

NOTE.—*In consequence of press of matter, the acknowledgment of Contributions must be postponed to next month.*

THE MISSIONARY HERALD.

CONFERENCE OF FRIENDS OF THE SOCIETY AT
BIRMINGHAM.

NOVEMBER 28, 1865.

THE Autumnal Session of the Baptist Union, and the Quarterly Meeting of the Missionary Committee, were held in Bradford, in October last. During the meetings, a social gathering was convened, which was found so profitable that it was adjourned to Birmingham, where, on Tuesday, Nov. 28, in the hall attached to Wycliffe Church some sixty or seventy brethren assembled out of a large number to whom invitations had been sent, and spent the day in social worship and conference; the Rev. W. Brock presiding, and with the Rev. Dr. Gotch and Mr. J. Cooke leading the devotions of the meeting.

In the unavoidable absence of Sir S. M. Peto, Bart., M.P., W. H. Watson, Esq., was subsequently called to the chair.

The Rev. J. P. CHOWN read a paper sketching out a plan for the more complete organization of the various districts in the country. It was then resolved that the topics for consideration should be—first, the recent lamentable occurrences in Jamaica; secondly, the means of interesting the churches more thoroughly and constantly in the Mission; and thirdly, the general management of the society. The Rev. S. G. Green was requested to act as Secretary, who introduced the conversation respecting Jamaica by reading a paper commenting on the occurrences so far as then known, and vindicating especially the course taken by Dr. Underhill in writing to Mr. Cardwell, and the conduct of the present and past representatives of the Baptist denomination in the island.

At the close of the paper Drs. Angus and Gotch were requested to prepare resolutions on the subject.

A free conversation followed, in which the Revs. J. T. Brown, F. Trestrail, G. Gould, W. Brock, Messrs. R. Harris, A. Brown, W. Morgan, J. Cooke, and others took part; after which it was—

Moved by the Rev. Dr. Angus, seconded by the Rev. W. Brock, and unanimously resolved:—

“That this meeting, having had under its consideration the letter of Dr. Underhill addressed to the Right Honourable Edward Cardwell, and the charge brought against him by Governor Eyre, of having largely contributed by that letter to the recent disturbances in Jamaica, desire hereby to express to their esteemed friend their hearty sympathy with him under what they cannot but feel to be a most unfounded charge, and

their confidence, both in the purity of his motives and in the propriety of the step he took in calling the attention of the Secretary of State for the Colonies to the condition of Jamaica."

Moved by the Rev. Dr. Gotch, seconded by J. Cooke, Esq., and unanimously resolved:—

"That in the opinion of this meeting a full and impartial inquiry should immediately be made by the Home Government into the causes of the late lamentable outbreak in Jamaica, and into the means taken for its suppression: and that such inquiry is demanded both by a regard for the character of the persons implicated, and in order to secure the general interests of the Island itself."

Moved by the Rev. G. Gould, seconded by E. S. Robinson, Esq., and unanimously resolved:—

"That a memorial embodying the foregoing resolution be presented to Earl Russell, as the first minister of the Crown.

"That the following gentlemen constitute a deputation to present the memorial, and to urge its prayer:—Sir S. M. Peto, M.P., Messrs. Watson, Kemp, W. Stead, G. E. Foster, G. H. Leonard, J. H. Hopkins, E. S. Robinson, A. Brown, R. Harris, H. Angus, the Revs. Dr. Angus, Dr. Gotch, Dr. Paterson, F. Trestrail, G. Gould, W. Brock, C. H. Spurgeon; with power to add to their number."

Dr. UNDERHILL, in acknowledging the vote of confidence, said that of late he had naturally suffered much anxiety, but that it was greatly removed by the warm and cordial manner in which, not only personal friends, but other members of our own and other Christian bodies, as well as gentlemen of high position, had expressed their sympathy with him under the charges brought by General Eyre. Personally, he felt he had no need to be ashamed of the course he had taken, or to retract anything he had said. He had no doubt that the character of all our brethren would come out, not only without stigma, but with honour, from the present trial.

The Rev. J. P. CHOWN then stated his views on the best method of arousing and extending the interest of the Churches in the Mission. Brethren in different places should act as "centres" of information, and be known as representatives of the Society; organizing the auxiliary mission work of their own neighbourhoods, and in every way promoting the Society's interests. To appeal to such brethren in any questionable matter would be a much better means of arriving at the truth than asking questions through the public press. Mr. Chