could not fail to expose him to obloquy and reproach. Bitter was the opposition, and great the difficulties he had to encounter. His conduct was misrepresented and maligned ; he was threatened with loss of his commission, and on more than one occasion suffered personal violence ; but none of these things moved him, and he gave himself up to a life of unflinching devotedness to the service of Christ, in the face of suffering, reproach, and loss.

“ Nor did he labour in vain. Many, both natives and Europeans, will venerate and cherish his memory for the benefits received through his kindness and instruction, and we believe that not a few have, ere this, welcomed him to a better world, whose earliest religious convictions, and first impulses towards a better life, they owed to him.

“ It may be that some will regard a life like this with commiseration and pity, looking upon it as a delusion and mistake. But they who can do so, are much more in need of commiseration and pity for themselves. Paul himself was accounted mad. And of one much greater than Paul, it was said, ‘ He hath a devil, why hear ye him ? ’ The world does not understand, and cannot appreciate a life of self-denial and laboriousness like that so briefly sketched. But in that solemn hour to which we are all hastening, when the pomps, the glitter, and the pleasures of life shall for ever pass away, and the world itself shall be dissolved, when before the awful presence and grandeur of eternal realities, our estimate of life’s duties and pleasures shall be adjusted by its proper standard, then they, who are most ready to scoff now, will be the most earnest in wishing that they had lived as he lived, and reaped as he has reaped.

THE MISSION IN DELHI.

BY REV. JAMES SMITH.

I send you a few lines to inform you that Mr. and Mrs. Parsons have arrived safely ; and I am thankful to say that already I feel the benefit of their presence, for I was almost sinking with the extreme heat and continuous labour. The Lord is doing a great work in Delhi among the lower castes. The inquirers are as numerous in the city as they were in 1860. Every evening our prayer meetings attract crowds of from fifty to eighty and a hundred people ; and our city preaching is also producing a good deal of excitement. The Lord does appear to be reviving His work in this seat of Mahomedanism.

We are, too, getting our native assistants well in hand. Our plan for labour is becoming more complete, and we are able to preach, hold meetings, and visit a large

number of places. Our attention is being especially devoted to the development of the talent in the churches, and I see some little glimmering of success.

Fakcera, a member of the Pahar Gunge church, has long resided at Allygunge, and so successful have his disinterested labours been, that the people not only assist him with some support, but are proposing to build a place of worship. Jaggooa, another member, and a shoemaker, resides at Bullubjurb, and, like Carey of old, not only makes shoes, but teaches ten or twelve children, and preaches the Gospel. There are several other scattered brethren besides Subha Chund of Rona, who are labouring disinterestedly for the spread of the Gospel, and I think we are gradually seeing our way to the withdrawal of our agents from the churches of Pahar Gunge and Shahdra. This is the only way to render them independent, for so long as a paid agent of this Society remains among them, he is sure to act as pastor, and they look to, and lean upon him.

I need not repeat that we are as much alive as you can be, to the absolute necessity for independent action in the native churches before a solid foundation can be said to be laid for an extensive spread of the Gospel. We intend building no more native chapels, and paying no more native pastors; our whole paid staff of labourers shall be evangelists.

The school is prospering, and some apparatus is much wanted. We have broken through the caste system that prevails, not only in the Government college, but in the college of the Society for the Propagation of the Gospel. Brahmins, Mussulmans, Chumais, Bunyas, and Christians, sit on the same forms, and very well the boys appear to be progressing. We teach both vernaculars and English, making proficiency in the former a condition of entering the classes of the latter.

I am sorry to say we have no female labourer. My own dear wife is gone; and Mrs. Parsons had to run away to the hills on her arrival, hoping to save the life of her child. This is a sad want, for we have numbers of women and girls who need the kind instructions and encouragement of a godly teacher. I hope we may be able to get a girls' school at work under a native Christian woman, but it will be a difficult task without a lady-superintendent.

CEYLON.

The information supplied by the letters of the Revs. J. Allen and H. R. Pigott will give a good idea of the present condition and working of the mission in the Colombo district. It will be seen that to enable Mr. Allen to give a thorough visitation to the churches in the jungle, Mr. Pigott has taken charge of the Pettah chapel, and though Mrs. Allen has felt it needful to give up her school, which she has conducted so efficiently for many years, Mrs. Pigott has taken up the work, but in a somewhat different form. From Mr. Allen's communication we make the following extracts, which are both interesting and encouraging:—

COUNTRY WORK.

“After Mr. Pigott's return from the hills I took my wife and children, who had not been out of Colombo for four years, to Kandy, for a change, from which, though insufficient in some respects, they benefited, and we returned to work. Mr. Pigott was fully occupied with the Pettah and other meetings he had instituted, and apparently with considerable success. On my return, knowing that the stations and schools needed thorough visitation, I arranged to give three or four months entirely to them, with a view to carry out, if possible, some of the suggestions contained in your letter. I have been engaged in this work up to the present time, and feel quite disposed to continue it, and leave the Pettah people to themselves, and to Mr. Pigott, who cannot accomplish that which I am doing, especially under present circumstances.

“Considerable success has been accorded us so far this year. The Word of the Lord has been blessed to the conversion of several in most of the stations, and, should we be spared to the end of the year, it will be seen that the additions to

the churches are encouraging. It appears to me, too, that the visitation has done some good—life and energy have been infused or aroused—and I hope it will not prove to be a mere spasm. No losses have been sustained from the Buddhist agitation, which still continues; whilst the people are rather more alive to the fact that they ought to be self-sustaining.

“No church down here, with the exception of Grand Pass, sustains or professes to sustain its pastor, yet all do something towards it. It is more than likely that part of the money received by the Grand Pass minister is obtained from outsiders, and that the minister would come short if it depended entirely on the Church and congregation.

“Whether they are capable of managing their own matters is very doubtful, though they are left for the most part to do so. A case has occurred down here which goes to show that they need guidance. The minister and people at Gonawelle do not get on together. Apparently there was need to exercise discipline a while ago, but instead of pursuing the proper course the minister and one or two more, without consulting the missionary, took upon them to dissolve the Church, and then wrote to the missionary to tell him what had been done, and I have had no small difficulty in rectifying things, and have not done yet.

“Since my return I have changed my residence. My wife has given up the girl's boarding-school mainly from the conclusion at which she has arrived, that it did not answer the purpose of its institution. She has not been able to retain the children long enough. As soon as they arrive at a certain age the parents take them home with a view to get them settled. So, after all the care, expense, anxiety, and training, there is little profit in the shape of schoolmistresses for the Jungle. Mrs. Pigott will, I believe, continue it, whilst we shall try an additional day-school or two for girls. We are living at Mattakooly, in the house which Mr. Pigott had. I have taken it for a year, and find it far more convenient for my work. It may cost a little more in horse-flesh, but that will be more than balanced by the facilities of the place in reference to outside work. The change down here has proved beneficial. We are all in health—I am as well as ever I was, and capable of a good deal of active work. I have many opportunities of preaching to or talking with all sorts of people, as I journey sometimes in a bullock-hackery, sometimes on foot, sometimes in a horse-bandy, and thus spread abroad a knowledge of the Redeemer and his kingdom. There is also a good deal of street-preaching done here, with what result we cannot tell yet. Next month I shall most likely do a good deal of school visitation. Some of our schools are affected, to some extent, by a wild rumour that has got abroad, of kidnapping children as a sacrifice to the railway. It is thought that amongst the labourers there are Thugs. The more probable idea is that the toll and cartmen have conspired against the railway, and that the kidnapping, &c., is only a feature of it. The terror is great, however, in some places.”

PROGRESS IN THE TOWN.

“According to promise,” says Mr. Pigott, “I must now give a report of work for the last few months.

“Shortly after my return from the hill country, Mr. Allen left Colombo for a change, in consequence of ill-health. I was, therefore, obliged to take up the English work. After he returned, he having expressed a strong desire to visit all the native churches, before returning to his work in the Pettah, I agreed to take all the English work, leaving him his whole time to devote to the native. This arrangement will continue until the end of July.

“The work of God in and about Colombo is in a prosperous state. The excitement, consequent on the late revival, has to a great measure passed away, and with the excitement the religion of a great many so-called converts, but still *very many* continue to this day, and give every evidence of true conversion. We had nine members added to the Pettah Church during the months of April and May, and there are four others likely to come forward very soon. I also baptized one young man who did not join the Church as he was leaving Ceylon; of these

fourteen, six are new converts, five are Englishmen, and nine are Burghers. The congregations are very large, that of the evening is nearly equal to the morning. The prayer meeting is also better attended, and the week-day services are very encouraging still. My present engagements are as follows:—Sunday, Pettah Chapel, preaching twice; Tuesday I preach in the Fort; Wednesday, prayer meeting; Thursday, 4 p.m., preaching at Wellicadde Jail, and 7 p.m., at a house in Marandatin; Friday, preaching in the Fort. These meetings have been greatly owned of God, and they will also exercise a good influence on the natives in Colombo; some of our members are already working in that direction. Some of the Pettah members preach on Sundays at the Civil Hospital, Borella, and at the Wellicadde Jail. I was invited to preach at the hospital, but could not engage to attend regularly, and was glad to find two of our brethren able and willing to work; the Government agent has given me permission to send them to the jail as well. The Sunday School of the Pettah Church had dwindled down to eighteen or twenty scholars. We invited all the members of the church and some of the congregation to tea at our house on Monday week, to consult about the school; sixty-four persons attended. We changed the hour of attendance, and appointed new teachers, &c., and on Sunday last the number present (children and teachers), was about ninety; I hope to see even more than ninety present soon. We send our Singhalese girls to the school, and have a class for Singhalese boys also.

“Mr. James Sylva has had several additions to his church lately, and is doing a good work in Colombo; he attends to hold a Bible class for the school girls at our house every Wednesday, and early next month we intend to establish a Singhalese service for the neighbours; Mr. James Sylva will preach.

“We require a Singhalese evangelist for Colombo; the difficulty is to find a devoted man. I want some one to visit from house to house, and to preach by the roadside, in the coffee stores and houses, anywhere and everywhere, *except in a chapel*. If I find a suitable man, will the committee object to my appointing him? The salary will be about £3 per month *if the man is good*.

“We have, as I stated in my last letter, taken over Mrs. Allen's girls' school. We do not as yet know what funds will be available, so cannot fix the number to be received. I should like to be able to receive thirty. Some of my Irish Episcopalians friends are sending us a box of goods for sale for the school.

“We have made it a rule ‘that no girl under ten years of age be admitted;’ this will save some years' unprofitable expenditure of money, and will procure the girls at the very age at which the parents generally take them away.

“I was sorry to see the notice of Mr. M'Mechan's departure from China. I feel for him very much, knowing how he had set his heart on missionary work; truly ‘God's ways are not as ours.’ I am all the more thankful that I am allowed to remain, and that I am kept in such good health. I feel as well now as ever I did at home. Mrs. Pigott also enjoys very good health, and is able to work better now than she has been since our arrival.”

WESTERN AFRICA.

The letters of the brethren labouring in this part of the mission field have varied very much in their character during the past few months. For the most part, their tone has not been very encouraging. The death of Mrs. Smith, the illnesses of Mr. Thomson, frequent interruptions of important labours owing to prevailing sickness in Mr. Saker's family, the recent prostration of Mr. Smith, who, at one time, was thought to be in a most precarious condition, threw a gloom over the mission there. Recent accounts are more cheering. Mr. Saker, translating, printing, and doing other work as usual, though still suffering most severely, is better, and his family is almost restored to their wonted health. Mr. Thomson has had good health, and continues zealously at work among the natives at Aqua Town; Mr. Smith, too, has been enabled to resume his labours, and has recovered somewhat from the shock of his wife's sudden decease. At Victoria the

brethren Pinnock and Johnson, the latter now infirm from age, but still holding on his useful and honourable course, write hopefully. The following extract of a letter, written by the former, will be read with interest as indicating the oneness of sympathy and feeling of all Christian Churches, in all lands, towards their brethren who may be suffering from such trials as have fallen on those in Jamaica:—

VICTORIA.

“On receiving by last mail the *Missionary Herald*, containing extracts of letters from brethren in Jamaica, relative to the great distress so generally felt in that island, I felt it my duty at our very first prayer meeting to bring the matter before our friends here. I then read those extracts to them, and requested that they would unite in earnest prayer to the Almighty for His merciful interposition on behalf of the poor sufferers. The reading of those statements so excited their sympathy that many cried out aloud. And those on whom I called to pray poured out their hearts in such a manner before God, as made me feel assured that God would hear and mercifully answer their prayers. I asked, however, no more than their united prayer, both then in the meeting, and at their homes, and so expected no more; but to my surprise and joy, about a week after, the sum of £8 1s. 2d. was put into my hand by one of the friends, with a request that I should send it to Jamaica, as a humble expression of their sympathy with their brethren in that land. I cannot describe to you, my dear sir, with what feeling I took the money from that brother, taking their own circumstances into consideration, together with the fact that this amount was contributed by only the members of the church, which at present do not number twenty in all. This money I shall pay to Mr. Smith, who will send you a bill for the amount, which you will have the goodness to put into any fund which is being raised for the relief of the Jamaica sufferers, or do with it as you may otherwise think best, but so that those for whom it was contributed get it.”

SIERRA LEONE.

Mr. Diboll writes under date of May 18th, and the intelligence of his decease, which will be found in a subsequent page, adds painful interest to this communication, the last we shall have to publish from him, for his work, which seemed to be prospering in his hands, is done:—

“Leaving home at 5 a.m., on Friday last, in a hammock carried by two men, I found myself in the midst of the people at 2 p.m., and preached to a goodly number in the evening. Spent the next day in examining the candidates for baptism, and arranging certain church affairs. In the evening I preached in the market to a large and attentive audience. The Lord's-day services began with very early prayer meeting, our first preaching service commenced at 6 a.m., after which we united a pair in marriage. At ten we met again to preach to the candidates, seven of whom were baptized in the river, in the presence of a large concourse of people, who were apparently much interested in the service. It was not yet 1 p.m., and I had scarcely time to change my dress, when I was told that the chapel was full and the people were waiting to hear. After a discourse on the necessity of sobriety and vigilance in order to the avoiding of danger, ten children were dedicated to the Lord by prayer. Our last service for the day commenced at 4 p.m., when, after preaching, the newly-baptized persons were received into the Church at the Lord's table. At seven o'clock ended one of the happiest days of my life.

“We left three candidates unbaptized, whom we expect shortly to add to those already in fellowship. I can no longer resist the importunity of these people, but must send them a teacher. We have a young married man here who is ready to go, and in two weeks I shall send him. I shall take this step under God, relying entirely on the benevolence of friends at home, and hope I shall not be left in the time of need. In Freetown the two churches are now united in one, thereby adding twenty-five to our original number, so that now we have near seventy members, still there will be two congregations, and but one minister. What shall I do about the second (or Regent-road) Chapel? I feel I cannot act in this thing without advice from home.

"A series of united prayer meetings are going the round of the town. To-day at 4 a.m., and 6.30 p.m., they are at our chapel, and we are hoping for good to arise out of them. There has been, and is now, much sickness, several Europeans and many natives have died lately, and numbers more are rushing homeward."

TRINIDAD.

The progress of the mission in this island has always been slow though steady. It is very seldom that we have any very striking events to record. Indeed, we do not know why mission work in heathen lands, should be expected to afford a continual supply of accounts usually called "striking." The work is much the same abroad as at home. Our most prosperous churches in this country would not, if their records were published, tell much but what would be regarded as the ordinary results of Christian work. But in foreign lands the opposition is so much more powerful, the disadvantages so much greater, the ignorance and vice which prevail so much darker and degrading, that any success should be hailed with joy. Looked at in this light, the tone of the intelligence taken from the recent letters from our brethren in Trinidad will be better understood and felt.

SAN FERNANDO.

Mr. Gamble, who since the last note has had to accompany his wife in consequence of ill-health, observes—

"You will be glad to hear that, on Monday, the 27th ultimo, I baptized eight believers on a profession of their faith in the Lord Jesus Christ, they were, all but one of them, candidates from Brother Samuel Cooper's church—the sixth company—with whom we have as yet not had very much intercourse. The weather had been dry for almost two months, so that we had to go far into the woods to obtain sufficient water. The quiet of the forest was broken by the songs of Zion, and the waters of the river Oropouche were disturbed by the burial of believers beneath their surface. After the rite had been administered we returned to the chapel and sat down to the celebration of the ordinance of the Lord's Supper.

"On Thursday, the 6th instant, I married a couple, and had our Union Meeting at Indian Walk. Friday we purpose leaving this for town, and as Mr. Brodie is away home to Scotland I supply his place of worship on Sabbath. We have been grieved and annoyed here, in San Fernando, by the putting up of a "calvary," as they call it, that is, a small wooden house, inside of which is a huge cross, and fixed to it is a large cast iron figure, intended to represent the Saviour. All the world, so to speak, were present on Sabbath last at the christening of this image—platform, canopy, cocconut leaves, oranges, flowers, red cotton, and white fringe, and all the tawdry frippery they are accustomed to bring together was there to please and deceive a deluded multitude. The bells kept up a loud incessant din, the people walked around the church, and many were the genuflexions, and impious the adoration presented to this pira of cast iron. I am happy to say that it so happened I was away at the fourth company, but poor Mr. Proctor, who preached for me, was at his wit's end with the noisy idolatry.

"Last evening the united prayer meeting was held in our place of worship, and as there was a large gathering I took occasion to dwell upon Elijah and the priests of Baal, and denounced with all my strength the abominations of Popery. The Promenade is a nice quarter of the town, but during Lent and on these days of excessive scorn and idolatrous display, our chapel is in any but the right place. Our comfort is that Lent lasts but seven weeks, at other times the Romanists are quiet enough."

PORT OF SPAIN.

To this may be added a few lines from our esteemed friend, Mr. Law, who in his steady, quiet, but earnest and devoted labours, gratefully acknowledges the Divine blessing thereon.

"Through the goodness of God I am in the possession of health and strength, and actively engaged in the Lord's work.

"Besides the meetings more immediately connected with our mission in Port of Spain, there is a good deal of extra work devolving upon me in consequence of the absence of the Rev. G. Brodie, the Presbyterian minister. Then also the absence of Mr. Gamble, requires me to spend three days in the month at San Fernando, and in some of the districts around.

"On the second Sabbath of this month I preached twice in San Fernando: in the Scotch church in the forenoon, and in the Baptist church in the evening. At the close of the last service ten persons sat down to the Lord's Supper, when we had much of the Divine presence and blessing. Although the congregation was not large, yet such progress has been made through Mr. Gamble's labours that I could not but exclaim, "What hath God wrought!" San Fernando is a dark and deadly place, and most discouraging to the Christian missionary.

"On Monday I paid a visit to our Mission Station at the Fourth Company. Very soon after my arrival a goodly number of young people assembled to read the sacred Scriptures and receive Biblical instruction. This class is the nursery to the church. At the close of this service we had a large congregation, to whom I spoke of the marks of a true Christian, and also urged upon all the duty of repentance towards God, and faith in the Lord Jesus Christ. The people have to meet in a very uncomfortable place, their new place of worship is not yet finished; it requires to be floored and boarded. The people have done nobly, and deserve some aid from the friends at home. I think £20 would meet the case. If possible let this sum be granted at once. About twenty years ago, in company with Mr. Cowen, I visited this place. Then there was no place of worship, and only a very few people; but now there is a good day school, a large Sabbath school, a Church of more than sixty members, and a congregation of 150 persons. During Mr. Cowen's time an excellent place of worship was erected, but which was destroyed by fire some time since. The friends in Port of Spain and San Fernando have given some assistance to the new building, but the people really need some more help. Mr. Webb, the native preacher, is a truly good man, and deserves some encouragement.

"In relation to Port of Spain, although there is much to discourage me, yet I have faith in God; *He is always better than my fears.* The meetings last Sabbath were very encouraging, both morning and evening."

DECEASE OF MISSIONARIES.

REV. W. K. RYCROFT.

Two months only have elapsed since our readers were made aware of the death of Mrs. Rycroft, of the Turk's Island Mission, after a short but severe illness. Last month various rumours reached the Mission House that Mr. Rycroft also had died. But as they were so undefined, and did not come direct, it was hoped that they arose from some confusion respecting the death of Mrs. Rycroft. The suspense in which relatives of the departed were kept was most painful, and great concern was excited on account of Mr. Rycroft's daughter, an only child, residing with her uncle and aunt in Northamptonshire, to whom the death of her mother had been a deeply distressing trial.

All suspense was, however, ended by the arrival of the last mail, which brought a letter from the Honourable the President of the Colony, Alexander Moir, Esq., dated June 23rd, in which, after announcing the unlooked for event, he observes "This demise, following so soon after the death of his universally beloved wife, has naturally produced a very solemn impression on all classes of the community, which has been deepened in the respect of those who are aware of the very delicate state of the health of their daughter, and of the proposed early meeting of father and daughter, for the purpose of removing the latter to a West India climatic. The very great kindness proffered by Mrs. Rycroft, and thankfully

accepted by Mrs. Moir, on the recent occasion of the loss of a little daughter, has strengthened our desire to extend the hands of gratitude and affection to her child, and should our proposal be agreeable to Miss Rycroft, and her friends at home, I shall be glad to hear from you when we may hope to give her a kind, though it may prove to her, in some respects, a painful welcome to this place.

"It is a subject of much satisfaction to me that my intercourse with the deceased has been at all times most friendly, and I am glad to acknowledge that Mr. Rycroft was ever ready to give me every assistance in any effort put forth for the welfare of the people of this colony."

This testimony to the character and deportment of our departed friend from the Governor of the colony is alike honourable to both.

Mr. Rycroft went out to the Bahamas more than twenty years ago. He and Mrs. Rycroft visited this country three years since, and while doing good service as a deputation to various parts of the country, he was very successful in his appeals for help towards the erection of some new chapels in the out-islands, having collected £350 for that object, a part only of which has been yet expended. On his return to the Turk's Islands he was not only met by the affectionate flock over whom he had presided for so long a time, but the President and officials of the colony, with most of the other inhabitants, attended him to the meeting-house to unite in public thanksgiving for his safe return. Such a tribute to a missionary, and one who, when he deemed it right so to do, never hesitated to express his opinions on the acts of the authorities, could only follow upon a devoted and consistent life. By Mr. Rycroft's decease the Society has lost an honourable Missionary, the Church in Turk's Islands a zealous and efficient pastor, and his daughter a most affectionate father.

Since the foregoing was written we have received a letter dated July 17th, from the Rev. T. Moon, Wesleyan Missionary, who has kindly taken charge of Mr. Rycroft's affairs, assisted therein by the president's private secretary, in which he states:

"After the death of his beloved wife, Mr. Rycroft was the subject of intense feeling, and would weep on the slightest reference being made to her. On the Tuesday, the 20th ultimo, I arrived from Salt Kay, and being informed he was unwell, proceeded to his house, and found him on the sofa, evidently in great pain. From his appearance I concluded he was suffering from a severe bilious attack, and suggested a remedy, and after praying with him, I left. On the following day he sent me word he was much better, but on Thursday, the 22nd, at noon, a change for the worse took place, and hastening to the Mission House my worst fears were realized. Death was imprinted on his face. The mind, too, was quite prostrate, nor could I obtain from him any directions as to the disposal of his affairs, or any message for his child. About an hour before he died he offered a short prayer, in which he prayed for grace to sustain and comfort him, and shortly after he repeated, with great energy, part of a hymn, having reference to the second coming of Christ. He then sunk very rapidly until two minutes past six o'clock, when he calmly and peacefully fell asleep. Thus ended the life of one who for twenty years laboured in these islands in connexion with the Baptist Mission. I ought to add that on the Sabbath after Mr. Rycroft's death I endeavoured to improve it to an immense congregation, and at the request of the Society I preached a second time, taking for my subject the faithful servant dismissed to his reward."

From the communications of Mr. S. L. Kerr, who will, for the present, take charge of the station, we learn that nothing can exceed the kindness of his Honour the President, and the Rev. T. Moon, in whose hands the effects of our departed friend, as well as those of the Mission, will be well cared for. To these gentlemen and their wives, the most cordial thanks of the committee and all our friends are due, for the disinterested kindness they have manifested in these afflictive circumstances.

REV. J. DIBOLL.

We had scarcely written the letters which this event rendered needful, ere the

African Mail arrived, bringing tidings of the almost sudden decease of Mr. Diboll at Sierra Leone, on Saturday morning, July 8th.

Mr. Fuller, his son-in-law, having had leave of absence from Cameroons to visit Sierra Leone, where he had a son at school, was, with his wife, on a visit, and had assisted Mr. Diboll in his various public engagements. He writes, under date of July 18th,

"I am not aware that I can give many particulars of his sickness and death, but I shall just add a few lines to say, that the week previous to his death he seemed more earnest in arranging matters in the church, and was very active in visiting the people; and, from what I saw and heard, he must have applied himself with great energy and fidelity to his work, for he had quite gained the affections of the people, and the confidence of all around him."

On Tuesday, the 4th, he was well all day, and went among his people. In the evening he attended his Bible meeting at the chapel, and came home, full of life and spirit, to close the class which Mrs. Diboll had in the house. About 10 p.m. he complained of a chill, and went to bed. Fever came on and made him delirious during the night. In the morning he was much better, but he soon sank again, and became very low, was conscious, but spoke very little. Towards noon the fever returned, and he gradually sank until Saturday night, when he expired without a struggle. His death was unexpected, and is deeply regretted by all here, and more especially the Christian community, by whom he was greatly beloved and esteemed. For though the weather was most unfavourable on the day of the funeral, there was not a clergyman, nor a minister of any denomination that could get out, but what was present to pay the last token of love and respect. A large concourse of people of all ranks followed, who deeply mourned him.

Painful as this great loss must be, I do sincerely trust that it will not prevent the committee from sending out another to carry on the work. On hearing of his death some may conclude that he has not accomplished much. But I am surprised that in so short a time he did so much for the place; that I have heard from all quarters, and the people wished me to express their feelings as to how much they prized his labours. They join me in saying, that as the Society had begun to raise the people, they hope they will continue the good work.

Mrs. Diboll, I am thankful to say, has been very mercifully upheld, and I am very grateful for the kindness shown to her by all the other missionary ladies. I am only afraid lest they too should go down. But our God will not give us more than we are able to bear.

THE CHURCH AT FREETOWN.

Subjoined is a letter signed by the three deacons on behalf of the church, which, while bearing honourable testimony to Mr. Diboll, urgently solicits the appointment of a successor.

"We, the undersigned deacons of the two Baptist Churches at Freetown, Sierra Leone, having met, desire to apprise you of the melancholy event which has taken place.

"On the 8th instant, 11.20 p.m., our dear pastor, the Rev. J. Diboll, was taken from us by the hand of death. He was greatly beloved by us, and highly esteemed by all around him, and one who was an instrument in God's hand in doing a great work among us. By his energy and faithful labour of love the scattered Church was just being gathered again, and, although but six months among us, many who had left the chapel were returning. Union and love has been established among us, and, by all appearance, God was blessing his labour; but in the midst of it he is called away, and we are again left without one to break to us the bread of life.

"We would now beg the Society to think again upon us and send us another to fill up the vacancy, for we fear that if left alone the work of our dear pastor will be lost to us. We do pray some good servant of the Lord will think of us and come to our help. It was expressly stated in your letter to us that after twelve months we would have to support our own pastor; the time is not expired, but, as you must have heard from our dear minister, we are but few at present

and very poor, we feel afraid we shall not be able to support him wholly; yet we trust our poverty will not cause you to leave us without aid; we shall do our best, and we trust God will help us, begging your kind consideration of our bereaved state, and with best wishes to the Society."

To these simple, but affecting documents, we add a sentence from a letter written by Mrs. Diboll, who, rising above her own sorrow, pleads for the bereaved Church—"I do trust another man of God 'not counting his life dear unto himself,' will volunteer, without delay, to fill the vacant important post. The Church will write to you, and I pray their memorial may be regarded by the Committee."

Mr. Diboll's career, first at Fernando Po, then, when expelled by the Spaniards, at Cameroons, and his brief residence at Sierra Leone, ever showed him to be a man of courage, devotedness, self-denial. Thoroughly imbued with the missionary spirit, he fulfilled his course usefully, and with honour.

HOME PROCEEDINGS.

The meetings which have recently been held in Cornwall, where the Hon. and Revs. B. W. Noel and W. Sampson advocated the claims of the Society, were, as might have been expected, unusually interesting. The friends in that county esteemed it a great privilege to receive such a deputation. The meeting of the Royal Agricultural Society at Plymouth, and other local gatherings, and the visit of the Prince and Princess of Wales to the ancient duchy, were regarded with some apprehension as likely to affect the attendance; the services were, however, exceedingly well attended, and were pervaded by an animated and devout feeling; and this right state of feeling has manifested itself in considerably augmented contributions.

The Revs. T. A. Wheeler, of Bristol, and R. Robinson, of Dacca, have visited the churches in the Stroud district, and the latter has also advocated the Society's interests at Chatham. The Rev. R. Bion has represented the mission at Coseley and other places in Stafford, and, with the Rev. J. Robinson, of Calcutta, has gone over the East Riding of Yorkshire, and the Rev. W. Gamble has attended a public meeting at Lower Edmonton. We are happy to state that all the missionaries at home, with the secretaries and several of our esteemed ministers, are fully engaged for the coming month.

TO THE PASTORS OF THE CHURCHES.

We trust that the brethren will not fail to make known the facts stated in the first article in this month's *Herald* on the FINANCES. In addition to those statements we beg to call the most earnest attention to the following extract from the proceedings of the Committee at their last Quarterly Meeting:—

"July 26.—Mr. Bate, of Regent's-park College, and Mr. Stobo, of the Glasgow Institution, met the Committee in relation to their offer for mission service.

"Resolved—That this Committee would have cordially accepted the offer of their brethren Bate and Stobo for mission service, but they are, to their great regret, precluded at present by want of funds from increasing the number of their agents in any of the Society's fields of labour.

"Resolved—That the Secretaries be directed to send a copy of this resolution to the pastors of the churches throughout the country."

In accordance with the direction of Committee, a copy of this resolution has been forwarded to the pastors of the churches, entreating them to take the earliest opportunity of reading it to the people of their charge. We trust this has been done, and that they have kindly helped the Committee by following up the reading of the circular with an earnest appeal from their own lips. None can speak to the Churches with so much effect as honoured and beloved pastors.

VALEDICTORY SERVICE.

It is not often that we have the opportunity of recording a more interesting service than the one recently held in Wales to commend our friends to the divine

blessing and care, and it is very seldom indeed that we hear of the wives of our missionaries being called upon to take part in such a service. Mrs. Evans's reply to the address presented to her, accompanied by valuable gifts from her "Welsh Baptist Sisters," will be read with unusual interest, as well as the following brief report of the Valedictory Service on the departure of Mr. and Mrs. Evans for India:—

On the 28th inst. a meeting of a most interesting character was held at Aberdare, the object of the meeting being to present Mr. Evans with an address, and Mrs. Evans with a testimonial, consisting of a beautiful Bible, and a purse of money, in all amounting to about £60, and contributed by the Baptist Sisters of Wales, as a mark of their high regard for her and her husband, their esteemed countryman.

The Rev. Dr. Price presided, and, after a few appropriate remarks, called upon the Rev. Mr. Williams Mountain Ash, and other ministers, to offer prayer. The address was beautifully written in old English. Mrs. Joseph, of Ystraed, then presented Mrs. Evans with the Bible and purse; and Mr. Evans, on behalf of his wife, then read the following reply, written by herself:—

"I am glad of this opportunity of thanking my dear friends in Wales for the great kindness and sympathy you have shown me during my sojourn amongst you. It has been very gratifying to me that I have been able to accompany my husband through a good portion of this country, and thus personally to have made many friends, and I thank you for the cordial welcome you gave me, and for your generous hospitality. Coming, as I did, a stranger among you, your kindness was undeserved and unexpected. But I remember that it is from your great love to your countryman, my beloved husband, and for the sake of the great Master in whose cause we hope to be engaged in in heathen lands, that you have thus extended kindly hands, and given me a welcome and God speed. I feel proud to think that my husband belongs to a people that can display such nobleheartedness. Be assured the expression of genuine and generous goodwill shall never be forgotten by me in that distant land where I go. This last and crowning proof of the sympathy and love of the ladies of Wales is, believe me, fully appreciated, and has touched my heart very deeply. The beautiful Bible and Album you have presented me with, will be highly valued; you could not have chosen a more suitable gift. The contents of the purse shall be devoted to purchase some substantial and useful article, and I hope they will go down as an heirloom in our family in memory of the noble reception given me by my husband's countrywomen. May I beg you will continue to follow us with your prayers. Pray that God may prosper His work in our hands, and that we may not hinder your prayers, but be consistent and holy in our lives. I should like to thank you in your own language, but as I am unable to do so, perhaps our kind friend Dr. Price will interpret my feelings to those who have not understood me."

DEPARTURE.

Mr. and Mrs. Evans, with their children, and Miss Page, daughter of our honoured missionary, embarked in the *Shannon* at Gravesend on the 11th. Having accompanied them to the ship, we bade them good bye, sincerely wishing them a safe and prosperous voyage. Since they sailed we have heard from them off the Isle of Wight, Lord's day evening, the 13th inst., going on all well.

MRS. SALE'S SCHOOL.

Though this institution forms no part of the Society's operation, being supported from independent resources, yet, as very many of our friends subscribe to it, they will be glad to hear that it prospers, and that Mrs. Sale cherishes the hope that it will so far succeed as to become, in a few years, self-supporting. A very interesting young person, a teacher, named Chinta, died recently, but she died in the faith. Out of the eleven pupils there are eight who promise to do the school great credit, as they are naturally very clever. We hope that Mrs. Sale, and her colleague, Miss Wheeler, will have great encouragement in their important labours.

With great pleasure we call attention to the proposed publication of
 "THE MISSIONARY NEWS."

Edited by Rev. Dr. Murray Mitchell; Sub-Editor, Mr. J. R. Phillips, 8, South-street, Finsbury, London, to whom all communications should be addressed.

At the conference on missions held at Liverpool in 1860, a recommendation was made to issue a Penny Weekly Missionary Newspaper, more particularly for the benefit of those of the middle classes who may not be in the habit of reading Missionary publications. It is intended, in accordance with this proposal, to issue, in the month of October next, a Weekly Missionary Newspaper, fully illustrated, and at the price of One Penny.

Its aim will be to record the progress of the Gospel throughout the world, and, in the spirit of Christian love, to make known the difficulties and triumphs of labourers in the vineyard of the Lord;—and undoubtedly worthy, among the schemes of our day, of having a journal exclusively devoted to them.

The paper is not set on foot as a source of profit, but with the view of aiding the cause of God; and it is intended to devote the proceeds to the same object.

It is recommended by the secretaries of the leading missionary and other societies, who have also kindly engaged to contribute articles to its pages from time to time.

NOTICE.

Considerable inconvenience arises from our friends not always remembering the change in the Society's address. It is *not* now 33, Moorgate Street, but
2, John Street, Bedford Row, W.C.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, from July 21st to August 20th, 1865.

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

£ s. d.		£ s. d.		£ s. d.	
ANNUAL SUBSCRIPTION.		Collection Sun. Sch. for		Marazion—	
Bacon, J. P. Esq.	10 10 0	Mrs. Kerry's School,		Contributions	1 14 10
DONATIONS.		Calcutta	6 0 0	Penzance—	
Callender, W. R., Esq.,		Do. Zion Chapel—		Contribs. on account...	38 0 0
Manchester, for Rev.		Contributions	30 15 0	Do. for Rev. J. C. Paje,	
J. Kingdon's Chapel,		Caxton—		Barisal	1 0 0
Jamaica	5 0 0	Contributions	7 5 3	Do. for Rev. W. Samp-	
Favoy, Mrs., Norwich,		Chesterton—		son, Calcutta	1 0 0
for do. do.	2 0 0	Contributions	2 5 4	Do. for Rev. W. K.	
Stevenson, Mrs., Black-		Chittering—		Fycroft, for St. Do-	
heath, for Serampore		Contribs. Sun. Sch. ...	0 19 4	mingo	0 5 0
Students at Regent's Park		Cottenham—		Truro, River Street—	
College	11 1 4	Collection	26 0 7	Contribs. on account...	20 0 0
Under 10s., for Se-		Great Shelford—			
rampore	0 5 0	Contributions	7 14 6	DEVONSHIRE.	
LONDON AND MIDDLESEX.		Histon—		Devonport, Morice Square	
Acton—		Collection	3 0 0	and Pembroke Street—	
Contributions	4 7 0	Landbeach—		Contribs. on account...	3 10 10
Bloomsbury—		Collection	3 3 6	Newton Abbott, East Street—	
Contributions	42 11 4	Melbourne—		Contribs. for Y. P. Deini	5 0 0
Do. Sun. School for		Contributions	17 4 0	DURHAM.	
Rev. J. Clark, Browns		Swavesey—		South Shields, Ebenezer Chapel—	
Town	5 0 0	Contributions	6 6 6	Collection	1 4 2
John Street—		Waterbeach—		ESSEX.	
Contribs. on account...	30 0 0	Contributions	5 4 2	Loughton—	
Newington, Ebenezer Sun Sch		Willingham—		Contributions	3 6 10
Contributions	0 14 4	Contributions	7 15 2		
Walworth, East Street—			159 1 11	HANTS.	
Contribs. Sun. Sch. ...	1 15 0	Less district expenses	9 11 1	Beaulieu—	
West Green, Tottenham—			149 10 10	Contribution	1 1 0
Contribs. Sun. Sch. ...	1 4 6	CORNWALL.		HERTS.	
CAMBRIDGESHIRE.		Helston—		St. Albans—	
Cambridge, St. Andrew's Street—		Contributions	17 12 2	Contributions	46 18 0
Collection	35 8 7				

KENT.		NORTHAMPTONSHIRE.		STAFFORDSHIRE.	
£	s. d.	£	s. d.	£	s. d.
Chatham—		Clipstone—		Dudley—	
Contributions	23 4 0	Contributions	21 3 5	Contributions	7 9 3
Do. Sun. Sch. for Rev. R. Robinson's Sch. Dacca	2 15 3	Kettering—		WARWICKSHIRE.	
Woolwich, Queen Street—		Contributions	44 16 9	Warwick, Castle Hill—	
Contribs. Sun. Sch. ...	2 9 9	Thrapstone—		Contributions	1 5 0
		Contribution	1 0 0		
LANCASHIRE.		OXFORDSHIRE.		WILTS.	
Tottlebank—		Caversham, Amersham Hall—		Imber—	
Contribution	5 0 0	Contributions	5 5 0	Profits of tea meeting (moiety)	1 0 0
Do. for China	1 0 0			Trowbridge—	
		SOMERSET.		Contributions	25 0 0
		Bath—		Westbury, Penknapp, Providence Chapel—	
NORFOLK.		Contribs. on account... 25 0 0		Contributions	7 13 5
Contribs. on account by J. J. Colman, Esq., Treasurer	39 10 6	Bristol—			
Swaffham—		Contribs. on account... 220 0 0		IRELAND.	
Contributions	10 0 0	Chard—		Tabernmore—	
		Contribution	50 0 0	Contributions	9 12 0
		Weston-super-Mare, Assembly Rooms—			
		Contributions	10 6 6		

JAMAICA DISTRESS RELIEF FUND.

The following sums have been received on account of this Fund, from July 21st to August 20th, 1865.

Bristol, by G. H. Leonard, Esq.	16 9 0	Clipstone, by Rev. T. T. Gough	5 0 0	Grand Pass, Ceylon, by Rev. Jas. Silva	1 12 6
A Friend, by Mrs. Jno. Templeton	1 0 0	Swansea, York Place, by Rev. G. P. Evans	4 0 8	Makawitta, do. by do.	0 3 3
		Raglan	0 3 0	Saffron Walden, by Rev. W. A. Gillson	0 5 0

FOREIGN LETTERS RECEIVED.

AFRICA—CAMEROONS, Saker, A., June 29, 30; Smith, R., June 27, 28; Thomson, Q. W., June 30.		EUROPE—FRANCE, MOULAIX, Jenkins, J., July 21.	
SIERRA LEONE, Diboll, Mrs., July 19; Fuller J. J., July 18; Weeks, G. S., July 19.		NORWAY—CHRISTIANA, Hubert, G., Aug. 4.	
ASIA—CEYLON, COLOMBO, Allen, J., June 30; Pigott, H. J., June 16, 30.		WEST INDIES—BAHAMAS, INAGUA, Littlewood, W., May 20.	
KANDY—Waldock, F. D., July 11.		NASSAU—DAVEY, J., July 1.	
INDIA—CALCUTTA, Lewis, C. B., April 8, June 17, 22, 30, July 1.		TRINIDAD—Kerr, S., June 26, July 9; Moir, A., June 23; Moon, T., July 17.	
CHITTAGONG—McKenna, A., June 8.		JAMAICA—BROWN'S TOWN—Clark, J., June 14, July 7.	
DACCA—Allen, J., June 2.		FOUR PATHS, Claydon, W., July 22.	
INTALLY—Kerry, Mrs., May 31.		GURNEY'S MOUNT—Randall, C. E., July 3.	
JESSORE—Hobbs, W. A., May 4.		KETTERING—FRAY, E., July 22; Knibb, Mrs., July 22.	
HUGGER—Williams, J., June 22.		KINGSTON—OUGHTON, S., May 9; Phillippo, J. M., July 2; Merricks, Mrs., July 8; Williams, A., July 19.	
MADRAS—Douglas, H. A., June 30.		RIO BUENO—East, D. J., July 7.	
MONGHIR—Edwards, E., July 1; Parsons, J., June 26.		SAVANNA-LA-MAR—Clarke, J., July 7.	
PATNA—Kalberer, L. F., July 1.		STEWARTON—Knibb, Mrs.	
AUSTRALIA—ADELAIDE, Stonehouse, G., May 27; Wheeler, H., May 27.			

ACKNOWLEDGMENTS.

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

Mrs. G. W. Alexander, Reigate, for a Box of Clothing, for Rev. G. R. Henderson, Jamaica.	Baptist Tract Society, per Mr. E. J. Oliver, for Tracts and Paper, for Rev. J. Silva, Colombo.
Friends at Camden Road Chapel, per Mrs. Underhill, for Boxes of Clothing, &c., for Mrs. Sale, Calcutta; Mrs. Lutler, Burmah; Rev. J. Jackson, Allahabad; and Mrs. Sibley, Jamaica.	Mrs. Wadman, for a Parcel of Clothing, for Jamaica.
British and Foreign School Society, for School Materials, for Rev. J. Diboll, Sierra Leone.	Mr. A. Swan, Stirling, per Rev. W. Teall, for ditto.
	Friends at Lewisham Road Chapel, per Rev. E. Dennett, for Box of Clothing, for Rev. J. H. Anderson, Jessore.

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, LL.D., Secretaries, at the Mission House, 2, John Street, Bedford Row, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John Mac Andrew, 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, 54, Lombard Street, to the account of the Treasurer.

THE MISSIONARY HERALD.

WHAT HAS BEEN DONE, AND WHAT IS TO BE DONE.

THE statement contained in the circular forwarded to the pastors of the churches, with a copy of the resolution declining the offer of service by Messrs. Stobo and Bates, and the article on "Finances" in the last number of the *Herald*, have, as might be expected, awakened much concern and inquiry. Some of our friends say that the Committee ought to have had more faith in God, and ought not to have declined these offers of service. But they must not forget that the Committee are acting for others; that they hold the funds committed to their charge as a trust, necessarily limited by the measure of the liability of those who confide these funds to their care. Moreover, there is always great difficulty in removing debts when once incurred; and in this case there are many who would have said, and not without a good show of reason for saying it, You knew your position, and to increase your expenditure without first apprising us of the fact, and then to expect us to discharge the debt consequent thereon, is scarcely fair, certainly is not the courteous treatment we had reason to expect from the Committee of the Society. Surely then it was more becoming to make the facts known to the constituent body, respectfully urge them to consider those facts, and await the issue of the appeal so made. We think, too, that there should be the freest communication between the constituency and the executive. Mutual confidence and mutual reliance are essential to harmonious zealous co-operation; and if any of our esteemed friends still feel that another course should have been taken, they cannot but respect the motives which led the Committee to decide as they did.

As far as we are able to judge from the various communications we have received, only one feeling prevails on this subject—one of the deepest regret. But we are happy to state that the feeling does not rest there. Lamentation over a disaster is useful, in some respects, and is natural; but when the first emotions of sorrow are passed away, the question, what is to be done, naturally arises, and the determination that what is needful to be done shall be done, soon follows. One friend writes—"By your circular I learn that two brethren have offered themselves for mission labour, and have been approved of; that everything connected with them, and also the openings for such service, render it desirable; that they should be engaged, want of funds alone prevents. Is there not danger of the Great Head of the Church

withdrawing His favour from us, not only in respect to our missionary efforts, but also in regard to the comfort and advancement of our churches at home, should we refuse to be faithful to such called in His providence for advancing His truth in the earth? Deeply impressed with the thought that *immediate* action should be taken, I hereby pledge myself to give a donation of £20 yearly, for three years, as one of so many as are necessary to sustain these two brethren for three years. I shall be happy to know that the proposal is approved of, and shall allow the offer to lie with you for two months." We know the writer of these few earnest lines well, and are able to state from that knowledge that it is a self-denying, generous proposal. If thirty more of our friends make a similar offer, these brethren would be accepted at once, and, at the proper season, sent forth. It will be a grievous disappointment to our friend if his challenge be not accepted. To suppose there are not thirty in our denomination like minded—for a larger number of them possess the ability—would be a sad reflection indeed, and one which we would not presume to cast upon it.

Another friend writes—"I received the circular and resolutions of the Missionary Committee, and made the case the *foundation of a discourse* last night. God moved our hearts to help the cause to the utmost of our power. We are going to hold, on Thursday night, a special prayer meeting. If you have any books for collecting, send them, as they are being inquired for. May God bless the mission." This warm-hearted epistle indicates a method of proceeding which may be adopted with vast advantage. And whatever may be said about other methods of bringing the churches into closer connection with the mission, most assuredly few can be better or more effectual than this.

From another letter we subjoin a brief extract:—"I read the circular respecting the finances of the mission, and also the resolution concerning the two candidates, to our district committee, and a feeling of profound sorrow was evoked. It is a sad reflection on the Churches, though, I fear, a too correct one, that the Committee in London dare not, after past experience, trust them to respond to an appeal to send out two new men into the field. Should this state of things continue, it must be displeasing in the sight of God."

Another friend writes to the secretary of the Auxiliary to which he subscribes, as follows:—"Mrs. B. and I have held our small committee. Its practical result is the inclosed cheque for £4 4s., which, added to the 21s., will make five guineas, which sum we intend to be our annual subscription to the Baptist Missionary Society; in addition to which we shall be happy to hand a donation of five guineas as a 'thank-offering for recent mercies,' on the condition that the offer of the two candidates for mission service in July be accepted and their services immediately secured. No statement respecting Missionary work ever touched my heart, and, I think, my conscience, as the first statement in this month's *Herald*. We have been praying for men more than money, and now that God has given them,

we must not, we dare not, say we cannot get the money. With many it is their 'one talent,' and at such a crisis it must not be hid in the 'napkin' of a good balance at the bankers, or held back for some profitable investment which may prove a bag full of holes. Do try and move our friends at head quarters, so that both our friends may be sent forth to preach the Gospel among the heathen."

We might add many more such extracts if it were needful. These will give our readers an idea of the tone of feeling which the documents issued by the Committee have excited; and we deem it to be deep, serious, and prayerful. May the result prove that it has led to self-examination and personal effort; for it is not so much to Churches in their collective capacity that we appeal, as to the disciples of Christ individually. It was to them, and to each of them, that He said, "Go ye into all the world, and preach the Gospel to every creature."

As an intimation of what is likely to be done in many districts, as well as an intimation to our friends who have not yet determined on their plan of action, we have great pleasure in placing before our readers a resolution passed by the brethren in the Portsea district, on the motion of the Rev. J. H. Cooke, seconded by the Rev. E. G. Gange.

"That the Secretary be requested to call a Meeting of the Pastors, Deacons, Superintendents, and Secretaries of the Sunday Schools of the following Churches:—Kent Street, St. Paul's, Lake Road, Ebenezer, Herbert Street, Forton, and Emsworth, for a free Conference upon the subject of rendering more efficient aid to the Baptist Foreign Missionary Society."

We are constantly reminded of the fact that the country is growing in prosperity. Our number, as a denomination, is surely increasing, and we are enjoying our share of the general weal. Unless, therefore, our interest in Christian missions is becoming languid and feeble, our Churches ought to be making considerable advance in their contributions. If the feeling of interest be not declining, what can be the cause of the slow advance in the amount contributed? We know how largely our friends are engaged in chapel building, erection of schools, and other important local efforts. In the rural districts our Churches have enough to do to hold their ground in the face of the active opposition and powerful influences engaged against them. But in the large towns and cities these opposing influences are scarcely felt. Our Churches are too numerous and too powerful to be materially affected by them. In spite of the almost universal prosperity of the country, in which all classes have shared, the income of our Missionary Society—and in this respect it is not, unhappily, singular, for the same thing may be said of nearly all societies—does not keep pace with that prosperity. In a letter we have just read there is this remark—"It is to be feared that one great hindrance to our enjoying more largely the luxury of giving to the cause of the Lord, is to be found in our omitting to record our gifts to

the work among the items of our household expenditure, and looking at our family maintenance as that *alone* which we are to provide for. This, with the striving after appearances, is a sad hindrance to personal religion, and robs the mission treasury of much which I fear, in the sight of God, belongs to it, and is sadly at variance with what we profess as being the Lord's." These are solemn words, and they deserve to be pondered.

In attending a missionary meeting some months ago, in the Western district, the pastor, a young brother just entering on his first charge, discoursed with great earnestness and force on the fact that giving to the cause of God was, or should be, *an act of worship*. It was not the first time we heard this idea broached. The Rev. T. Binney, we believe, many years ago, with his usual eloquence and force, maintained the same doctrine. But the effect on the meeting in question was very obvious, and we could not but augur well for that young pastor and that Church when such principles were enforced. We can only now cherish the hope that all who read these lines may lay the case here presented to heart, and ask, as in the presence of Him who searcheth the heart, "Have I done what I could, and what, therefore, I ought to have done?" If this inquiry be seriously put and faithfully answered, we shall have no fear of the result as it regards the mission.

AN APPEAL FOR MORE MISSIONARY AGENCY IN INDIA.

Addressed by the Members of the Calcutta Missionary Conference to Ministers, Students, and all such as desire to be engaged in the spread of Christian truth.

We are convinced that India has paramount claims on the sympathies, prayers and services of the Church of Christ, and therefore it is that we plead in her behalf.

There are many engaged in the ministry of God's word, who would be willing to labour in India, did they but see that God was opening up their way. There are others eager to spread the Gospel, who are waiting to learn where best their services can be rendered. It is to all such we speak.

We ask from missionary societies, from the whole Church of Christ, and from persons whose hearts God hath touched, a large increase to the Missionary agency now employed in India. There are cogent reasons why we should ask this, and why it should be granted.

We plead, not for a country but a continent; not for a nation but an empire, composed of numerous tribes and many nations. We plead for races richly endowed with those qualities which give power and influence to men, and who in the aggregate form one-seventh part of the whole population of our globe. We plead for a people far more numerous than Africa and America united possess. We plead for regions which in extent, richness of resource, productiveness and population, are equal to Italy, Austria, Spain, France, Germany, Prussia, Scandinavia and England united. Whatever indeed, in the form of dread superstition, vast demoralization, and great power and capability, is supposed to constitute a reason for the exhibition of Christian zeal, love, pity and beneficence, we can show in behalf of India.

And this magnificent empire, greater than Persia, Babylon, or Rome ever ruled, is open to every form of legitimate Christian effort. Schools are wished for, and may be established almost everywhere without the risk of failure; Christian publications are seldom rejected, and usually welcomed; and the Gospel may be freely preached in every bazaar, city, and village, stretching for more than 2,000

miles from the Himalayas to the sea. There is, indeed, no heathen, Mahomedan, or Roman Catholic country in the whole world so open to missionary effort.

The mere fact that in such an empire there is perfect liberty to the missionary, the schoolmaster, and the colporteur, and that it is now the prey of the darkest and most demoralizing superstitions, should induce the most zealous efforts for its evangelization; but our obligation to seek its conversion is indefinitely enlarged by the fact that it is possessed by England, whose power is a pledge that Christian enterprise need dread no political catastrophe, and whose Protestantism guarantees alike freedom of effort and of thought. On British Christians, especially, does there rest a responsibility which words fail to describe; for never yet amidst all the vicissitudes of states and empires, have so many myriads of our race, so utterly destitute of God's best gifts, come beneath the dominion of another people, so richly endowed with them, and so competent to impart them to others.

Yet up to this time Christians have failed to conceive of the exceeding grandeur of the work of India's conversion, or to use efforts at all commensurate with their own accountability, or the magnitude of the work to be accomplished. There are about 525 European and American missionaries now labouring in India. They are aided by 140 ordained native missionaries and 1400 catechists, whose services are invaluable; but the aggregate gives a number deplorably inadequate to the wants of the country. The increase of native agents is urged by missionaries to the utmost extent, but beside looking to the Indian Church for aid, we naturally turn to Protestant countries for a larger supply of intelligent, learned, and devout men. At present we have but one ordained native or European missionary to every 300,000 of the population. Imagine eight ministers labouring in London, assisted by seventeen Scripture readers and City Missionaries; or seven of the former labouring in all Yorkshire, with fifteen of the latter; or one of the former with two of the latter in Northamptonshire, or Nottinghamshire, or Leicestershire, as the entire Church agency for the conversion of the people, and then you will have but a very inadequate conception of the paucity of Christian labour in India.

The result of this is greatly to be deplored.—Long established missions are with difficulty sustained in a condition of efficiency. Many devoted brethren are left to labour alone. Promising openings for the introduction of the Gospel are unoccupied; and vast regions, containing millions of human beings, are left without one single witness to protest against superstition and sin, and to point the people to the Saviour of mankind. The limits of an appeal of this kind are too confined to give anything like a description of the extent of the field unoccupied, but we point to the fact, that whilst no town or province in India has an adequate supply of Christian labourers, there are several states larger than Wales, scores of districts larger and more populous than English counties, and an equal number of towns and cities containing from 25,000 to 300,000 inhabitants, without a Christian teacher of any description.

But the field is full of promise, as well as large. As Missionaries we can settle where we please without molestation, and travel without danger. The mass of the people receive us without any strong political prejudice, and with a respect which at least secures attention to the message we have to deliver; we have to deal with races most disposed to religious reflection and converse; and whilst few meet us with bigoted opposition, there is in many places a large and a growing number who are prepared to listen to Christian truth and to consider its claims. There is indeed much to fill us with heart and hope, for our prospects of success are as undoubted as they are vast.

Whilst too we feel justified in commending India as a sphere of labour so great, important and promising as to be worthy of the life-long efforts of the noblest, the most devout and most richly endowed of God's servants, we are unconscious of any valid cause why India should be avoided or dreaded. We receive from our missionary societies at home, an amount of kindness, respect, sympathy and aid, which greatly sustains us and leaves us little we could wish to see altered.

Let us say a word to mitigate the prejudice existing against the climate. We are convinced that it is more healthy than is usually supposed in England. There are indeed constitutions unfitted for a tropical region, and disease here often does

its work with great rapidity, but the greater proportion of Europeans with regular and temperate habits, may expect to live in India almost as free from disease as in England.

A misconception exists in reference to the kind of men required in India which we are anxious to remove. Our greatest want indeed is men who unite to the highest devotion to their work and the greatest intellectual endowments, a large and varied amount of culture and learning. But for others less richly gifted there are fitting and noble spheres. The reformer like Luther, the thinker like Calvin, the preacher like Whitfield, the organizer like Wesley, the lecturer like Chalmers, the teacher like Lancaster, the writer like Paley, the pastor like Neff; and men of humble pretensions, who with loving hearts will be content to talk with the poor and humble by the wayside or at the cottage, may all find here "set before them an open door."

Need we say more? The deepest, most yearning desire of our hearts goes out in the cry—"Come over and help us." "The harvest truly is great, but the labourers are few;" we therefore not only pray "the Lord of the harvest, that He would send forth labourers into His harvest," but we appeal for help to such as are willing to labour where superstition has wrought its most disastrous effects, and the noblest triumphs are to be won for Christ. If we could use words of the most persuasive eloquence, and arguments of resistless weight, we should feel them most fittingly employed in pleading with you to become missionaries in India. We ask your aid in behalf of 180,000,000 of our race who are almost as far away from God and His truth as they can be: we ask you to give yourselves to the noble and honoured work of seeking to lead these wanderers to Christ, that they may be saved.

GEORGE PEARCE, Baptist Missionary Society.
 THOMAS LESSEL, London Missionary Society.
 JOHN WENGER, Baptist Missionary Society.
 TIMOTHY SANDYS, Church Missionary Society.
 C. H. BLUMHARDT, Kishnaghur, Church Missionary.
 JAMES OGILVIE, Church of Scotland Mission.
 EDWARD STORROW, Minister of Union Chapel.
 WILLIAM FYFE, Free Church of Scotland Mission.
 EDWARD STUART, Secretary, Church Missionary Society.
 JOHN BEAUMONT, Free Church of Scotland Mission.
 J. VAUGHAN, Church Missionary Society.
 R. P. GREAVES, Church Missionary Society.
 JOHN TRAFFORD, Serampore.
 SAMUEL DYSON, Church Missionary Society.
 I. STUBBINS, Orissa Missionary.
 JOHN SALE, Baptist Missionary Society.
 GEO. KERRY, Baptist Missionary Society.
 LAL BEHARY DAY, Free Church of Scotland.
 J. WELLAND, Church Missionary Society.
 WILLIAM JOHNSON, London Missionary Society.
 MODHU SUDUN SEAL, Kishnaghur, Church Missionary.
 A. MCKENNA, Baptist Missionary Society.
 SURJOO COOMAR GHOSE, London Missionary Society.
 K. MACDONALD, Free Church of Scotland Mission.
 JAMES E. PAYNE, London Missionary Society.
 H. G. HIGHFIELD, Wesleyan Missionary Society.
 J. H. BROADBENT, Wesleyan Missionary Society.
 EDWARD DAKIN, Serampore.
 R. J. ELLIS, Barisal, Baptist Missionary Society.
 J. D. DON, Free Church of Scotland Mission.
 J. ROBSON, M.D., Free Church of Scotland Mission.
 C. B. LEWIS, Chairman of the Conference.
 J. MULLENS, D.D., Secretary to the Conference.

SYMPATHY FOR JAMAICA, IN CEYLON.

BY THE REV. JAMES SILVA, PASTOR OF THE NATIVE CHURCH IN GRAND PASS, COLOMBO.

Having read in the February number of the *Missionary Herald* about the distressed condition of our Christian Brethren in the island of Jamaica, I sympathised with them in their distress. I preached a sermon and made an appeal to the members of my Church and congregation on behalf of them. The collection made on the occasion is £1 12s. 6d., to which 3s. 3d. was added from the brethren and sisters of Makawitta, in all £1 15s. 9d., which sum I have delivered to the Rev. H. R. Piggott to be remitted to you.

I beg you will kindly forward that amount to our brethren and sisters who are in that island, as an expression of our sympathy, and we pray that this affliction may be sanctified by God for their spiritual good.

[The above letter is a very gratifying proof of the Christian sympathy felt by some of the native Christians of Ceylon for our suffering brethren in Jamaica. The Committee receive with no common pleasure this expression of interest and love.]

MISSIONARIES AMONG SAVAGES.—WESTERN AFRICA.

Mr. Smith has furnished a long account of one of those fierce and bloody conflicts which so often occur between the tribes in and about the Cameroons. It will give our friends some idea of the perils to which our brethren are exposed in that land. But it will also show that not only are they willing to incur any risk in their endeavours to do the savage people good, and to induce them to give up their contests and live in peace, but that when they go among them in the height of their rage and fury, they exercise, unarmed though they be, a strange and powerful influence. These devoted missionaries constantly and earnestly beg an interest in the prayers of the Churches at home; and well they may, when we think of the dangers which surround them. The fact that not one who has laboured in Africa has fallen a sacrifice to the violence of cruel men, is a great encouragement to continue in prayer on their behalf. Without any protection whatever, except the watchful eye of Providence, they have hitherto been wonderfully preserved.

“To show you more of the character of the people around us, and the ever-protecting presence of the Almighty over us, I will copy the account from my note-book:—June 6th.—What scenes and mercies we have been called to witness to-day. About half-past six o'clock this morning some of Qunn's and Aqua's people stopped a canoe with a puncheon of oil in it, opposite our mission house, belonging to King Bell's people. In the struggle a number of paddles were broken over each other's heads. Some of the men became very daring, and drew their country swords, which was a signal for a general engagement. Bell's people fell back about a quarter of a mile to their own ground, and were separated from their opponents by a narrow stream. Each party was soon strengthened by their allies from other towns, equipped, after their ideas, for war, and carrying their long spears and longer fishing darts, a terrible looking weapon, four or five yards long, with an end resembling an English toasting-fork, but made of strong iron, with cuts in it to tear the flesh as it is drawn out. Each party left their guns in the background, a law having been made that whichever party uses a gun first in a palaver shall pay a heavy fine. The fighting was chiefly carried on by stones, sticks, and swords, and a few arrows, except when either party made a charge. About nine o'clock it became terrible; I think nearly four hundred persons were engaged in it. About this time a poor fellow fell to the ground, when the opposite party rushed upon him, cutting and spearing him in a frightful manner. It is a miracle how he was saved from immediate death. His party made a desperate rush to inflict the same punishment in return, but were driven back.

Feeling an unwavering confidence in God's care, and knowing that it is my duty to try and restore peace and save bloodshed at any cost, I started for the scene of conflict, and soon met an influential man coming to seek my assistance. On passing along the bank, I met a number wounded and severely cut, with stones; and women of all ages, and children, were very busy digging up and carrying stones, holding guns, &c., for their friends. Thus their youthful minds are early impregnated with envy and bitter hate. Having got John Aqua's (the chief of the one party) sanction and promised assistance to stop the palaver, I took boat and went to King Bell, whom I found quietly nursing one of his children on the steps of his house. After conversing with him, he refused to accompany me back, saying he did not want to be seen there, and his people had begun fighting without his consent. Nevertheless, he gave me authority to act, and sent one of his chiefs with a white handkerchief for a flag of peace or truce. Looking to God, and feeling we were in the path of duty, I began to pass through the people towards the centre. The chief refused to go further, saying it was too dangerous. It was certainly a trying and dangerous time; but all was well. My white coat was hoisted on the top of a long stick and carried by a native teacher. We passed into the centre, where stones and sticks were being hurled in every direction. Having got Bell's party back a little, and shouted to the other until I had lost my voice, I felt compelled to run into the small stream to a number of men who seemed resolved to have the last blow. In several cases I had to use, or threaten to use, my heavy walking-stick to drive them back; and to Him who subdueth the passions of such heathens, and who leadeth them, as it were, by a child, to His power and glory we speak, within fifteen minutes each party had turned their backs on each other, and were returning to their homes; not a few in a sore and bleeding state. Many appeared thankful that we had interposed, for the fight had continued over three hours, a long time for the Duallas. Through much mercy none of the mission party was struck nor injured in any way. My good brother Thomson was very prominent in using his influence among them.

When it was over, from previous ill-health, I seemed to retain scarcely enough strength to return home. When I did so, I retired to bed, and after an hour's rest, I arose to assist brother Thomson in attending and dressing the many wounded who came around my doors. Over two hours were spent thus, after which we visited Bell Town to attend the wounded, and show our disinterestedness. Very soon our meeting-house was filled, and presented the appearance of an hospital. I suppose from 100 to 150 were wounded. In the evening we went to see the poor fellow who had fallen down. He had a large sword-cut some six or seven inches long down the back, and another in close proximity to it. His head and eyes were cut and speared in a shocking manner. We did our best for him. Day by day I have attended him, until now his sight is restored and he is able to move about a little. Thus, through our care and ministrations in the time of need, we seek to reach the heart. Some have paid us more attention and respect since then. The people's superstitions and follies are very manifest on such occasions. One young man especially came boasting before us that he had been made proof against every evil by applying certain medicines to his skin. I fear many of them think that white men take medicine which makes them invulnerable. After re-dressing several of their wounds, I found them carrying away the dirty pieces. I inquired why they did so. Several said if a dog or pig devoured them, their sores would never heal up. May the dear friends in England pray for and help us, that the day may be near when these envious tribes throughout Africa shall love each other, and live under the peaceful influences of the Gospel of the Grace of God."

THE BRAHMISTS OF DACCA.

BY THE REV. ISAAC ALLEN.

Just after my arrival here, emboldened by the advent from Calcutta of some stray student of the Bhowanipore Institution, who to avoid entering a profession, as his father desires, idles about the country on 50 rupees per month as Brahm lecturer, the Brahmists commenced a regular attack on Christianity. Their first attack was a lecture entitled "The Christianity of Christ *versus* The Christianity of the Churches," their object being to prove that *they* alone were the true Christians, and all others wrong. The materials from which they gathered their means of attack being—first, Parker's books; next, Channing's sermons; and last, Colenso's bulky addition to the literature (!) of infidelity. To their first lecture I lost no time in replying; but as they shrank from a public discussion, *viva voce*, and refused us the loan of their meeting-place, contemptuously pointing us to the streets as the proper place to reply in if we desired to do so, we met at the Normal School next evening, and there cut up their balderdash at such a rate that one student said to another in passing out—"Well, if I were that Kali Prosonno, and had been cut up like that, I'd throw myself into the river." The lecturer happening to overhear this, was so enraged that he said next day he "felt like returning at once and pitching into me;" but "discretion was the better part of valour." One of the representatives of our most Christian government here, sent an order forbidding the further use of the schoolroom for any such purpose as the investigation of religious truth, or the defence of Christianity!

With their usual Bengali cunning, the Brahmists then deferred all attempt at reply until the last evening of the college term, when, the students leaving for the vacation month, my silence would of course be secured for a month, which they would take care to use as capital, affirming that its cause was, not the absence of the students, but inability to reply. Very shrewd, you see; but on the evening in question, Mr. A. and myself attended, and though forbidden to speak in reply, noise and uproar meeting my every attempt, I succeeded in compelling him to read certain texts here and there amid the garbled extracts he was making of the Scriptures, in order to prove that Jesus Christ never claimed to be God, never claimed the attributes of Deity, neither did his disciples for him. Of these two or three passages I gave him, he of course could make nothing, and his only reply was to the text, "Before Abraham was, I am"—Oh, Jesus had the notion that He was the Christ whom the Jews expected, but He was mistaken there. Pressed for a definition, he said He was "an enthusiast!" yet in other places eulogizing Him as possessed of "immeasurable wisdom." To the passages—"God manifest in the flesh," "God our Saviour," "In the beginning was the Word . . . and the Word was made flesh," his flippant reply was—"Well, if John and Paul believed that Christ was God, we don't, and you may if you like: we will take only the words of Christ himself;" thus flying back and forth, yet compelled to concede the whole point he set out to establish, a fact of which I shall not be slow to use. They followed up the advantage of the vacation which their cunning had given them by two attacks in the *Dacca Prokash*; one on the discussion, affirming, of course, that their champion had cut all my arguments to pieces, but conveniently forgetting that he had conceded the whole point which he raised with us; the second, on Colenso's apparent victory in the recent suit before the Privy Council, inferring therefrom the speedy accomplishment of their wish—"It is plain, therefore, that Christianity will shortly breathe its last, and the true religion (Brahmoism!) universally prevail." To the latter I have already written a reply, to be printed in one of the native papers if the *Prokash* refuses to print it; to the former I wish to reply in lecture form, if it be possible to procure a place to speak in.

The Calcutta Tract and Book Society have kindly granted me whatever number of English tracts on the subject I wished to distribute; but in regard to Colenso, it must be a newspaper battle, as I shall thereby have a larger audience, and use the Hindoos against the Brahmists, or the Brahmists against themselves, as the case

may be : bringing the truth of Christ to bear on a much wider space than would be otherwise possible. Oh that the prayers of brethren in England may be earnest in behalf of the many young men here obtaining an education and soon to go out and take their place in life as teachers, or officials, or landowners—the middle class of India, in fact,—that they may carry away from hence seeds of life which shall be planted and bring forth an abundant harvest amid the ignorant millions around.

A MISSIONARY TOUR IN THE NORTH-WEST PROVINCES.

BY THE REV. JOHN WILLIAMS.

Imam Masih and myself started from Delhi on the 9th of February last, and reached a village called Bahadurghar on the 10th. We stayed here for nearly a month, and daily preached in the bazaar. Large crowds assembled together. They listened well, received many tracts, and seemed to be much pleased with what we proclaimed. Occasionally some good discussions would happen between us, which seldom failed in producing some good effects in the minds of those present. The Duffeदार of the village paid me many visits, and candidly confessed his convictions of the truth of the Gospel. He told me more than once that he was a Christian at heart, and truly believed in the sufficiency of the Saviour to save him, though, as he expressed himself, he was too timid to come out manfully and make a public profession. We trust this man will by-and-bye work out his convictions, and show to his fellow countrymen that he is a true disciple of Christ.

About the commencement of March we left this place and moved on towards Rona, where we remained a whole month. Here our beloved brother Sabha Chund heartily joined us, and often accompanied us to distant villages, in order to make known to his friends and the heathen around the way of life. As this neighbourhood consists of many large and adjacent villages, we determined not to lose time, but to do our best to visit them all. We did so, and were exceedingly pleased by the accommodating manner in which the people received us, and the good attention they gave us.

THE YOUNG PUNDIT.

One day at Rona we met a young pundit who was exceedingly clever in his knowledge of Hinduism, and the philosophy of this country. He knew Sanscrit well, and was thoroughly acquainted with the Vedantic system. He, instead of opposing us, as many of the people thought he would, sat down quietly and listened calmly until we finished our addresses. He opened not his mouth in opposition, but came forward and humbly asked me where my tent was pitched. I told him. "Then," said he, "I shall see you to-morrow, if you will kindly allow me to come over." "By all means," said I, "and bring some of your friends with you." "All right," he replied, "we shall come early." He kept his promise, and visited me. On his arrival I invited him into the tent, gave him a chair to sit upon, and told him to take it and enjoy himself in it. Having glanced for a short time at the common affairs of life, I asked his opinion concerning the nature and attributes of God, the nature and consequence of sin, and the way to obtain eternal happiness beyond the tomb. He readily complied with my request, and candidly stated his views respecting these points. The result was, that a good discussion took place between us, which lasted nearly five hours. But as we were about closing our debate, he assured me that he was perfectly convinced of the truths I tried to defend, and faithfully promised to visit me again, which he did three or four times during my stay in the place. The last time he visited me he told me he believed our religion to be far superior to his, as its truths were plainer and more suitable to the moral and spiritual state of man. He said that the doctrine of mediation was perfectly strange to him, and that he had not the faintest idea of it before that day. He promised to think more of this wonderful truth and come to me again. I have some faint hopes of him, and truly trust God will, in his due time, have compassion upon him.

CHRISTIANS IN SECRET.

There are three or four men at Rona who, I believe, are true Christians at heart, though they do not possess that degree of moral courage which is required in this land to make an open profession of Christ. They have twice or thrice been persecuted on account of their being found in the company of Christians, and because they attend their services; and I am happy to say that they bear their troubles nobly. The head man of the village is very much against them, and undeservedly vexes them; nevertheless they cleave to their convictions and often join Sabha Chund in reading the Scriptures and in prayers. One day they told me that their hope for salvation was in Christ alone, and that without faith in him none can be saved. They have lost all their confidence in Hinduism, and are truly convinced of the necessity of following the Lamb whithersoever he goeth. I trust this, in a short time, will actually be the case.

APOSTOLIC LABOURS.

In April we left this beautiful neighbourhood for Rhotuck, where we intended staying during the hot and rainy seasons. We spent a whole month here, preaching daily in the bazaars to large crowds of people, who listened attentively to the truths proclaimed. At first we got a few oppositions from a certain class of the Mahometans called Wahabis, who are great enemies to the Christian religion, and were determined to vex us as long as they could. But as Imam Masih, my fellow labourer, was superior to them in point of learning and in his acquaintance both with Arabic and Persian, we got the victory over them, and thenceforth were allowed to go on with our work without much interruption. Many of the inhabitants of Rhotuck seemed deeply impressed by the truths spoken, and were desirous to know more about the way of life. Since, I had the pleasure of administering the Lord's Supper here to four individuals besides myself, three of whom were native Christians, and one European, who is the assistant-superintendent of police of the station. He is the son of our beloved brother the Rev. D. P. Broodway, and is exceedingly zealous for our mission, and does his best to make our native Christians happy. Here I beg leave to express my sincere thanks to the few Europeans at Rhotuck for their sympathy, and the great kindness they have shown me.

As we could not get a suitable place here to dwell in during this trying season of the year, and as the heat was increasing daily in its intensity, we were obliged to leave the place for Kugger, where we shall probably stay until the close of the rainy season. The Gospel has been seldom preached here, but I am happy to say that the people give us good attention. We visit the bazaars every day and get good attendance.

MAHOMMEDAN ADVERSARIES.

For a few days at the commencement we were rather vexed by some of the Mahometans, who determined to oppose us as long as they could. But, having exhausted their reasoning powers, they calmed down and were appeased. One of the party knows the whole of the Koran by heart, and on that account is called hadji. He has a very large and retentive memory, and can relate any part of the Koran whenever he pleases. Having been defeated in the bazaar, he and one of his friends came to me one day in order to have a good talk concerning the Koran and the Gospel. Having commenced our debate and carried it on to a certain length, he began to feel the danger of his position, and confessed that he was not sufficiently acquainted with the Gospel to be able to refute it. Thus he politely gave up the debate, and asked me for a copy of the New Testament, which I presented him with, sincerely requesting him to read it without prejudice and for the sake of getting at the truth, and he faithfully promised to do so. My impression is that the man is, to a certain extent, convinced of the truth of Christianity, but is not persuaded to receive it until he can see more about the matter. I hope God will guide his thoughts, and influence his heart so that he may be converted unto him and be saved.

RAM DASS, OF FUTTICKCHERRY.

BY THE REV A. M'KENNA, OF CHITTAGONG.

Our friend and brother in Christ, Ram Dass, of Futtickcherry, has ceased to live. The circumstances of his death have been very horrible too; the only consolation we have respecting him, a great one indeed, being, that he was eminently fitted for that Master's service in heaven, whom he served so well on earth. He is, undoubtedly, with the Lord. He was attacked by Dacoits in his house at Futtickcherry, and left for dead on the 29th of November. On the 18th of November I took leave of him at Futtickcherry, to go further north, circumstances having compelled me to leave him earlier than I had intended. We had the Lord's supper together, all of us, on the 19th. I re-passed his place on the 26th, but did not stop, as he was not there. On the 30th he lay in his blood beyond all recovery. It may be questioned whether the attack was not intended at least to include me, as it was fully expected that I would put up again with Ram Dass, on my return, and there are one or two circumstances which had, in the light of events, given strong colouring to that supposition. I may mention that Ram Dass' farm or talook of Andermanick touches the east side of the western range of Chittagong hills, occupied by Tipperahs, and other hill tribes, who, like savages all the world over, can never really be depended on, whatever may be said to the contrary. It was hoped, through Futtickcherry (a hope now, I fear, extinguished), that we should have been able to reach those people, and Ram Dass had frequently tried to do good amongst them. They knew him and his house well. When I was there he had visitors from amongst them, whose ailments were looked to, and to whom the Gospel was preached, perhaps some of the very men who were afterwards guilty of Ram Dass' blood. At dead of night of the 30th, some forty Tipperahs descended from the hills, bound Ram Dass, his wife, and relations, took away everything they could lay their hands on, set fire to his house and buildings, and then, seemingly because he tried to get here, beat him with dhars (hand-axes for cutting timber) and clubs, as they thought at the time, and as the event has since, alas! proved, to death. He was, after some delay, brought into the station some days after, late at night, and there died.

According to his own account, and the tradition of the oldest of his neighbours, he was in the 97th year of his age, and was, whatever his *exact* age may have been, unquestionably a very old man. Physically and constitutionally he was a really wonderful man. With the exception that he was slightly bowed, and had been toothless for many years, it was difficult, at first sight, to distinguish him from a hale and hearty man of 45 or 50 years of age; always contented, always cheerful; courage, simplicity, undoubting faith, godly sincerity, and open-handed hospitality according to his means; these he had, allowing for the difference of situation, in quite as large a measure as even remarkable European Christians, with no possibility of the *éclat* which such graces largely call forth in Europe, and in a larger degree than any native christian I have ever known.

His conversion to God some years back was an illustration of the text, "Herein is that saying true, one soweth and another reapeth." He had gone to Benares, I think, or some place up country, heard, and believed, not improbably perhaps—when about being considered an unfruitful field I believe—at the very time when the preacher might have gone home with a heavy heart, lamenting, "who hath believed our report, and to whom is the arm of the Lord revealed?" Yet, assuredly, speaking in view of eternity, being the instrument of the conversion of one like *him* is worth a life of labour and a mint of missionary money. Ram Dass was a Christian and an Evangelist of the true type; wherever he went, whether to the bazaar to make purchases, or on a journey, or to the city, in good report or in evil report, to the house of the bigoted hindoo, or to that of the scoffing so-called Christian, he left not his Master behind him, and not few are the times that, at the hands of the heathen, he has been beaten for his Lord's sake. He was jealous'y regarded by the zemindars around, who, some of them amongst the worst of the race, when he was robbed some three years ago, were believed to

have instigated the Dacoits. But our honoured and well-beloved brother is now at rest. His natural robustness and great physical strength gave promise of a yet long life, but his gracious Redeemer, who rescued him from the service of sin and Satan, has said unto him "Come up higher." He is translated to a better service. And on that eventful day, when true greatness shall be conspicuous and the Lord shall make up his jewels, well persuaded am I that Ram Dass of Futtickcherry, poor and insignificant comparatively as he was, will rank amongst the truly noble of Chittagong, and with the salt of the earth. All the honour we could show to our deceased brother was shown. I saw to the funeral myself. In death, though he looked much older, there was the same benign and placid expression of countenance as in life, though it was painfully sad to look upon that venerable face marred with those dreadful wounds. But he is now a sufferer no more. Eight of his brethren carried him to his burial. May God prosper his cause, and raise up many like him.

MISSIONARY MOVEMENTS.

SEWRY.

Mr. Williamson informs us that his health has so greatly improved that he is able, not only daily to preach in the bazaars of the stations, but in the cold season to visit the villages round. Last cold season he visited fifty villages, three markets, and one fair, and nearly all three times. A young man of Christian parentage has been baptized, and several interesting inquirers are under instruction. One has disappeared, having probably been removed by his relations.

CALCUTTA.

The recent illnesses of our esteemed brother, the Rev. A. Leslie, and the infirmities consequent upon them, have at length led him to resign the pastorate of the church in the Circular Road. With one exception, Mr. Leslie is the oldest missionary of the Society in India. He has laboured in the cause of Christ, first at Monghyr, and then in Calcutta, not fewer than forty-two years. His ministry has been greatly blessed, and he retires from active service with the warmest affection and esteem of multitudes. His congregation have shown their sense of his valuable services by a substantial testimonial. Mr. Leslie's resignation of the pastorate took place on the 1st of June.

DACCA.

Mr. Allen reports the addition of five by baptism to the native church, all children of members of the Church save one man, who has been an inquirer for some time. There are many young men in the college who give their assent to the truths of Christianity, but have not courage or love enough to confess Christ openly.

MONGHYR.

The anglo-vernacular school contains one hundred boys. Mr. Edwards, in addition to a school at Jumalpoore, has also opened one at Kagharia, a large village eight miles below Monghyr, on the banks of the Ganges. One person has been baptized, and there are several interesting inquirers among both Hindus and Mussulmans. The bazaar preaching is attentively listened to.

INAGUA, BAHAMAS.

Mr. Littlewood writes that he has been busily occupied in completing the alterations in the chapel, which have cost about £200. He greatly needs assistance to finish the payment for the work. We warmly commend his case to the kindness of our friends.

MAYAGUANA, BAHAMAS.

A Church of 27 persons has been formed in this island. The school is in excellent order, and a chapel is to be commenced forthwith. Mr. Littlewood informs us that the fertility of this coral island is attracting a good many persons, and he expects that it will ere long become one of the most populous of the group.

HOME PROCEEDINGS.

Numerous meetings have been held during the past month in Leicestershire by the Revs. F. Trestrail, and R. Robinson; Halifax, by F. Trestrail, J. Makepeace, and J. Timmis, supplying Trinity Road Church in that town; Somerset and Dorset, by Dr. Underhill and W. Sampson; Worcestershire, by Dr. Leechman and J. Gamble; Huntingdonshire, by J. Gregson and J. Williams, of the London Mission, the meetings in that county being united in behalf of the two societies; Norfolk in part, by J. Gamble and W. McMechan; Manchester, by R. Robinson and W. Broek; Pembrokeshire, by N. Haycroft; Hampshire, by Dr. Evans and T. Pottinger; Hull, Beverley, &c., by R. Bion and J. Robinson; Box Moor, and subsequently, East Lancashire, R. Bion; Plymouth and vicinity, by W. Sampson; West Riding of York, by R. Robinson, assisted by brethren in the district.

Of many of these meetings we have received most encouraging accounts, and they have been fully justified by the remittances which have already come to hand from some of the districts visited. We hope these indications of good may be found to apply to them all.

We are happy to announce the safe arrival of the Rev. J. Gregson from Agra, his health having been greatly benefitted by the voyage. He came, too, most opportunely, for Mr. Sibley of Jamaica, who was to have taken one or more districts, has, we regret to say, been utterly prevented by serious illness from engaging in all public work, and his friends are in great anxiety respecting him, apprehending a protracted period of sickness, if not danger as to his life. We commend him to the sympathy and prayers of our friends. We have, therefore, to thank Mr. Gregson for so willingly consenting to enter on the work so soon after his arrival. We are also concerned to announce the sudden and somewhat serious indisposition of Mr. McMechan, who was to have visited Leicester, but who was compelled to return to Bristol and remain there, as his medical adviser forbade his leaving home for a time. Subsequent communications, however, state that the illness has happily passed away.

The next quarterly meeting of the committee will be held in Bradford, October 10, the day before the Autumnal Session of the Baptist Union. Members of Committee requiring accommodation will be so kind as to write to Mr. Thomas Stead, 9, Belle Vue, Bradford. The friends there have suggested the holding of a special public meeting in St. George's Hall on the evening of that day, to be a united meeting of the missions of the two sections of the Baptist denomination. To this suggestion the committee have given their cordial assent. It is expected that Mr. Crossley of Halifax will preside, and the Revs. W. Wilkinson, late of Orissa, J. Gregson, of Agra, A. McLaren, B.A., of Manchester, and J. P. Chown, of Bradford, lately returned from America, have kindly consented to take part in the proceedings.

At the quarterly meeting the committee hope to see the pastors and deacons of the churches in the district, as well as the treasurers and secretaries of the local auxiliaries. Information on the state and prospects of the mission will be given, and some important items of business considered, in regard to which it is desirable that as many of our friends as can attend should be present, in order to become acquainted with the facts and the proceedings adopted thereon.

The Rev. J. and Mrs. Robinson sailed from Southampton October 20th on their way to Calcutta. We trust they will have a speedy and prosperous voyage.

NOTICE.

We beg respectfully to intimate to the treasurers and secretaries of local auxiliaries the advantage of sending up, from time to time, all monies they have in hand *on account*, and not to wait until all the subscriptions and collections are gathered in. Every £10, at this period of the year, when the demands on the treasurer are so pressing and constant, is of material use.

Considerable inconvenience arises from our friends not always remembering the change in the Society's address. It is *not* now 33, Moorgate Street, but

2, John Street, Bedford Row, W.C.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, from August 21st to September 20th, 1865.

W & O denotes that the Contribution is for *Widows and Orphans*; *N P* for *Native Preachers*; *T.* for *Translations*.

DONATIONS.		£ s. d.		HANTS.		£ s. d.	
A Friend, for <i>Africa</i>	0	12	0	Walworth Road—		Portsmouth, Portsea, and	
"Alfred," First fruits ...	5	0	0	Contribs. on account...	6	5	0
Anonymous.....	1	0	0	Do. by Y. M. M. A.		Gosport, Auxiliary—	
Bible Translation Society				for <i>N.P.</i> , <i>Delhi</i> ...	3	15	0
for <i>T.</i>	50	0	0			Contribs. on account ...	50
B. W. C.	1	0	0	BUCKINGHAMSHIRE.			
Foster, Bligh, Esq.,				High Wycombe—		HERTS.	
Biggleswade, for <i>Rev.</i>				Collection	2	3	8
<i>J. Kingdon's Chapel,</i>				CAMBRIDGESHIRE.			
<i>Jamaica</i>	1	0	0	Cambridge—		Forest Hill—	
Friends at Leeds, by				Donation	20	0	0
Thomas Harvey, Esq.,				DEVONSHIRE.			
for <i>Rev. J. Kingdon's</i>				Barnstaple—		Liverpool, Myrtle Street	
<i>School, Jamaica</i>	4	0	0	Contribs. for <i>Rev. J.</i>		Juvenile Society—	
Kerry, Miss Annie, Col-				<i>Davey's Chapel, Ba-</i>		Contribs. for <i>Rev. J.</i>	
lected by, for <i>Mrs.</i>				<i>hamas</i>	1	5	0
<i>Kerry's School, Intally</i>	1	13	0	Stoke Gabriel—		Do for <i>Rev. J. Allen,</i>	
Rouse, <i>Rev. G. H., M.A.,</i>				Contributions	2	17	0
for <i>do.</i>	1	0	0	DORSETSHIRE.			
LEGACIES.				Gillingham—		Contributions	11
Birch, the late Mrs. Ka-				Contributions	11	13	7
therine, of Great Drif-				DURHAM.			
field, by Messrs. Foster				West Hartlepool—		Contribution	0
& Tonge	10	0	0	Contributions	0	10	0
Greaves, the late Miss,				GLOUCESTERSHIRE.			
by H. Fotherby, Esq.,				Avening—		Collection	1
M.B.	19	19	0	Eastington, Nupend Chapel—		Contributions	5
Urquhart, the late Alex-				Contributions	5	17	5
ander, Esq., Builder,				Hampdon—		Contributions	2
Elgin, N.B., by Alex-				Contributions	2	0	6
ander Urquhart, Esq.,				Lydney, Pillowell, Forest		of Dean—	
				Contributions	1	6	0
				Shortwood—		Contributions	18
				Contributions	18	14	0
				Strond—		Contribs. on account...	16
				Contributions	16	1	6
				Uley—		Collections for <i>W. & O.</i>	0
				Contributions	2	7	6
				Woodchester—		Contributions	2
				Contributions	0	18	0
				LONDON AND MIDDLESEX.			
Clapham Common—				Clapham Common—		Contributions	7
Contributions	7	10	1	Hammersmith—		Contributions	13
Hammersmith—				Contributions	13	3	7
Contributions	13	3	7	Islington, Providence		Chapel—	
Islington, Providence				Contributions	2	0	0
Chapel—				Do., Salters' Hall—		Contribs. on account...	2
Contributions	2	0	0	Do. for <i>Rev. J.</i>		<i>Smith's N.P. Delhi</i>	3
Do., Salters' Hall—				Contributions	3	0	0
Contribs. on account...	2	10	0	Lower Edmonton—		Contributions	5
Do. for <i>Rev. J.</i>				Contributions	5	1	9
<i>Smith's N.P. Delhi</i>				Upton Chapel—		Contribs. for <i>Rev. A.</i>	
Contributions	3	0	0	Contribs. for <i>Rev. A.</i>		<i>Saker's N.P., Africa</i>	12
Lower Edmonton—				Contributions	12	0	0
Contributions	5	1	9				
Upton Chapel—							
Contribs. for <i>Rev. A.</i>							
<i>Saker's N.P., Africa</i>							

NORTHAMPTONSHIRE.		WARWICKSHIRE.		SOUTH WALES.	
	£ s. d.		£ s. d.		£ s. d.
Bugbrook and Heyford—		Dunchurch—			
Collections	10 7 3	Collection	2 0 0		
SOMERSET.		WESTMORELAND.		MONMOUTHSHIRE.	
Withycombe—		Seibbergh, Kendal—		Michaelstonevodw Tirzah—	
Contributions	1 1 0	Contributions	2 7 6	Contributions	3 0 0
Do. for Africa	0 10 6	WORCESTERSHIRE.		SCOTLAND.	
Do. for China	0 10 6	Evesham—		Berwick-on-Tweed, 1st	
STAFFORDSHIRE.		Contribs. on Account	20 0 0	Chapel—	
Mining District Auxiliary—		YORKSHIRE.		Contributions	2 0 0
Contribs. on Account	46 2 0	Bridlington—		IRELAND.	
SUFFOLK.		Contributions	13 7 9	Dublin—	
Bramfield—		Do. for China	0 13 0	Contribution	2 2 0
Contributions	0 10 0	Middlesborough—		FOREIGN.	
SURREY.		Contributions	0 2 6	Anstralla, Melbourne—	
Dorman's Land, Lingfield—		Scarborough—		Donation, — Bains,	
Contributions	25 0 0	Contribution	5 5 0	Esq.	10 0 0
		York—			
		Contributions	9 10 0		

CORRECTION.—In the last Annual Report the Contributions from Leominster should have been acknowledged as from the Baptist Church Meeting in the British Schoolroom, per Mr. George Boulton, of Westgate, Deacon, *not* from the church under Mr. Nash.

JAMAICA DISTRESS RELIEF FUND.

The following sums have been received on account of this Fund, from August 20th to September 20th, 1865.

Delta, Brighton	5 0 0	Ross, Broad Street Chapel, "Lord's Table	
B. B.	1 0 0	Gifts," Sept. 3rd	0 15 0

FOREIGN LETTERS RECEIVED.

AFRICA —AMBOISES BAY, Pinnock, F., July 22.	WEST INDIES —BAHAMAS, INAGUA, Littlewood, W., Aug. 17.
CAMEROONS, Saker, A., July 11, 30; Smith, R., July 30.	TEUK'S ISLANDS, Kerr, D., Aug. 13; Moou, F., Aug. 12.
SIERRA LEONE, Fuller, J. J., Aug. 18.	HATTI, PORT-AU-PRINCE, Baumann, W., Aug. 10; Webley, W. H., Jacmel, Aug. 25.
ASIA—INDIA—AGRA, Broadway, I. P., July 10; Williams, J., July 15.	JAMAICA—BELLE CASTLE, Harris, J. B., July 31, Aug. 23.
BERBHOOD, Williamson, J., July 4.	BLACK RIVER, Bartlett, J., July 22; Holt, S. W., Aug. 7; Maxwell, J., Aug. 7, 14.
CALCUTTA, Lewis, C. B., July 8, 15, 22, Aug. 1, 8.	BROWN'S TOWN, Clark, J., Aug. 23.
HUGGER, Williams, J., June 5.	CONTENTMENT, Hutchins, Mrs., July 31.
JESSORE, Johnson, E. C., July 12.	MOUNT CHARLES, Thompson, J., Aug. 4.
LANDOVER, Gregson, J. G., July 30.	MOUNT HERMON, Hume, J., April 24.
MASOORIE, Anderson, J. H., June 15, Aug. 8.	PORT MARIA, McKay, Mrs., Aug. 25.
MONGHIE, Edwards, E., July 8, 25; Parsons, J., July 28.	RIO BUENO, East, D. J., Aug. 7, 18, 23.
AUSTRALIA—ANGASTON, Hannay, J., June 26.	SPANISH TOWN, Phillippo, J. M., Aug. 7.
CANADA—GRANDE LIGNE, Lafeur, T., Aug. 10.	STEWARTON, Knibb, Mrs., Aug. 23.
EUROPE—FRANCE, GUINGAMP, Bonhon, V. E., Aug. 17.	STEWART TOWN, Milliner, G., Aug. 4, 21.
NORWAY, CHRISTIANA, Hubert, G., Sept. 8.	TRINIDAD, Law, J., Aug. 23.

ACKNOWLEDGMENTS.

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

R. S. Foster, Esq., Brixton Hill, for numbers of <i>Freeman</i> , for 1863.	R. Allport, Esq., Stoke Newington, for Parcels of Haberdashery, for <i>Rev. J. Clark, Brown's Town</i> ; <i>Rev. B. Millard, St. Ann's Bay</i> ; and <i>Rev. G. R. Henderson, Montego Bay, Jamaica</i> .
R. Moseley, Esq., York, for Maps for <i>Mr. Roberts, Calabar Institution, Jamaica</i> .	Friends at Hitchin, by Mrs. Short, for a Parcel of Clothing, for <i>Rev. A. Saker, Cameroons, W. Africa</i> .
Ladies at Camden Road Chapel, by Mrs. Underhill, for Box of Soap, for <i>Rev. W. Trall, Jamaica</i> .	Mrs. Risdon, Pershore, for Parcel of Clothing for <i>Rev. J. Clark, Brown's Town, Jamaica</i> .
Ladies at Camberwell, by Miss Harwood, for Box of Clothing, for <i>Mrs. Sale, Calcutta</i> .	Friends at Zion Chapel, Gravesend, for a Box of Clothing.
Thomas Harvey, Esq., Leeds, for a Box of Medicines, for <i>Rev. J. Kingdon, Waldensia, Jamaica</i> .	

CORRECTION.—The parcel acknowledged in last month's *Herald*, for Rev. J. Jackson, was *not* from Camden Road Chapel.

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, LL.D. Secretaries, at the Mission House, 2, John Street, Bedford Row, LONDON; by the Rev. Jonathan Watson, and John Mac. Andrew, 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, 54, Lombard Street, to the account of the Treasurer.

THE MISSIONARY HERALD.

AFRICAN MISSIONARIES, THEIR CONVERTS AND THE ANTHROPOLOGISTS.

BY REV. ALFRED SAKER.

Before me are "Extracts from the *Morning Star*, dated April 20, 1865, containing a report of statements made at a meeting of the Anthropological Society, by Mr. Harris, Captain Burton, and others, traducing missionaries, degrading their converts, and exalting to admiration the low vices of the heathen.

Being one of the assailed class, and intimately acquainted with mission work on the coast of Africa for nearly a quarter of a century, I am competent to write a few lines both for missionaries and their converts, and specially of the mission in the Bight of Biafra.

Mr. Harris says, "Missionaries do no work."
"They wear the black coat and the white neckcloth."
"They live in the high house, and eat expensive dinners."

This order we need not follow. He tells us "they wear the black coat, &c." And what if they do? Is there more disgrace in black than white? It would help Mr. Harris to a little knowledge could I have him here for six months, and make him go through our daily toil, and yet wearing the "black coat and white neckcloth"—both of which, by-the-bye, he must bring with him, for he would not obtain them here.

But "They live in the high house and eat expensive dinners." I would this were TRUE of all missionaries on the coast of Africa. If any class of men here need the high house and not the hovel, it is the missionary class; and they, if any do, need the good dinner to sustain them in their perpetual toil. Can nothing be done, Mr. Harris, by the English public to compel you to make this your charge a true one? In my case the first part of this charge is true; I have the *high house*. But from whence comes it? You assert "missionaries do no work."

Did I not put tools into the hands of these natives and teach them to fell the timber, to convert it into plank, and then to make the doors and windows? Did I not dig up the clay and make the first hundred of bricks, that the "imitative animal" might do as I did? Did I not dig out the foundations and lay the bricks in mortar until these "animals" could be trusted to build alone? The result is, I have a house, and it shelters me,

and compared with native huts, it is something more than a palace. You say "the African, like the monkey, is an imitative animal." True: and his imitative powers go a little beyond the "animal." He does "copy the missionary," and hence it is the mission has a second house also; and these animals have just completed a school-room, and are now building me a chapel which bids fair to eclipse my house. These are all in brick! Hence also it is that you will find in these towns a body of artizans who, twenty-two years since had not seen the saw, the chisel, or plane. They now saw timber and work it; they make bricks and build; they hammer iron and weld it; and these men owe all their knowledge to the missionary. Yet you say—

"Missionaries do no work."

Mr. Harris, have you thrown yourself among a heathen people, without book or other aid, and through long months of attention and study have, little by little, gathered up the sounds floating around you; giving these sounds a form in writing; step by step formed a vocabulary, and at last, after a long period, made an African tongue your own? And was this "no work?" Or having thus learnt a language, was it "no work" to go among the heathen preaching six times every week, at the same time keeping the schools in daily and efficient operation?

If we preach, the people want the SCRIPTURES. You may despise the book which teaches, not Islamism, but that God has made of one blood all nations of men. We do not despise it, but we seek to secure a good translation. If the book be written, it must be printed. These youths—"imitative animals"—must be taught to compose in type, and to work the press. Have you thus written, and taught, and laboured till the entire New Testament is presented, and half of the Old? If you have done none of these things, you assert of the missionary, who has done it all, that "he does no work."

And of that youth! It may be the one-time mechanic (all the better if he be, if he combines with mechanical knowledge devotedness to the loving serious, and deep sympathy with the objects of his life), will you assert of such a youth, who attempts to master the language only, and dies in the attempt, that he "did no work?" Or of him who learns the language, and thenceforward preaches daily; journeys weary miles, battling oft with fevers; and daily with physical weakness. This work I see in others every day of my life.

Go to Calabar, and you will find a repetition of this toil. Go to the Gaboon, and you will find two languages written, and Scriptures printed in both; and the men you thus malign are carrying the light of truth into the deep darkness of Africa.

These things have not been done in a corner; they have been in progress

for years, and are open to the inspection of all the world. Yet, in sight of all, you say "THEY do no work."

Mr. Harris, I have done with you. I am well nigh worn out with labour. Weakness compels me to restrict my toil to twelve and fourteen hours daily, and sometimes prostrates me entirely, and I shall, ere long, be where lies will not assail me, and the perverse heart will work me no harm.

We have been introduced to an "imitative animal." In his native state, not a "a nice one," says Captain Burton, but "infinitely superior to the African converted to Christianity." To this he adds a special charge against the converts in Sierra Leone. I can leave to others the special slander against a people 1,800 miles away, but I may speak of men nearer home.

Captain Burton, you have been to Victoria, you have seen Horton Johnson. He was with us in the first stage of the mountain journey. You saw Joseph Wilson, probably several others. Is it there we are to look for "animals so infinitely beneath the wild ones?" Twenty-one years since I preached at Fernando Po, and Horton Johnson, for the first time, heard of the way of reconciliation with God for fallen men. His eyes were opened, and his heart and life were changed. During these long years he has lived a holy life; and you know that he is manly and honourable—universally honoured. And Wilson, too, for twenty-two years has borne the high character of a Christian man, and who, rather than remain with a prosperous business in the land where Catholicism forbids men to worship God, and substitutes the worship of images and dolls, exiled himself and family to the then wilderness of Victoria. Sacrificing all that men of this world hold so dear, can you charge him with wrong doing? I specify these because *you* know them. What is to be said of that noble-hearted man, William Smith, who for years maintained the worship in Fernando Po during my much absence, who journeyed with and for me to mountain tribes. But why further individualize. I could go on to name a hundred converts once worshiping in the Church at Fernando Po, whose Christian life showed they were freed from the disgusting vices of the "not nice Pagan animal."

"Not nice," you say. No! we found Bitso, a chief, at Basipu: his head covered with the "bosuper," that mass of clay and fat with which those animals mat together the hair of their heads. He was painted too with earthly pigments, oil and ashes; with sundry snake skins, incisors of the bush-cat, bones and feathers of fowls, as ornaments, round his neck, arms, and loins—the ordinary type of the Fernandian gentleman. He heard the tale of human redemption, and, animal as he was, he became interested; he heard till he believed in the power and willingness of the Son of God to save him, degraded and debased as he was. He washed his skin. He worked at his farm right manfully to clothe himself and maintain his family. He became a convert, and, in after life, spent much of his time in telling the

tale of mercy to his fellows in their mountain homes, and doing this for three years, unpaid, till death laid him low. He was not alone, many of the Fernandians followed him, whose Christian manly life testified to the falsehood of the slanders heaped on native converts, and although two instances occurred where they returned to their mountain life for a time, yet I defy you or any other man, visiting or resident at Fernando Po, to point me to a single instance of theft or drunkenness in converts from that wild race up to the time of our expulsion from the island. Wrong-doing did occur among the resident converts at Fernando Po, but it led to their immediate expulsion from the Church.

You tell us that "converted Pagans lose their own code of morals, and do not acquire ours." "OURS!" Do you mean that code of morals Englishmen practise on the coast? Oh! at any cost keep the converts from such a code. In this you point us to "*incontinence* in women." Capt. Burton! Do you thus invite me to proclaim some fearful truths in the ears of the English nation? I forbear. Yet I may say that twenty-four years since we found the community at Clarence living in common, marriage unknown. Ten years later, and you could not find domestic union without marriage. Did it not become the complaint of men bearing England's proud name that "Fernando Po was spoiled by the missionaries, that you could get no work done on the Sabbath; and as to the women, money would not buy them?" But chastity and piety was not a sufficient defence against the wiles of a few of our English visitors, and the daughters of Africa have oft fled to my house, and the houses of our principal men, to escape from vile and drunken attacks.

Capt. Burton, I do fearlessly and cheerfully assert, from long connection with the church in Fernando Po, that its Christian women were, as a body, an ornament to their sex, and noted for unostentatious piety and steadfast faith.

Enough of the island! Go to Bimbia. On its hill side lived Moindu, who, in visage and life, reminded one of the degrading epithets your would-be learned men apply to these Africans. The story of a Saviour's love was told her again and again. At the end of a few months she came to the teacher, with a heart nearly bursting with emotion, and in broken utterance said, "The teacher has told me much; I heard not these things before my eyes begin to open; but the teacher comes no more; will he leave me to perish; who else can help me; Oh tell me more of Him who died to save." That woman did hear more, she became a lowly disciple, and for years adorned the Christian life, and died in the hope of a life beyond the grave.

Moindu was not alone in the Christian path at Bimbia; men and women soon joined in the worship; many are dead. The devoted teacher too is dead, but some still live, and are faithful to their profession.

On the banks of this river lived Ediker, a chief. He was a Pagan; but

was he an "animal?" For years he listened to the Word of Life. He thought much about it. He asked questions. Instruction was not lost on him. He became intelligent and inquisitive. He was oft with me. At length he said, "Teacher, I am in the dark. I hear all you say; I feel it is true. But you English have had the Bible a long time; why did they not send it to my father? They sent ships; they bought and stole our people and slaves. Then they stopped, and began to buy oil. They bring us cloth, and guns, and powder, and rum. They rob us; they cheat us; they kill us; rum makes the young men quarrel, and it kills the old. Your people do not fear God; they do not believe the Bible! How is this? I am troubled for my father. He was a good man. He did not steal, nor cheat, nor kill. But he never heard of the way of life by the Lord Jesus. No one ever told him; and where is He?" Time would fail me to tell the tenth part of his words; yet I may ask you, was this questioning, thinking, and finally believing African, an ape? He became a convert; and where is the man who can point out a failing in that man's Christian life—even to the day of his death?

And what a tale, too, might I tell of "Ntepe," of "Tondi," of "Longe," of "Nkwe," of "Ngwa," of a multitude, the living and the dead! And that body of converts who are around us—they are defective in knowledge; they oft err through ignorance, and to teach and lead them in the right way is our constant work. And you, or any other man, shall have our thanks if you reveal to us a single wrong act. It shall not be unredressed a single hour.

Captain Burton, I must close. I shall take an early hour to speak of Africa's "ignoble literature" if it be possible. In the meantime we part. I revere the memory of the dead—missionaries and converts. I respect the living, whom I see struggling with difficulties, afflictions, and toils, and who are daily and manfully contending with temptations and evil influences, and, in the name of the dead and the living, as well as my own, I hurl back upon you the gross calumnies you have uttered against African converts.

MISSIONARY PROGRESS IN DACCA.

BY THE REV. F. SUPPER.

It has pleased the Lord to send us two young men, both Kayastas and brothers, to embrace Christianity. The elder brother came the first time at the Meia of Munshigunge, which was in Nor, when, after a long conversation with me and much intercourse with all the native preachers, he made up his mind to leave Hindooism and to join us here at Dacca. A short time afterwards I stopped with Joynarayan and one of our younger native preachers at their village, and found the younger brother quite ready to follow us as soon as circumstances would permit. After their arrival here they received instruction from Chand and Badha Mohun; and as their conduct was blameless, even under the most adverse circumstances, I baptized them about the middle of March, near our village in the Burigunga. The younger brother, whose name is Ram Kanto, evinced a great desire to become a

native preacher; and having all the qualification to justify us to receive him for such a post, at least so far as we could see, I without delay sent him to Mr. Pearce's Bible class, where, as I hear, he gets on exceedingly well. The elder brother, whose name is Ram Chundra, is still here in Mr. Araboon's school. Mr. A. is the principal of the Normal school, which is a very efficient one; he is, as you may know, the son of our late esteemed aged missionary in Calcutta, and has helped these two converts very much in receiving them into his school, as also by providing for them out of his own pocket. Ram Chundra hopes to find some employment after due time in some of the Government schools as teacher.

Ram Kanto was accompanied to the Bible class by Mudon, our younger native preacher at Comillah. The latter has been nearly a year in Mr. Pearce's class before, when it was at Alipore, but as he was often ill there, it is very desirable that he should have another opportunity to receive systematic instruction. With these two went Gunga Charun, our schoolmaster at Dayapore. We are very short of native preachers, Gunga Charun asked me to send him, and as I had a native Christian by the name of Atchley, who could fill his post, though he would not have done for the Bible class, I at once consented to his request. May these three young men turn out to be very great helps in our work! A short time before their departure I had the pleasure of baptizing Gunga Charun's wife, who had been a candidate for baptism for some months. I think we have every reason to believe that she will adorn the cause she has thus avowed as her mother did who last year died in Jesus with a very firm hope of her salvation.

I have offered myself to procure English Bibles for six annas, and Testaments for three annas; and such has been the inquiry for Bibles, that I believe the fifty copies for which I wrote will be sold as soon as they arrive from Calcutta. One young man wanted to pay me in advance for fourteen copies, saying that with him fourteen young men were reading the Bible together.

THE MUSSULMAN PLEADER.

BY THE REV. E. J. ELLIS, OF BARISAL.

A few mornings ago we went by appointment to the house of a respectable Mussulman pleader, where we found many others assembled to meet us. By-and-bye others came, and the spacious verandah of the house was quite filled with people. The Book of books was reverently laid before the pleader himself upon a little mat—a copy of Dr. Yates's edition in Bengali, with marginal references, bearing the appearance of my own dear mother's favourite book—well thumbed with many a mark, and every sign of long and careful perusal. I have seen no Bible in this country like that one—so well used, so home-like—the possession evidently of an old experienced reader. What use had really been made of it?

Its owner had searched it through and through, and had learned to love Him of whom it treats, and through whom we look for life, *so well* that he had written a book in His praise. He was a man of some means, and as he still retained some homage for the prophet of his own faith, he made up his mind that he would visit Mecca. So he set out on pilgrimage, and by-and-bye, whilst at sea with many others, he began to talk of the Messiah as the Saviour, and to shew *His book*. It was too much for those children of the faithful, and, as if to destroy the truth it contained, they tore it up and threw it to the waves. How its author bore his loss I have not learned, neither have I been able to make out the exact state of his heart with regard to Him whom he then delighted to honour. There is something in his look and manner that leads one to hope that he loves Christ, but he does not now openly declare it.

"You have been to Mecca," I begun, "we wish to hear what you have seen there." Taking up the Bible he silently turned to the 60th chapter of Isaiah, and

pointing to it, asked John (our native preacher) to read, "This," he said, "is the account of what I have seen!" "It coincides," he continued afterwards, "in every particular with the city of the prophet as I have seen it." "Yes," I replied, "in many particulars it may coincide with what you have seen, but in the main thing it does not coincide. You have been to see a *place*, if you will read this chapter carefully, especially with its context before and after, you will find that no *place* is spoken of but a *spiritual kingdom*." "What is this?" he asked, turning to the third and following verses: "And the Gentiles shall come to thy light, and kings to the brightness of thy rising; . . . the abundance of the sea shall be converted into thee: the forces (or wealth) of the Gentiles shall come unto thee. The multitude of camels shall cover thee; dromedaries of Midian and Ephah; all they from Sheba shall come; they shall bring gold and incense. . . . All the flocks of Kedar shall be gathered together unto thee; the rams of Nebaioth shall minister unto thee, they shall come up with acceptance on mine altar, and I will glorify the house of my glory." "There," he exclaimed, "are not Kedar and Nebaioth, Ishmael, and does not all this refer to the glory of Mahomed?" "Truly," I said, "Kedar and Nebaioth are Ishmael, and much of this outward glory may be similar to what has been enjoyed by Islam; but from internal evidence I can show, beyond a doubt, that the passage does not refer to Islam." Thereupon one of those present began to read the chapter verse by verse, and I expounded it to them, showing that it referred to the true Israel in their past, present, and future condition; to the kingdom of the Messiah, whose "officers would be peace, and whose exactors righteousness," wherein "*violence, wasting, and destruction*" would not obtain, but whose "walls would be called salvation, and her gates praise"—that there Jehovah would be the "everlasting light," the people would be "all righteous,"—a description which could not in any way be distorted to apply to the kingdom of Islam.

This part of the discussion occupied upwards of two hours, and it was agreed to adjourn the meeting till the following day. Although both days were holidays, yet, on the second occasion, fewer people came together. The argument founded on the 60th chapter of Isaiah was abandoned, and older and less usual arguments adduced in favour of Mahomedanism. Its founder was held to be the paraclete promised by our Lord; but as that was confessed by our opponents to be the same with the Holy Spirit, whom they allow to have descended on the Day of Pentecost, they were driven, as their party have been many a thousand times before, from this argument also. Then turning to the 5th of Isaiah and 12th of Mark, our pleader affirmed that both referred to the same thing—the discarding of the seed of Israel, and the adoption of Israel instead. Then the "others," to whom the vineyard was let out, were shown to be the true Church, whose chief corner stone (Mark xii., 10) was Christ. He, too, was the Son whom the husbandmen slew, and cast out of the vineyard. That could not be, they said, for Christ had not died. Upon this, taking their favourite prophet Isaiah, I showed that it was undeniably predicted that the Messiah should die; and this opened up our way to a full exposition of the necessity and adequacy of Christ's atonement.

One cannot but feel a yearning towards such a man as this, and wonder why it is that he does not accept the truth. Does it not show, that, not only *the truth in the word* is needed to enlighten the mind, but also *the spirit of truth*? We left him and his friends with the silent prayer—breathed often by your missionaries in this land—"Lord, send thy spirit to convince them of their need of Christ!"

THE GIRLS' SCHOOL AT INTALLY.

BY MRS. KERRY.

I commenced school last year with nineteen girls, and very inadequate funds for their support. Very early in the year I was called to part with the teacher who had taught the school so well from its commencement. This I felt to be a heavy trial, but, almost unsought, another teacher offered herself; and her influence and teaching have been so satisfactory that I feel that God has sent her to me in answer to prayer.

The total number who have entered the school since the commencement is forty (I mean as boarders, for there have been a number of day pupils whose attendance being very irregular we scarcely count). Of these three have married, one was taken from school to be married to a person I considered ineligible, and I hear she refuses to marry him. Three of the elder girls having been examined by Mr. Wenger, and the Intally native church under his care, and approved by them, were baptized and received into full communion with the Church; and two have died, for whom, though I mourn as for my children, I do so not without hope. The first of these died in April last of inflammation on the lungs. Her name was Mooktoo, and, in many respects, she was an interesting girl. She was found by one of our native preachers in the house of a nominal Christian, having escaped from some gipsies who were training her up we fear to evil courses. From her fairness of complexion it was evident she was no gipsy, and must have been either stolen or bought by them. When she first came to me she was very ignorant and wild, but soon learned to read, and evinced great affection for me, and a strong desire to be a Christian child. She had been taught by the gipsies to sing songs and play gymnastic tricks. At first she would sing and play to please her school-fellows, but she soon grew ashamed of all her old ways and would only sing her school hymns, of which she grew very fond. I have seldom seen a more marked change in a child than in her. When she was taken ill she said she should die, but she did not appear afraid of death. I asked her once, could she pray? Oh, yes, she said with a sweet smile, I do. I regret much that I did not see her on the day she died. I had left her in the hospital in the hope of her speedy restoration, and when she asked to see "Mamma," her attendants thought her better, and did not send for me. I was unable to question her as to her hope of reaching that "happy land" of which she often sung, yet I do hope that she was among those to whom little being given, little is required, and that she found her peace in Jesus. The second died just before the school closed. She was the daughter of our late preacher Ramna Rogan, and was the most intelligent girl in the school. She had a great knowledge of the Scriptures, and understood the way of salvation clearly. Her death was caused by cholera, and conversation was quite impossible to her in her last hours, but happily that was not needed to give me a hope of her salvation.

I remember one Sabbath-day going quite unexpectedly into the school-room which I found shut close, and in a corner were a knot of girls kneeling with this child Prophullis, praying with them. She was not among those who were baptized, but I had hoped ere long to have seen her enter the church below. I trust she has been received into that above, and pray that her death may redound to the glory of God in the solemn impression produced upon her companions.

On the whole the progress of the school during the year has been highly satisfactory. Parents think well of the teacher and appear to prize the instruction given. I have often been much straitened for funds during the past year. The entire income for the year amounted to £89 12s. 8d. Of this only £35 14s. 6d. came from England; all the rest was contributed by friends here, yet this did not cover the expenditure, which amounted to £90 9s. 5d.

I earnestly beg the assistance of the friends of female education in my undertaking, that now the Lord has begun to bless us, our work may not be stayed, nor our numbers limited, for want of the means of carrying on the school.

THE COMMODORE AT VICTORIA, AMBOISES BAY.

BY THE REV. F. PINNOCK.

On the morning of the 10th of May the Commodore in H.M.S. *Rattlesnake* arrived here, when two of the brethren and myself went off and were very kindly received on board. After having a little chat, first with some of the officers while the Commodore was engaged, then with himself, of whose gentlemanly behaviour towards us we cannot speak too highly, we left for shore, the Commodore himself, accompanied by two officers, following us in his own boat. On shore he spoke to and shook hands with everybody like an old friend. I then took him at his request round the place, when he called in at nearly every house, saying a kind and encouraging word to all. This being done, he went in to see the school, some forty children being in attendance, a few of whom he heard read a portion of Scripture, after which he asked them a few questions in geography, but this being a new study to most of them, their answers were not very ready. He seems, however, to have been pretty well pleased with the children generally, and in addition to some very wholesome advice given them, he was pleased to give to a boy and a girl a prize of four shillings each, for general ability and good conduct, as reported by me; to another little girl also he gave two shillings. The children then sang a hymn, and he bade them farewell.

The following morning he was again on shore, and purchased a bullock for his men. He wanted to see King William of Bimbia respecting some disturbance created here by his people, and sent no less than three times for him, but the old man would not come, after having sent word to the Commodore to say that if a boat was sent for him he would come; a boat was accordingly sent, with an officer in charge, and the bearer of the first letter, but he did not keep to his word. The boat with another letter, and this time with Mr. Johnson in addition, was sent back, but with no better success. Nothing could induce his majesty to make his appearance on board the Commodore's ship. This was too great a condescension for him to submit to. The Commodore, being pressed for time, had to leave early the following morning, leaving the matter unsettled. But even this had done good, for which we feel very grateful. I must not, however, omit the circumstance that before the Commodore left he was pleased to appoint and constitute our good old friend and brother, Mr. Johnson, the governor of the settlement of Victoria, *with no salary however*. He was presented with a flag, and had a salute of five guns given him. The friends all feel very thankful at this expression of the continued goodwill of the English people and Government towards them, and are hopeful of something still better in store for them. And they are not unmindful of Him who is the great Disposer of all events. To Him they have all felt that they are indebted chiefly for this kindly visit and interposition on their behalf of the Commodore, at just the very time that they wanted help.

GOSPEL WORK AT TREMEL.

BY THE REV. J. JENKINS, OF MORLAIX.

You are aware that a general jubilee is celebrated this year in the Romish Church, devotional services are held for a fortnight in each church in its turn, during which time preaching, confessing, &c., are carried on at a great rate daily. From May 21st to June 4th was the jubilee at Tremel Church, which included the holidays of Ascension Day and Easter Sunday. On Ascension Day, which was Thursday, 25th May, I held a meeting at Tremel. We did not expect a large attendance, as great efforts were being made by the jubilee priests against our Evangelical labours by means of the pulpit discourses and the confessional, and all means were made use of to induce everyone, persons who had not been to confess for many years, to draw nigh to the confessional, assuring the people

there was no need of confessing little sins, but the great ones only, and even giving pecuniary help to some in order to enable them to attend at Church, at least during a week. Nevertheless we had a large attendance in the morning, and a good number attended our afternoon service. The people were attentive and there was power to speak the truth. At the close I announced I would preach again in the place (D.V.) on Sunday the 11th of June.

UNLOOKED-FOR INTERRUPTION.

As the railway is completed, and that some of our Morlaix friends had expressed a desire to see our chapel there, this was thought a convenient opportunity, and accordingly they were invited to go over for the meeting on the 11th. It was cheering to witness the cordial disposition evinced to lay hold of the opportunity. Some went by rail and others on foot, the distance being about eleven miles. The weather was very fine. The service was to commence at eleven o'clock. But a few minutes before the time the mayor and his secretary, the schoolmaster, arrived. I was not present at the time. He spoke to my wife, and said he had been told we were to preach in the chapel that day, to which she replied it was a false report, and invited him to go up-stairs to the room where we held our meetings until we obtain authorization, and there he saw the small table with a Bible on it, and a few hymn-books for worship. He said the room would not contain ten persons, while more than forty were already congregated about the house. I was myself soon on the spot, and on the door of our chapel had a somewhat lengthy conversation with the mayor. I assured him that I had no intention of preaching that day in the chapel, and I think he believed me; but he even opposed our holding meetings, especially as they were numerously attended, and by Catholics as well as professed Protestants, and that our worship might in time become a source of trouble in the parish. To these points I replied, remarking that our worship had not been the occasion of any act of violence, nor even created a spirit of discontent among the inhabitants. But unfortunately the mayor had some ground to stand upon, not probably as to the intention of the superior authority, but on account of the ambiguous terms of the letter by which we were granted to hold what was designated our private meetings for prayer and religious instruction, and the restrictions by which it was nullified. So the mayor finished by saying he forbade our meetings until he received more explicit instructions, and it was reluctantly he permitted me to hold the meeting for that time, but would not allow us to meet again in the afternoon.

THE MEETING PROCEEDS.

The mayor having gone away, our religious service began. After prayer, singing, and a short address in Breton, the services took somewhat the form of a Sunday School meeting. Mrs. Donnelly and Mdlle. Marguerite Barazar were there, with seven Breton girls, educated and boarded at Ty Mâd. M. Bouhon, who had come for the occasion from Guingamp, accompanied by a Breton father and son, who had manifested serious convictions, took upon him to hear the Breton girls from Ty Mâd. They began by singing a French hymn, and then recited in French the parable of the Sower, according to Mat. xiii., which they did very well. Our brother explained the parable to them, and they sang another French hymn. It was now my turn to gather around me a few Breton pupils of our teachers. There were eight, all children of Catholic parents, and they might be said to represent an advanced stage of Christian civilization and instruction, whilst the greatest part of my group was rather ragged, timid, and *sauvage*, one little fellow of five years making a grotesque figure by having a soldier's cap; not the better for wear and want of care. Among them there were different degrees of acquisition, though none learned; indeed some of them could not yet read, but they had committed to memory two or three verses taught them by the teacher. But it was most interesting to witness this much after the grand attack against us of late for a fortnight, with the threat that neither the children who took lessons of our teachers, nor the parents, would

obtain absolution and communion. It is worthy to be mentioned that a Catholic father asked his young daughter whether she did not prefer the New Testament to the priests' communion, and the child replied that she preferred the New Testament. We began our work with much feeling, for this was quite a new scene, in the midst of the Breton population. It forcibly reminded one of the words made use of by Jesus: "Out of the mouth of babes and sucklings thou hast perfected praise." One child recited Luke ii. 1—20. Then a little boy, son of a widow, and beginning to learn his letters, recited timidly, John iii. 16. After that a girl recited the Ten Commandments, and several passages of Scripture, being the contents of a tract of four pages. Other children recited John iii. 16; John iii. 16—21; Mat. xi. 28—30; Acts xvi. 30, 31; 1 Tim. i. 15; Acts iv. 12, &c. I explained these portions of the Word of Life to the children. Then a Breton hymn was sung. I now addressed the congregation in Breton, and closed by prayer and singing the hymn 26 in the *Chants Chrotiens*. We all felt that this was a blessed meeting. There were ninety persons present, crowded into a room far too small, simply because it has not pleased Government authority to grant us permission to meet in the chapel.

The people were undisturbed by the mayor's visit. A very good feeling prevailed, and though we were debarred from holding a meeting in the afternoon, we enjoyed a few hours' edifying and useful conversation; and the friends left in time to reach home before night.

THE BAHAMAS.

NASSAU, NEW PROVIDENCE.

From the *Nassau Guardian and Advertiser* we extract the following account of the service held on the re-opening of Zion Chapel (Rev. J. Davey's), after a considerable enlargement, at a cost of £1,400, one half of which, it is expected, will be raised by the close of the year:—

"According to announcement, the above-named Baptist Chapel was re-opened on Sunday last, August 27th, for divine worship. His Excellency Governor Rawson, C.B., and Mrs. Rawson, with the private secretary and aid-de-camp, attended the service. The Rev. John Davey preached an impressive sermon on the occasion from 90th Psalm, 16th and 17th verses.

"The Chapel has been entirely remodelled and wonderfully improved, both internally and externally. Galleries have been added on three sides, which afford 300 additional sittings, and the building can now accommodate 800 persons.

"The public meeting was held on Thursday evening, in commemoration of the re-opening of the building, after the completion of its extensive alterations and improvements. His Excellency Governor Rawson, C.B., kindly took the chair on the occasion, and after the 100th Psalm had been sung and an appropriate prayer offered up by the Rev. John Davey, addressed the people in an earnest and impressive manner regarding their future welfare. His Excellency congratulated them on the improved appearance of their chapel, and urged upon them the necessity of using their best efforts to develop the resources of the soil, to place no more dependence upon wrecking, to instil sound religious principles into the hearts of their children, to train them up in the habits of industry and send them regularly to school. The Governor's address was listened to with great attention, and we hope it will be productive of much good. The meeting was afterwards ably addressed by the Hon. C. R. Nesbitt, Colonial Secretary; the Rev. J. H. Darrell, Wesleyan Missionary; Mr. W. Job, Inspector of Schools; and Mr. Grenville Darling. Before the proceedings were brought to a close, the Hon. G. C. Anderson, her Majesty's Attorney-General, at the request of Mr. Davey, occupied the chair, when a vote of thanks was unanimously passed to the Governor for his kindness in presiding on the occasion, the people all standing up."

NATIVE CHURCH IN SOUTH COLINGA.

BY THE REV. G. KERRY.

Several very interesting meetings in connection with the anniversary of the above-mentioned church were held on Tuesday and Wednesday the 14th and 15th of February, 1865.

The first meeting was of a social kind, and took place in the field adjoining the Circular Road Chapel. Tea being over the company at once adjourned to the chapel to attend to the business of the Annual Public Meeting. The chapel was completely filled, and presented altogether a very interesting appearance. The chair was taken, according to previous arrangement, by R. Scott Moncrieff, Esq. The meeting was commenced by singing a Bengali hymn, after which the venerable and aged brother Shujáat Ali offered prayer in Hindustani.

The chairman then addressed the meeting and said—He regretted his inability to speak to his brethren in their own language of their common faith. He rejoiced to see so many assembled together, English, Bengalis, and Hindustanis. It was a good thing that those who differed necessarily in so many things should meet together sometimes, and learn to know and love each other for Christ's sake. Such annual gatherings were intended to stir all up to greater zeal in the service of God; unless they did that, they would be of no use whatever.

The Rev. Goolzar Shah then read the Annual Report of the church, of which he is the honoured pastor.

The Rev. Geo. Kerry moved the first resolution, "That the report now read be adopted, printed, and circulated for the information of all Christian friends who are interested in Christian Missions."

Mr. Kerry said he rejoiced greatly in such a meeting as the present, as it afforded a practical proof of the growth of the Redeemer's kingdom in this country. The large number of Native Christians present that night in the chapel were but a small portion of the whole body which might have been assembled. They represented many thousands gathered out of heathenism in this city and in the country around. No one could look into the countenances of the native brethren now met together, and not feel that Christianity had been a blessing to them, their appearance and expression were very different from what would be seen in a similar gathering of Hindus. Christ had put his mark on them. The English part of the congregation must see that the work of Missions had not failed, and would therefore be encouraged still to pray and work for the conversion of the heathen to Christ. The natives present would also see that their English brethren took an interest in them and in the Redeemer's cause.

The resolution was seconded in a vigorous Bengali speech by Babu Muckerji of the London Missionary Society.

The next Resolution, "That this Church desires to render hearty thanks to Almighty God for the blessings of a preached Gospel, for the privileges of the Lord's-day and the ordinances of Divine grace, and prays that the Lord Jesus Christ, the Great Head of his Church may bless it with the light of his countenance, and visit it with a pentecostal effusion of his Holy Spirit"—

Was moved by C. T. Ledlie, Esq., who said he wished to bring into view some of the prominent features of interest in the native character which were fitted to make the native a Christian, compared favourably with any Christian of any land. First, he would mention their patience. He had seen many instances in proof of their patience; now patience was one of the great virtues of a Christian. Then again, they could practise great self-denial. It is true this did not always appear to us in a favourable manner, as it often showed itself in connection with their superstitious practises. But it was there, and if sanctified would be very good. Patience and self-denial combined would go far to make a noble example of the Christian character. Then look at the habits of business of the natives. Whenever they were judiciously dealt with, their good qualities would appear. The good in them must be drawn out by gentleness, by seeking to win their confidence. Christian graces in them must be sought for in a loving spirit. If you love the natives, you can do them good; but if you do not love them, you are not fit to do them any good whatever.

The resolution was seconded by Babu Chuckerbutty of the Church of Scotland's Mission.

The chairman then spoke a few kind and fraternal words, after which the meeting was closed with prayer, by the Rev. J. Wenger.

On Wednesday morning, the 15th, at half-past seven o'clock, a meeting was held in the Collingah Chapel, presided over by the Rev. Geo. Kerry. Prayers were offered by brethren from Lukhyantipore, and brief addresses by others. The brethren then had fellowship with each other in remembering their Lord's death.

At one o'clock they met again, when Goolzar Shah spoke on the best means of elevating the native Christian community in their social position. After conversation on the subject for half-an-hour, the brethren took an affectionate leave of each other with joy and gladness.

HOME PROCEEDINGS.

We are directed by the Committee to publish in the *Herald* a portion of minutes of proceedings of their Quarterly Meeting at Bradford, October 10th, the Rev. James Acworth, LL.D., in the chair.

A letter from the Secretaries to the Committee in regard to their resolution voting an increase of their salaries was read—

“London, September 20th, 1865.

“Dear brethren,—When, in July last, on the united recommendation of the Finance Committee, and wholly unsolicited by us, you voted an increase to our salaries, we had every reason to believe that it was both cordially and unanimously done. We were not aware that any one of your number withheld his consent. Since then we have seen, with great surprise and regret, that your kind consideration of our services has been set over against another of your resolutions, postponing the employment of two candidates for mission service, as if the necessities of the work in which we are engaged were less regarded than the personal interests of the secretaries. We can truly say that in every instance in which our personal interests or comfort, during the sixteen years of our service, have seemed to interfere with the promotion of the objects of the Society, we have never hesitated to prefer the latter. But, inasmuch as now these interests are somewhat insidiously made to appear to clash, our duty is plain. We therefore cheerfully relinquish, for the present, the claim which your resolution has given us, in order that there may not be, on our part, even the semblance of difficulty in the way of your accepting the offer of service of the young brethren in question.

“If, in so doing, we sacrifice what you and ourselves deem to be justly our due, we beg it to be distinctly understood that we do it gladly for the Lord's sake, and we trust it will be regarded as a renewed expression of our unabated attachment to the Society which we have so long loved, and endeavoured to serve.

“We are, dear brethren,

“Yours in Christian respect, and regard ever most truly,

“(Signed) FRED. TRESTRALL.
E. B. UNDERHILL.

“To the Committee of the Baptist Missionary Society.”

The Secretaries having withdrawn, and the foregoing letter having been duly considered, it was resolved—

That the letter of the Secretaries be entered upon the minutes.

That their relinquishment of the increase of salary voted at the last Quarterly Meeting be accepted by this Committee, with the hearty assurance to our brethren that we highly appreciate the generous feeling in which this proposal of theirs has originated, and that we receive it as a renewed expression of their attachment to the Society they have so long served.

A letter from Mr. Bate, renewing his offer of mission service, was read, which being considered,

With reference to minute of July 26, declining the acceptance of the services of Messrs. Bate and Stobo on account of the want of funds, “Resolved—That as the claims of the Mission are so pressing, and it appearing that there is every

£ s. d.		£ s. d.		GLAMORGANSHIRE.	
Worcester—		Scarborough, 2nd Baptist		Merthyr Tydfil, High	
Contributions	46 1 5	Chapel—		Street—	
		Contributions	6 12 3	Contributions	5 10 0
YORKSHIRE.		Steep Lane—		PEMBROKESHIRE.	
Blackley—		Collection	2 5 6	Pembroke—	
Collection	3 0 0	Wainsgate—		Contributions	8 10 0
Bradford, Zion Chapel—		Collect. (less expenses)	2 4 0	Pembroke Dock, Bethany—	
Collection	42 13 5	NORTH WALES.		Contributions	12 5 6
Do. Hallfield—		ANGLESEA.		SCOTLAND.	
Collection	18 0 0	Amlwch—		Dundee—	
Brenxley, Luddenden Foot—		Contrib. for China.....	5 0 0	Contribution	10 0 0
Contributions	14 9 0	FLINTSHIRE.		FOREIGN.	
Halifax, Pellon Lane—		Rhyl—		Australia, Brighton Bap-	
Contributions	48 1 1	Contribs. on account... 10 0 0		tist School near Mel-	
Hebden Bridge—		SOUTH WALES.		bourne—	
Contributions	36 3 9	CARDIFFSHIRE.		Contribs. by E. Baines,	
Huddersfield—		CARMARTHENSHIRE.		Esq., for Rev. J.	
Contribution	1 0 0	Newcastle Emlyn—		Smith, Delhi	1 5 0
Lockwood—		Contributions	16 2 8		
Collects. (less expenses)	9 19 2				
Pole Moor—					
Contributions	14 11 6				
Legacy	1 1 0				

JAMAICA DISTRESS RELIEF FUND.

The following sums have been received on account of this Fund, from September 21st to October 20th, 1865.

£ s. d.		£ s. d.	
Pottenger, Mrs., by Rev. J. Webb, Ipswich	1 0 0	Bradshaw, Mr., by Rev. T. Brooks, Wal-	
Liverpool, Myrtle Street Voluntary Contri-		lingford	0 10 0
bution Fund, by J. Golding, Esq.	5 5 0		

JAMAICA SPECIAL FUND.

The following sum has been received on account of this Fund, to October 20th, 1865. Bristol, by G. H. Leonard, Esq.....£200 0 0

FOREIGN LETTERS RECEIVED.

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| <p>AFRICA—AMBOISEE BAY, Pinnock, F., Sept 17.
CAMEROONS, Fuller, J. J., Sept 1; Saker, A., July 24, Aug. 30; Smith, R., Aug. 28; Thomson, Q. W., Aug. 30.
SIERRA LEONE, Diboll, Mrs., Sept. 19.
ASIA—CHINA—Cheefoo, Loughton, R. F., Aug. 7.
INDIA, CALCUTTA, Biss, J. B., Aug. 24; Leslie, A., Aug. 9; Lewis, C. B., Aug. 30, Sept. 1, 8.
CHITTAGONG, McKenna, A., Aug. 24.
CUTWA, Reed, F. T., Aug. 4.
DELHI, Parsons, J., Aug. 17.
HOWRAH, Morgan, T., Sept. 15.
JESSORE, Hobbs, W. A., Aug. 2, 28.
MONGHIR, Patsons, J., Aug. 22.
RANGOON, Cowie, A. J., Aug. 24.
SERAMPORE, Pearce, G., Aug. 8.
AUSTRALIA—SYDNEY, Page, J. C., July 22.
CANADA MONTREAL, Cramp, J. M., Sept. 26.
EUROPE—FRANCE, MORLAIX, Jenkins, J., Oct. 14.
WEST INDIES—JAMAICA, ANNATTO BAY, Jones, J., Sept. 6.</p> | <p>BARIFFE HALL, Dry, A., Sept. 3.
BLACK RIVER, Barrett, J., Sept. 7, 22;
DRY HARBOUR, Bennett, J. G., Sept. 7.
FALMOUTH, Lea, T., Sept. 6.
GURNEY'S MOUNT, Randall, C. E., Sept. 6.
JERICHO, Clarke, J., Aug. 11, Sept. 8.
KETTERING, Fray, E., Sept. 1.
KINGSTON, Merrick, E., Sept. 7, 22.
MONEAGUE, Gordon, G. W., Sept. 8.
MONTEGO BAY, Henderson, J. E., Sept. 5; Hewett, Sept. 22.
MOUNT CAREY, Hewett, E., Sept. 7.
MOUNT CHARLES, Thompson, J., Sept. 22.
RIO BUENO, East. D. J., Sept. 6, 7, 21, 22.
ST. ANN'S BAY, Millard, B., Sept. 6.
SAVANNA LA MAR, Hutchins, M., Sept. 6.
SPANISH TOWN, Phillippo, J. M., Sept. 2.
WALDENSIA, Kingdon, J., Sept. 6.
NASSAU, Davey, J., Sept. 25.</p> |
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ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends

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| <p>For Clothing, &c., for Mrs. Kingdon's, School, Walensia, Falmouth, Jamaica—
To Mrs. Triton, Norwood; Mrs. Trestrail, Norwood; Mrs. Risdon, Pershore; Mrs. Palmer, Auteborough.</p> | <p>For Magazines—
To Miss Smith, Camden Road; Rev. J. Teall, Woolwich, and Mr. Fordham, Charlton, 15 years various, for Rev. W. Teall, Jamaica.</p> |
|---|---|

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, LL.D. Secretaries, at the Mission House, 2, John Street, Bedford Row, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John Mac. Andrew, 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, Triton, Twells, and Co.'s, 54, Lombard Street, to the account of the Treasurer.

THE MISSIONARY HERALD.

THE INSURRECTION IN JAMAICA.

THE startling intelligence of an outbreak of sanguinary violence among the negroes in Jamaica has taken the country by surprise. But our readers have for a long time past been aware that the condition of the island was a most painful one, and that numerous causes of dissatisfaction existed with the Government and the ruling classes. Although the public papers have contained full details of the transactions of the rioters, and of the methods adopted to quench the flames of civil strife, and although the despatch of Governor Eyre has been published, informing the Home Government of his proceedings, we are still without any authentic account of the origin and causes of the outbreak. "Up to the present time," says Governor Eyre, "no reasonable or intelligent cause has been assigned as the origin of this most wicked and wide-spread rebellion." Our private letters are similarly devoid of facts on which to rest any opinion. Nevertheless Governor Eyre has no doubt that it is in a great degree due to Dr. Underhill's letter, and the meetings held in connection with that letter, "when the people were told they were tyrannised over and ill-treated, were over-taxed, and were denied political rights, had no just tribunals, were misrepresented to her Majesty's Government by the authorities and by the planters, and where in fact language of the most seditious kind was constantly used, and the people told plainly to right themselves, to be up and doing, to put their shoulders to the wheel, to do as the Haytians had done, and other similar advice." These inflammatory speeches were chiefly made, the Governor says, by Mr. G. W. Gordon, a member of the Assembly and a Baptist member; but he also affirms that a few Baptist missionaries, like some one, whose name is left blank in the despatch, "endorse at public meetings or otherwise all the untruthful statements or inuendos propagated in Dr. Underhill's letter."

Before proceeding to lay before our readers extracts from the letters we have received, it will be necessary to say a word or two on these statements of the Governor of Jamaica. The impression left by his language is, that Dr. Underhill is one of the guilty parties, if not the most guilty. The relation of Dr. Underhill's letter to the lamentable riot and bloodshed at Morant Bay cannot be better given than in his own words, in a letter to *The Times* newspaper of November 21st. Dr. Underhill says:—

"Sir,—As Governor Eyre has given his opinion in his despatch published in your columns to-day that the outbreak in Jamaica 'is in a great degree due to

Dr. Underhill's letter,' you will in all fairness give a similar publicity to one or two facts that the Governor has omitted to state.

"On the 5th of January last, not in my official capacity, as secretary of the Baptist Missionary Society, but as a private person interested in Jamaica, I addressed a letter to the Right Hon. E. Cardwell on the condition of the island. On the 27th of January Mr. Cardwell expressed his thanks for this communication, and stated that he had forwarded it to the Governor of Jamaica, with instructions to report upon its contents.

"My letter was published by Governor Eyre in the *Island Gazette*. At the same time the Governor issued a circular to the custodes, judges, magistrates, the Bishop of Kingston, and to the clergy and ministers of all denominations, requesting them to furnish him with the materials for a reply to the despatch of the Colonial Secretary. The speeches and resolutions of public meetings, and the violent articles of the colonial press which followed, arose from the course taken by Governor Eyre. He it was who 'propagated' in Jamaica 'those untruthful statements and inuendoes,' which he says my letter contains, but which on a suitable occasion I am prepared to justify. He it was who gave them the publicity they acquired. My letter was not addressed to the people of Jamaica, but to the Secretary of State for the Colonies, and for its publication and the effects consequent upon it I must disclaim the responsibility which Governor Eyre wishes to fasten upon me. The responsibility is his, not mine."

Dr. Underhill's letter to Mr. Cardwell will be found in a subsequent page, and our readers will judge for themselves whether it is worthy of the sweeping condemnation of Governor Eyre. There seems, however, to be a wish, both on the Governor's part, and with others in Jamaica and England, to fasten this sad event on the Baptist missionaries. It will, therefore, be of importance if we briefly state the facts of the case.

Morant Bay is a small town on the sea-coast, about forty miles eastward of Kingston. The Baptist Missionary Society has never had either a church or congregation in this locality, the nearest station being at Yallahs, about midway between Kingston and Morant Bay. The pastor of Yallahs is Mr. E. Palmer, who resides in Kingston, where he is the pastor of the church in Hanover-street. But at Morant Bay and its neighbourhood there are no Baptists in connection with the missionaries or the Society. There have existed, however, in this place for some years, a number of persons who are known as *native* Baptists; and it is to these parties, with one exception, that the statements of Governor Eyre and others refer. They originated in the labours of Mr. George Lisle, an American negro, thirty years before the Baptist missionaries appeared in the island. They have never associated with the ministers and churches of the Society, their superstitious practices and fanatical proceedings keeping them entirely apart. It is from among these persons that the so-called Baptists have been arrested and executed. The only exception referred to above is Mr. E. Palmer, who was educated in the early years of the existence of the Calabar Institution. He has been arrested in Kingston, and at our last advices was held prisoner on board a man-of-war awaiting his trial. So far as our information goes, he is charged with having been connected with a society called the Friends of Africa, but which he appears to have left some time ago, on finding that the

association was likely to be used for mischievous purposes. With this exception, we are not aware that any one immediately connected with our missionaries has taken part in the riot, or suffered the penalties inflicted on the rioters. Of Mr. Gordon we may briefly say, that, although he appears to have been baptized some years ago, he was never a member of any of our churches, and only lately declared in a court of law that he was a member of the Church of England.

The first letter from our missionaries addressed to Dr. Underhill, from which we quote, is dated October 21st. We withhold the names of our brethren, for reasons suggested in one of the paragraphs of the letter. We are grieved to find that letters passing between the missionaries and the Mission House have been opened by Governor Eyre, with a purpose easily understood. We must not, therefore, at present publish the names of the brethren who may favour us with their communications.

“Thus far had I written, when we were startled by intelligence of a most fearful character from St. Thomas-in-the-East. The people there have been provoked beyond endurance. They have risen in large numbers against the authorities, and in their madness have done deeds which must make every friend of the Negro hang down his head with shame. The papers give fearful accounts of mutilations after death. I do not believe half that is stated to have taken place has happened; but time will show. Let it however be borne in mind that none of the papers will contradict their first statements, however untrue they may afterwards find them. Taking the most favourable view, however, terrible things have been done. You will see the papers, and therefore I will not enter into details. The *Guardian* of the 19th does not spare either you or us. To deny anything now, would be utterly useless. A time however will come when we shall not only be able to vindicate ourselves, but show where the cause of all the mischief has been. Although I shall forward this to you in an indirect way, I have no doubt it will be opened and read. I cannot therefore write as freely as I could wish. Martial law has been proclaimed throughout the county of Surrey; and let what has happened there the last few days declare whether we have mis-judged the authorities. You at a distance will be best able to judge, from the awful loss of life which has taken place, the kind of feeling entertained towards the black population. God forbid that I should shield those who have committed the atrocities that have been perpetrated in St. Thomas-in-the-East; but I tremble to think of the large number of innocent persons, loyal subjects, who have been ruthlessly cut down. Of course I write from the published prints. Read the *Gleaner* of the 19th, and an account of the Maroon war-dance, and then blush for our countrymen. The feeling against some is most bitter. There was a report circulated yesterday that Brother —— and myself were implicated, and would be arrested. Conscious that we had done no wrong, we were not troubled; though I could mention some things which have happened to others, which would show you that under certain circumstances our lives would not be worth much; I need not tell you that in the district in which the riots have taken place the Baptist Missionaries have no influence whatever. I do not think we ever had a European Missionary residing there, except for a short time at Belle Castle, where Brother Harris now is. The Manual which will reach you with this will show you our strength in St. Thomas-in-the-East. It is emphatically a Church of England parish. I could not however have supposed that any of the people would have been so foolish and so wicked. G. W. Gordon was arrested in Kingston, and taken to Port Antonio, to be tried by court-martial on board a man-of-war. I cannot bring myself to believe that he has done anything wrong, but the feeling against him is very bitter; I wish he could have been tried in a

different way. I have not the least fear of anything happening in those parishes where Missionaries are looked to for advice, for although in common with others the people living in those parishes have much to complain of, they will only seek to obtain redress in a constitutional way—at least such is my belief. I do hope that every means will be used to get an inquiry, both into the cause of the outbreak and the means used to suppress it.”

Our next letter is dated October 19th, and is from a place nearly in the centre of the island.

“It was not till Tuesday’s post we were made aware of the riot and bloodshed which had been prevailing at the east end of the island. I need not refer to the details: you will get them from the newspapers. And you will read with probably calmer feelings than we do with what malignity the *Guardian* has dared to connect your name with these atrocities. It does not seem to me that the time to vindicate you and ourselves has yet come; but I am disposed to think it will; and that our traducers may yet be brought to humiliation and shame. Our cause will not suffer for the biding of our time and the exercise of patience. There may be a public willing to hear to whom it may be worth making an appeal.

“As far as I can at present judge I am inclined to think the outbreak will prove entirely local, centering in G. W. Gordon and the poor ignorant people who have been under his influence.”

“You know St. Thomas-in-the-East and the adjoining parishes. I suppose it is proverbially the lowest, the most debased and ignorant part of the island. Unhappily it has never been under our influence. We have now a native brother as a Home Missionary on its borders; but I am not aware that a European Baptist Missionary has ever been located in the parish. And the accounts which our Home Missionary gives represent the people as much sunk in superstition, and almost in as wild a condition as the inhabitants of the wilds of Africa. Hence they are the natural prey of demagogues, and seditious and evil-minded men.

“In these sad events our friends at home will have sad evidence of the need there is of Christian labour, and how imperatively necessary it is to keep up an efficient staff of European agents in connection with our mission. I sincerely trust you will already have ratified this view. And I heartily wish it were possible for you by some means to establish a European missionary at the very seat of our little rebeedom. And most *apropos* we have the subject before us in a definite form from the London Missionary Society. The London Missionary Society’s premises at Morant Bay are formally offered to us for sale and occupation. I am sure it will not be possible for us at present either to find the means of purchasing them, or of sustaining a European brother there. Can you devise any plan at home? Is there any wealthy Christian gentleman who would at any rate assume as much of the responsibility as would secure the object? I know very well the pressure you have; but it is possible that the present juncture of events may lay a claim upon the conscience of some wealthy brother in Christ. Give the subject your thought. I should like to see an attack on this fortress of the devil, which it seems to me we have culpably allowed him to hold undisturbed too long.”

The following letter contains a few details of the commencement of the rioting, somewhat differing from those in the newspapers:—

“This mail will carry sad and fearful news from Jamaica. A rebellion has broken out in St. Thomas-in-the-East. Many valuable lives have been sacrificed. Rumour reports some horrible deeds committed, and the county of Surrey has been placed under martial law. This is the saddest calamity that since freedom has befallen this island, and the consequences I fear will be very, very sad.

“It seems that on Saturday, October 8, a man was tried and convicted for stealing cocoa-nuts. A mob rescued the man from the police, declaring that he was innocent. On Monday following warrants were issued to apprehend the rescuers. Paul Bogle, the first served with a summons, sounded a whistle, when some 200

or 300 men armed with sticks assembled, handcuffed the police, and then the riot began. Wednesday, I think, was vestry day. A formidable body of rebels came, and a conflict ensued. The police and volunteers were overpowered, and murder began. Baron von Kettleholdt, the custos, and others were beaten to death. The Rev. Mr. Herschel was murdered. The rector was beaten most brutally. The rebels then proceeded to other deeds of bloodshed, and, it is said, declared that they would kill every white and coloured man in the parish. They have burned and destroyed considerable property. Troops were sent up, and active measures resorted to in order to quell the outbreak.

"I am sorry to say that strong suspicions rest on Mr. George W. Gordon having roused the people to rise. He is arrested, and rumours say convicted; but nothing will be certainly known till to-morrow's post. It is to be hoped that, though very injudicious, and at times intemperate in language, he was not so wicked as to plan or excite to these bloody deeds. If he did, then, with others, he must share the responsibility. Paul Bogle is not yet found. 2,000 dollars reward are offered for his capture. A very large number of gentlemen, and most of the European and other ladies, who could, have come up to Kingston. Considerable uneasiness is felt in other parts of the community, and more troops and men-of-war are sent for, and will soon be here. In St. Mary's, about two months ago, threatening letters were sent to some gentlemen, and threats against property uttered. The anxiety was allayed, but this horrible outbreak has awakened it afresh. Rumours now and then spring up in some places of intended mischief; but I hope things will keep quiet, and the evil spread no further.

"But the question arises, what is the cause of this fearful outbreak? At present I am unable to say. Opinions are many. Some say it is the discussion, &c., &c., arising from your letter to the Colonial Secretary, and the *Guardian* (the only paper I have seen) connects or rather tries to connect you and 'several Baptist missionaries' with the affair, as having created the impression that the people are being sadly oppressed, &c., &c., &c. Others say 'it is taxation.' Others that it is the first manifestation of a spirit against the white and fair coloured classes—the beginning of the end; and, *if it is correct* that there was the purpose to murder every white and coloured man in the parish one cannot but feel that there is reason for the cause assigned. It would, however I think, be premature to enter into details.

"But my own observation for a considerable time has convinced me that there has been a growing sentiment deepening and widening among a certain class of persons, many of whom are not under Gospel influences, antagonistic to the Saxon race. I have been deeply grieved to witness it, and expected that it would in future years bear bitter fruit. Among many of the young, too, there is a lawlessness and recklessness which regards licentious liberty only as true freedom, who are indignant at any check to the indulgence of their spirit, and interpret it as a great grievance, and who regard any real grievance with sad sentiments. The more this class increases the more painful will be the results, and well will it be if any measures of a loving and healthful character can be adopted to rectify the evil felt by many and deplored. Thank God there are multitudes of our good, steady people, who have no sympathy with the spirit manifested or the sentiment cherished. Most of our people who have heard of the horrible work in the east are deeply pained, and seem unable to realise the affair. I only hope the Lord will enable us all to keep quiet, and walk in His commandments. It ought not to be omitted that a goodly number of the people in St. Thomas-in-the-East behaved most nobly in saving and protecting the lives of some gentlemen and families. It is a real comfort to hear of the noble conduct of many, and it should be regarded with much satisfaction.

"As your letter and 'several Baptist Missionaries' are named as somehow having brought about this state of things, we must expect considerable ill-feeling. This, however, we must bear patiently. That at some 'Underhill meetings' some inflammatory words were used is possible—that some of them were most orderly and sober is, I know, a truth; but why the Baptists should be held accountable I do not see.

"The state of the people religiously, socially, &c., &c., is to my mind very sad. Sabbath-breaking and immorality are very general; and the young are not, *as a body*, presenting a pleasing and promising future. God grant that we may see a change."

The next letter is from one of our most experienced brethren, and is addressed to our Treasurer:—

"I must beg you to excuse my writing to you, the Treasurer of our Society, instead of the Secretaries. I do so, as, if I addressed my communication as usual, I might possibly subject myself to suspicions that might prove inconvenient to me, if not lead to more serious consequences.

"The eastern part of the island has been the scene of a most awful rebellion, accompanied by atrocities of the most revolting character. The newspapers herewith sent will describe the facts; although, perhaps, like all statements of a similar kind emanating from this source, they should be received with some abatement.

"Multitudes of the misguided people have been tried by court-martial and executed, and a very considerable number more are arrested on suspicion of complicity with the rebels. Among these as the principal is a Mr. G. W. Gordon, together with Mr. Palmer, one of our ministers in Kingston; the Rev. Mr. Roach of the Native Wesleyan Association; a Mr. Vines (Independent), dentist; a Rev. Mr. Gordon, of Woolmer's Free School (Episcopalian), Messrs. Kelly, Smith, Goodson, &c., of the same denomination, and others too numerous to detail.

"From what is known in England of the shameful hostility of some of the editors of the public prints in this country against the Baptists, and as manifested of late against Dr. Underhill, on account of his letter to the Secretary of State for the Colonies, you will not be surprised to find that this awful tragedy, with all its consequences, is ascribed to them, notwithstanding the most manifest evidences to the contrary.

"What interest can we missionaries possibly have in exciting riot and bloodshedding in the Island, or in wishing to exterminate the white population?"

"What renders the daily slanders of that portion of the press to which I especially refer so unaccountable, is, that for two years past, more or less, its pages have been teeming with such abuse of the Governor and the Government, as could not fail to bring them into contempt and create dissatisfaction in the public mind with the administration of the affairs of the country altogether. The editors of such prints would doubtless feel much scandalized if any one should charge them with having contributed to the present deplorable state of things, and yet, perhaps, they are as justly chargeable with it as those whom they accuse.

"Allow me to draw your attention to the fact that the Missionaries of our Society have no place of worship nor preaching station in the disturbed districts, not between Yallahs in St. David's and Manchioneel, which you will see by reference to our last report and a map of the Island; and that Mr. Harris of the latter place, with his wife and family, was one of the refugees for the protection of the commanding officer of the district. Mr. — and myself were appointed a deputation at our last annual meeting to visit the whole of the east end of the Island on a preaching excursion, and to establish stations along the coast and in the interior. Our plans as to the time of setting out were frustrated so successively as to be unaccountable to us: we see all now, and regard the kind hand of God in the causes of delay. Had we gone we should not have escaped the imputation of having caused the rebellion, nor, perhaps, the penalty."

Before closing this notice of the painful scenes that poor Jamaica has had

to witness, it is due to Governor Eyre and to our brethren that we should quote the following paragraph from the Governor's despatch :—

“ Whilst it is my duty to point out how mischievous has been the influence of a few of the Baptist ministers, and of various members of that persuasion, it is equally my duty, and a pleasure to me to state that I believe that a large majority of the Baptist ministers have been most anxious to support the authorities, to teach their people to be loyal and industrious, and to endorse the advice given to the peasantry by her most gracious Majesty.”

JAMAICA SPECIAL FUND.

During the past month our friends throughout the country have been made aware of the painful circumstances in which the Jamaica pastors have been placed, owing to the failure of their resources. This has gone so far in some instances as to lead them to contemplate their removal from the island. For although the drought of the last three years has been remedied by fertilising rains during the last few months, the effects of the period of sterility cannot be so soon overcome. The letters informing the Committee of this state of things were read at the quarterly meeting at Bradford, on the 10th October, when the following resolution was unanimously adopted :—

“ That the Committee lose no time in calling attention to the accompanying letters from brethren in Jamaica, whose character and labours entitle them to the prompt assistance of the Baptist Churches of this country, and that having no funds at their disposal to provide for present necessities, they appeal to their brethren for a fund, of which £1,000 should be forwarded to the Island forthwith.”

In accordance with this resolution, a communication, containing the letters of the brethren in full, was addressed to every Baptist church in the kingdom. The response has been most cordial; and up to the present time (Nov. 22nd) the Treasurer has received £891. This does not, indeed, reach to the sum required; but many churches are only waiting a suitable day on which to offer to their brethren in Jamaica this token of fraternal sympathy and love. Of the sum received, it is greatly to the honour of the Bristol churches and of the Metropolitan Tabernacle that they have contributed more than one-half. From Bristol £360 have reached the Treasurer; from the Metropolitan Tabernacle, £156. Without waiting for the receipt of these sums, the Committee have already sent to Jamaica £520, including in their gifts both the European and native brethren.

Recent events render this appeal more pressing. Labouring under the most unfounded suspicions, our brethren need to have, as they deserve, the hearty support of the churches. Let our gifts testify to them that the cause of Christ in Jamaica is as dear to us as ever, and that, as in years gone by, we are ready to hold up their hands, and to stand by their side in the midst of reproach and persecution.

LETTER OF DR. UNDERHILL TO THE RIGHT HONOURABLE
E. CARDWELL.

33, Moorgate Street, E.C.,

January 5, 1865.

Dear Sir,—I venture to ask your kind consideration to a few observations on the present condition of the island of Jamaica.

For several months past every mail has brought letters informing me of the continually-increasing distress of the coloured population. As a sufficient illustration, I quote the following brief passage from one of them:—

“Crime has fearfully increased. The number of prisoners in the penitentiary and gaols is considerably more than double the average, and nearly all for one crime—larceny. Summonses for petty debts disclose an amount of pecuniary difficulty which has never before been experienced; and applications for parochial and private relief prove that multitudes are suffering from want little removed from starvation.”

The immediate cause of this distress would seem to be the drought of the last two years; but, in fact, this has only given intensity to suffering previously existing. All accounts, both public and private, concur in affirming the alarming increase of crime, chiefly of larceny and petty theft. This arises from the extreme poverty of the people. That this is its true origin is made evident by the ragged and even naked condition of vast numbers of them, so contrary to the taste for dress they usually exhibit. They cannot purchase clothing, partly from its greatly increased cost, which is unduly enhanced by the duty (said to be thirty-eight per cent. by the Hon. Mr. Whitelocke) which it now pays, and partly from the want of employment, and the consequent absence of wages.

The people, then, are starving, and the causes of this are not far to seek. No doubt the taxation of the island is too heavy for its present resources, and must necessarily render the cost of producing the staples higher than they can bear, to meet competition in the markets of the world. No doubt much of the sugar land in the island is worn out, or can only be made productive by an outlay which would destroy all hope of profitable return. No doubt too large a part of the island is uncultivated, and might be made to support a greater population than is now existing upon it.

But the simple fact is, there is not sufficient employment for the people; there is neither work for them nor capital to employ them.

The labouring class is too numerous for the work to be done. Sugar cultivation on the estates does not absorb more than 30,000 of the people, and every other species of cultivation (apart from provision growing) cannot give employment to more than another 30,000. But the agricultural population of the island is over 400,000, so that there are at least 340,000 whose livelihood depends on employment other than that devoted to the staple cultivation of the island. Of these 340,000 certainly not less than 130,000 are adults, and capable of labour. For subsistence they must be entirely dependent on the provisions grown on their little freeholds, a portion of which is sold to those who find employment on the estates, or perhaps, in a slight degree, on such produce as they are able to raise for exportation. But those who grow produce for exportation are very few, and they meet with every kind of discouragement to prosecute the means of support which is as advantageous to the island as to themselves. If their provisions fail, as has been the case, from drought, they must steal or starve. And this is their present condition. The same result follows in this country when employment ceases or wages fail. The great decrease of coin in circulation in Jamaica is a further proof that less money is spent in wages through the decline of employment. Were Jamaica prosperous, silver would flow into it, or its equivalent in English manu-

facture, instead of the exportation of silver, which now regularly takes place. And if, as stated in the Governor's speech, the Customs' revenue in the year gone by has been equal to former years, this has arisen, not from an increase in the quantities imported, but from the increased value of the imports, the duty being levied at an *ad valorem* charge of 12½ per cent. on articles such as cotton goods, which have within the last year or two greatly risen in price.

I shall say nothing of the course taken by the Jamaica Legislature; of their abortive Immigration Bills; of their unjust taxation of the coloured population; of their refusal of just tribunals; of their denial of political rights to the emancipated negroes. Could the people find remunerative employment, these evils would in time be remedied, from their growing strength and intelligence. The worst evil consequent on the proceedings of the Legislature is the distrust awakened in the minds of capitalists, and the avoidance of Jamaica, with its manifold advantages, by all who possess the means to benefit it by their expenditure.

Unless means can be found to encourage the outlay of capital in Jamaica in the growth of those numerous products which can be profitably exported, so that employment can be given to its starving people, I see no other result than the entire failure of the island and the destruction of the hopes that the Legislature and the people of Great Britain have cherished with regard to the well-being of its emancipated population.

With your kind permission, I will venture to make two or three suggestions which, if carried out, may assist to avert so painful a result.

1. A searching inquiry into the legislation of the island since emancipation, its taxation, its economical and material condition, would go far to bring to light the causes of the existing evils, and, by convincing the ruling class of the mistakes of the past, lead to their removal. Such an inquiry seems also due to this country, that it may be seen whether the emancipated peasantry have gained those advantages which were sought to be secured to them by their enfranchisement.

2. The Governor might be instructed to encourage, by his personal approval and urgent recommendation, the growth of exportable produce by the people on the very numerous freeholds they possess. This might be done by the formation of associations for shipping their produce in considerable quantities, by equalizing duties on the produce of the people and that of the planting interests; by instructing the native growers of produce in the best methods of cultivation, and pointing out the articles which would find a ready sale in the markets of the world; by opening channels for direct transmission of produce, without the intervention of agents, by whose extortions and frauds the people now frequently suffer and are greatly discouraged. The cultivation of sugar by the peasantry should, in my judgment, be discouraged. At the best, with all the scientific appliances the planters can bring to it, both capital and machinery, sugar manufacturing is a hazardous thing. Much more must it become so in the hands of the people, with their rude mills and imperfect method. But the minor products of the island, such as spices, tobacco, farinaceous food, coffee, and cotton, are quite within their reach, and always fetch a fair and remunerative price when not burdened by extravagant charges and local taxation.

3. With just laws and light taxation, capitalists would be encouraged to settle in Jamaica, and employ themselves in the production of the more important staples, such as sugar, coffee, and cotton. Thus the people would be employed, and the present starvation rate of wages be improved.

In conclusion I have to apologize for troubling you with this communication; but since my visit to the island in 1859-60 I have felt the greatest interest in its prosperity, and deeply grieve over the sufferings of its coloured population. It is more than time that the unwisdom (to use the gentlest term) that has governed Jamaica since emancipation should be brought to an end; a course of action which, while it incalculably aggravates the misery arising from natural, and therefore unavoidable causes, renders certain the ultimate ruin of every class—planter and peasant, European and Creole.

Should you, dear Sir, desire such information as it may be in my power to

furnish, or see me on the matter, I shall be most happy either to forward whatever facts I may possess, or wait upon you at any time that you may appoint.

I have, &c.,

EDWD. B. UNDERHILL.

P.S.—I append an extract from the speech of the Hon. H. A. Whitelocke in the House of Assembly with respect to the condition of the people:—

“He (Mr. Whitelocke) would make an assertion which could not be gainsaid by his successor—that taxation could not be extended, nor one farthing more could be imposed upon the people, who were suffering peculiar hardship from the increased value of wearing apparel, which was now taxed beyond all bounds. Actually they were paying 38 per cent. now, when 12½ per cent. was before considered an outrageous *ad valorem* duty. Cotton goods, including Osnaburgh and all the wearing apparel of the labouring classes, had increased 200 per cent. in value. What was bought at 4d. per yard before was selling at 1s. per yard. Therefore, the people are now paying 1½d. duty on every yard of cloth, instead of ½d. which has been justly described as a heavy impost. The consequence is that a disgusting state of nudity exhibited itself in some parts of the country. Hardly a boy under ten years of age wore a frock, and adults, from the ragged state of their garments, exhibited those parts of the body where covering was especially wanted. The lower classes hitherto exhibited a proneness for dress, and he could not believe such a change would have come over them, but for his belief in their destitution, arising out of a reduction in their wages, at a time when every article of apparel had risen in value. This year's decrease in imports foreshadowed what was coming. Sugar was down again at £11 per hogshead; coffee was falling; pimento was valueless; logwood was scarcely worth cutting; and, moreover, a sad diminution was effected in our chief staple exports from a deficiency of rain.”

HOME PROCEEDINGS.

THE Committee, as our friends will naturally suppose, have been seriously engaged in the consideration of the communications they have received from their brethren in Jamaica, as well as the various statements which have appeared in the newspapers from day to day. They met in goodly numbers on the 21st, and the first hour was spent in prayer for Divine guidance in this crisis, and for the pastors and members of our Churches in Jamaica. Rev. J. H. Hinton, A.M., now in London, supplying the pulpit of the Rev. C. Stanford, laid aside by prolonged and severe illness, presided; and the devotions were led by Dr. Hoby, Revds. W. Brock, Russell, and the Chairman.

After numerous letters from Jamaica, and communications from Mr. Recorder Hill, S. Morley, Esq., M.P., C. Buxton, Esq., M.P., and the Secretary of the Anti-Slavery Society, had been read and considered, Dr. Underhill gave a statement as to his correspondence with the Secretary of State for the Colonies, and his interview with the Under Secretary, on which the Committee offered to him a cordial expression of their sympathy and confidence.

Our friends will see in another page of the *Herald* a brief statement which they will read with interest.

On the suggestion of the Treasurer a Sub-Committee was appointed to assist the Secretaries in dealing, day by day, with the various questions arising out of the deplorable events which have occurred in Jamaica. They were also directed to make inquiries of the Secretary of State for the Colonies regarding Mr. Palmer, pastor of the church in Hanover-street, Kingston, who had been arrested for alleged complicity in these transactions, and placed on board H.M.S. Aboukir, in the harbour of Port Royal. It is hoped that he has not been ordered to be tried by the Court-Martial at Morant Bay; as Kingston is exempted from martial law.

The letters from our Jamaica brethren do not contain any very *specific* information as to the cause or nature of these sad events. This is accounted for by the fact that none of them are near the scene of the outbreak. They are dependent mainly on the Island newspapers for their information; and in the alarm and panic occasioned by the riot, the statements of these papers are greatly exaggerated. Indeed, no satisfactory *proof* has yet come to hand that the inhuman atrocities said to be committed by the rioters at Morant Bay were committed at all. The facts, doubtless, will be sad enough when known. But it is desirable for our friends to wait for exact intelligence before they receive the representations of the enemies of the Negro race as faithful and true. It is satisfactory to observe the tone in which the better portion of the Press, all over the country, is speaking of the violent and, as they think, most excessive measures of punishment and repression adopted by the authorities in Jamaica.

The meetings held during the past month have been numerous and important. Mr. Robinson has visited some places in Northamptonshire which could not be taken by the deputation in June; also Reading and Wantage, Baxter-road, London, with Dr. Underhill; Langham, Bures, Braintree, Halstead, and other places in Essex, and Sheffield and Chesterfield in Yorkshire. Mr. Gregson has been busily occupied in the earlier part of the month in Lancashire, and during the latter part in Oxfordshire. Mr. Gamble has gone into Glamorganshire with Mr. Bate, recently accepted for service in India. Mr. Bate has also taken Isleham and the neighbourhood, in Cambridgeshire; and Mr. Gamble has also attended meetings at Sevenoaks, Bessels Green, and other churches in that vicinity. Mr. Sampson has again visited Wolverhampton, and delivered two lectures on India.

We regret to state that Mr. Bion was unable to finish some engagements owing to a fall, which severely injured his arm and wrist, requiring rest for recovery. We hope he will be able to render his accustomed good and acceptable service during the present month.

Several of our friends have written expressing their regret that the circular respecting the difficulties and straits of our Jamaica brethren was not published in the *Herald*. In fact, there was not room for so lengthened a document, and as it was sent to all the pastors of our churches, to be read to their congregations, it did not seem to us necessary. We may have been mistaken in this opinion, but the explanation now given will account for its omission.

A letter having been recently received from the Rev. A. Leslie, informing the Committee of his resignation of the pastorate of the Circular-road Church, they passed the following resolution, which has been forwarded to him by the Secretaries:—

“That this Committee, in receiving from Rev. A. Leslie, of Calcutta, the announcement of his resignation of the pastorate of the Circular-road Church, in Calcutta, and his retirement from the active duties of the ministry, in consequence of the infirmities of advancing years and impaired health, desire to express their cordial and affectionate sympathy with him, and to record their high appreciation of his long and faithful labours in the service of the Lord Jesus Christ.

“For forty years has Mr. Leslie been an earnest and successful preacher of the everlasting Gospel: first at Monghir, among the heathen, where a native church was planted, which continues to this day; and second in Calcutta, as pastor of the Church meeting in Circular-road. In both these spheres of labour he was greatly blessed of God; while many, both living and dead, will remember with gratitude the fidelity of his teaching, the earnestness of his zeal, and the force with which he presented the truth to their minds.

“Nor can the Committee be unmindful of the generosity and self-sacrifice which have ever marked Mr. Leslie's relations, both with the Society and the Church he has so long and honourably served; and they accompany this record of his withdrawal from active life with their earnest prayers that in his present retirement he may enjoy the continued presence of his Lord, and be sustained to the end by a calm and assured hope of a blessed immortality, through the merits of the Redeemer, whose grace and love it has been ever his delight to preach to his fellow-men.”

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, from October 21st to November 20th, 1865.

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

ANNUAL SUBSCRIPTIONS.		£ s. d.		£ s. d.		£ s. d.	
Adey, Mr. W., Regent's Park College	0	10	6	Fage, the late Mr. David, of Halton, Hastings, by Messrs. J. W. Binnington and E. B. Fage, executors	10	0	0
Alexander, J. W., Esq., per Evangelical Alliance	3	0	0	Spurgeon, the late Miss G. A., of Derby, by Rev. C. Stovel and B. W. Spurgeon, Esq.	20	0	0
Cannings, Mrs. Finch Dean	1	1	0	LONDON AND MIDDLESEX.			
Foot, Mr. H. M., Regent's Park College	0	10	6	Bloomsbury—			
Orwine, Mr., do.	0	10	6	Contribs., Sun. Sch., for Rev. F. D. Waldock, Kandy, Ceylon.	5	0	0
Peppercorn, Mr. W., do.	0	10	6	Camden Street Sun. Sch.—			
Stevens, Mr. J. M., Regent's Park College ...	0	10	6	Contributions	1	0	0
Sully, Mr. Jas., do.	0	10	6	Hawley Road—			
Tuck, Mr. W., Bath	0	10	0	Contributions	10	10	0
DONATIONS.				Islington, Salter's Hall—			
A Friend to Missions, Derby	1	0	0	Contributions	7	4	3
A Friend at West Drayton	1	0	0	Do., Sun. School, for Delhi	6	0	0
A Friend, for China, by Rev. W. H. McMechan	1	0	0	Shouldham Street—			
Arthur, Rev. B. Conate, for Rev. J. Kingdon, Jamaica	5	0	0	Contribs., Sun. School.	2	0	0
Angus, Miss, Plymouth, for Ditto	5	0	0	Walworth Road—			
Giles, E. Esq., Dover ...	50	0	0	Contribs., Sun. School, for Galahayha School, Ceylon	15	0	0
Gover, W., Esq.	5	0	0	BEDFORDSHIRE.			
Gover, Mrs. W.	1	0	0	Biggleswade—			
Parry, J. C., Esq., for Rev. J. Smith, Delhi ...	10	0	0	Contributions	13	16	6
Marshall, Mr. G., Ac- crington, for Rev. J. Kingdon, Jamaica	2	2	0	BERKSHIRE.			
Reynolds, Mr. J., for additional Missionaries	2	0	0	Ashampstead—			
Wilshere, Rev. T.	2	2	0	Contributions	2	17	8
Under 10s.	0	6	0	Do., Compton	0	11	10
COLLECTED BY REV. W. SAMPSON FOR Johnnugger Chapel, Serampore.				Do., Hisleigh	0	12	6
Middleton—				Do., Streatley	0	15	0
Bambridge, Mr.	1	0	0	Wantage—			
Under 10s.	0	5	0	Contributions	19	0	9
Newcastle-on-Tyne—				CORNWALL.			
Angus, Mr. H.	10	0	0	Hayle—			
Angus, Mrs. T. C. and Miss	1	0	0	Contributions	8	14	2
Culley, Mr. E.	0	10	0	Launceston—			
Culley, Mr. E.	0	10	0	Collection	2	10	0
Rosevear, Mr.	0	10	0	South Petherwin—			
Sunderland—				Collection	1	6	11
A Friend	1	0	0	DERBYSHIRE.			
Candlish, Mr.	1	0	0	Swanwick—			
Cothay, Mr.	1	0	0	Collection	1	1	0
Haicron, Mr.	1	0	0	DEVONSHIRE.			
LEGACIES.				Ashburton—			
Coxhead, the late Mr. Jas., of Frederick-pl., Mason-street, Westminster Bridge-road, by Jas. Keighley, Esq., 42 vols. of Baptist Magazines.				Contributions	1	1	0
				Buckland Monachorum—			
				Contributions	2	14	0
				Devonport, Morice Square and Pembroke Street—			
				Contribs. on account... ..	9	14	6
				Hooe—			
				Contributions	2	5	2
				Lifton—			
				Collection	1	16	0
				Millbrook—			
				Contributions	3	13	3
				Newton Abbot, East Street—			
				Contribs. for N P, Delhi	6	12	10
				Plymouth, George Street—			
				Contributions	79	4	10
				Do. Lower Street... ..	0	15	0
					107	16	7
				Less Expenses.....	7	19	8
					109	18	11
				DORSETSHIRE.			
				A Friend	10	10	0
				Poole—			
				Contributions	13	19	9
				DURHAM.			
				Darlington—			
				Collections	4	6	0
				Hartlepool—			
				Contributions	7	0	0
				Middleton-in-Teesdale—			
				Contributions	11	10	3
				West Hartlepool—			
				Contributions	6	5	6
				ESSEX.			
				Earls Colne—			
				Contributions	1	0	0
				GLOUCESTERSHIRE.			
				Cheltenham, Salem Chapel—			
				Contributions	1	5	0
				East Gloucestershire—			
				Contribs. on account... ..	25	0	0
				Maisey Hampton—			
				Contribs. for Rev. F. Pinnock, Cameroons, for support of female released from bondage	5	0	0
				HAMPSHIRE.			
				Beaulieu—			
				Contributions	4	2	3
				Sway—			
				Collection.....	0	13	0
				HEREFORDSHIRE.			
				Whitestone—			
				Collection	4	0	0
				HERTFORDSHIRE.			
				Hitchin—			
				Contribution	5	0	0
				New Mill—			
				Contributions	8	5	0
				Watford—			
				Contributions	45	0	0
				Do. for Messrs. Stobo and Bates outfit ...	10	0	0
				KENT.			
				Lewisham Road—			
				Contribs. on account... ..	10	0	0

LANCASHIRE.			WESTMORELAND.			NORTH WALES.		
	£	s. d.		£	s. d.		£	s. d.
Astley Bridge, near Bolton—			Brough—			Llanrhaidr—		
Collections	4	16 0	Contributions	1	12 0	Contribution	1	5 0
Chowbent—			Crosby Garrett—			DENVINGSHIRE.		
Collections	8	2 0	Contributions	3	10 0			
Lancaster—			Great Asby—			SOUTH WALES.		
Contributions	3	0 0	Contributions	0	17 2	CARMARTHENSHIRE.		
North Lancashire Auxil-			Winton—			Carmarthen Tabernacle—	27	4 6
iary—			Contributions	2	9 11	Rhydylym—		
Contribs. on account..	149	19 6	WILTSHIRE.			Contributions	7	0 4
Oldham, King Street—			Downton, South Lane—			GLAMORGANSHIRE.		
Contributions	19	5 1	Contributions	22	14 5	Cardiff, Bethany—		
Do., Manchester Street—			WORCESTERSHIRE.			Contribs. on account..	29	0 0
Collections	7	17 3	Astwood Bank—			Do., Tredegarville—		
Ogden—			Contributions	24	3 0	Contribs. on account..	33	0 0
Collections	3	0 0	YORKSHIRE.			MORMONTHSHIRE.		
Preston, Pole Street—			Barnsley—			Abergavenny, Frogmore		
Contributions	3	4 9	Contributions	7	10 0	Street—		
Rochdale—			Bramley—			Collection for W. & O.	2	0 0
Contributions	244	5 0	Contribs., Ladies Asso-			Contributions	17	11 6
LEICESTERSHIRE.			ciation	15	0 0	Do., Lion Street—		
Leicester, Belvoir Street—			Bedale—			Contributions	9	8 7
Contribution	1	0 0	Contributions	24	6 0	Abersychan—		
Oadby—			Bradford—			Contributions	13	13 9
Contributions	3	14 2	Public Meeting, St.			Pontrhydryn—		
NORFOLK.			George's Hall	48	0 0	Contributions	2	16 3
Swaffham—			Bradford, Westgate—			Pontypool, Crane Street—		
Collection	10	0 0	Collection	29	10 0	Contributions	15	13 8
NORTHAMPTONSHIRE.			Do., Trinity Chapel—			Raglan—		
Cookmore—			Collection	8	5 6	Contributions	3	18 1
Contributions	2	0 0	Bingley—			Rhymney Jerusalem—		
Denton—			Collection	5	0 0	Contributions	6	19
Contributions	2	3 0	Chapel Fold—			PEMBROKESHIRE.		
Ecton—			Collection	5	3 6	Bethabara—		
Contributions	3	11 0	Farsley—			Contributions	9	5
Northampton, Prince's			Contributions	38	11 5	Pembroke—		
Street—			Horsforth—			Contributions	8	10
Earls Barton—			Contributions	5	8 0	Pembroke Dock, Bush		
Contributions	5	4 0	Huddersfield—			Street—		
Contributions	11	13 6	Contribution	5	0 0	Contributions	24	3 0
	24	11 6	Hull—			SCOTLAND.		
Less Expenses	0	16 6	Collec. Pnb. Meeting	17	14 8	Old Hinder—		
			Do., George Street—			Contributions	2	
	23	15 0	Collection	17	10 6	FOREIGN.		
NOTTINGHAMSHIRE.			Marshall—			CANADA.		
Carlton le Moorland—			Contributions	11	13 0	Montreal—		
Contributions	0	11 0	Millwood—			Joseph Wenham, Esq.	5	
Collingham—			Contributions	2	3 3	TASMANIA.		
Contributions	9	11 8	Ossett—			Lanncoston—		
STAFFORDSHIRE.			Collections	2	0 0	Contributions Sunday		
Cradley, Second Baptist Chapel—			Salendine Nook—			School, by Rev. H.		
Contributions	1	5 11	Contributions	4	10 0	Dowling, for Delhi		
WARWICKSHIRE.			Slack Lane—			Mission	2	16 0
Birmingham—			Collection	5	8 8			
Contribs. on account..	19	0 0						
			Less Expenses	252	14 0			
				1	2 0			
				251	12 6			

JAMAICA SPECIAL FUND.

The following sums have been received on account of this Fund, from October 21st to November 20th, 1865.

Kettering, by Rev. Jas. Mursell	27	2	6	Bringley, by Rev. J. C. Forth	2	17	4
Metropolitan Tabernacle, by T. Olney,				Milford, by Rev. D. George	0	18	0
Esq.	146	2	0	W. R.	100	0	0
Do. for Rev. G. Sibley	10	0	0	Arnsby, by Rev. C. Carter	1	11	0
Haywood, by Rev. Jas. Dunckley	6	1	6	Accrington, by L. Whitaker, jun., Esq. ...	11	2	0
A Friend, by Rev. T. Foston, Cheltenham ..	5	0	0	Nottingham, Derby Road, by Rev. J.			
J. P. Bacon, Esq., Edmonton	10	0	0	Martin, B.A.	16	2	9
Rochdale, West Street, by G. T. Kemp,				T. French, Esq., Meopham, by A. T.			
Esq.	42	8	10	Bowser, Esq.	1	0	0
Hampstead, by Rev. W. Brock, jun.	26	5	10	Newbury, by Rev. T. M. Roberts, B.A.	3	13	0
Chipping Norton, by Rev. R. Brown	12	3	0	Camberwell, on account, by B. Colls,			
Abbey Road, St. John's Wood, by Rev. W.				Esq.	50	0	
Stott	5	0	0	Gover, W., Esq.	5	0	

	£	s.	d.		£	s.	d.
Gover, Mrs. W.	1	0	0	Winchester, City Road Chapel, by Mr. J. Greenfield	5	0	0
Beccles, by Rev. G. Wright	1	10	0	Wellington, by W. D. Horsey, Esq.	13	12	8
Oadby, by Rev. T. Lomas	0	18	0	Kingstanley, by Rev. J. C. Butterworth, M.A.	5	12	0
Newcastle, Rye Hill, by Mr. Thomas Sharp	3	8	4	A Friend, Norwich	1	0	0
Windsor, by Rev. S. Lillycrop	2	7	0	Bristol, by G. H. Leonard, Esq.	185	0	0
Friends at Dorchester, by Rev. E. Merri- man	2	0	0	Do. for Rev. T. Lea	5	0	0
Penzance, by Rev. T. Wilshire	2	15	6	Wallingford, by Rev. T. Brooks	10	12	0

FOREIGN LETTERS RECEIVED.

AFRICA —CAMEROONS, Fuller, J. J., Sept. 26; Smith, R., Sept. 30; Thomson, Q. W., Sept. 26.	NORWAY, CHRISTIANA, Hubert, G., Nov. 10.
SIERRA LEONE, Diboll, Mrs., Oct. 19; Hoseley, J. C., Oct. 17; Weeks, G. S., Oct. 19.	WEST INDIES, BAHAMAS, TURKS ISLANDS, Gardner, A. W., Oct. 17.
ASIA —AGRA, Bernard, J., Sept. 30; Williams, J., Oct. 2.	GRAND TURK, LOW, A. C., Sept. 18; Kerr, D. S. Sept. 15.
BEHAMPUR, Bailey, W., Sept. 15.	NASSAU, DAVEY, J., Oct. 23.
CALCUTTA, Lewis, C. B., Sept. 22, Oct. 7.	HAYTI, PORT AU PRINCE, Baumann, W., Oct. 23.
CHITTAGONG, McKenna, A., Sept. 19.	JAMAICA, BROWNS TOWN, Clarke, J., Sept. 7, Oct. 23.
COLOMBO, Pigott, H. R., Sept. 30.	FALMOUTH, KINGDON, J., Oct. 23.
DELHI, Parsons, J., Nov. 14.	FOUR PATHS, CLAYDON, W., Sept. 7.
INTALLY, KERRY, Mrs., Sept. 21.	JERICHO, CLARKE, J., Oct. 20.
SEWBY, WILLIAMSON, J., Oct. 2; Kyles Chunder Mither.	KINGSTON, OUGHTON, S., Oct. 23.
EUROPE —FRANCE, GUNGAMP, Bohon, V. E., Nov. 2.	MONTEBO, EAST, HENDERSON, J. E., Oct. 7.
PARIS, Coto, W. M., Oct. 30.	RIO BUENO, EAST, D. J., Oct. 6, 19.
GERMANY, HAMBURG, Oncken, J. C., Nov. 18.	ST. ANN'S BAY, MILLARD, B., Oct. 5, 23.
	SPANISH TOWN, PHILIPPO, J. M., Oct. 19, 23.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends
 Mrs Shoveller, Portsea, for Parcel of Magazines. | Friends at Metropolitan Tabernacle for Clothing for Jamaica.

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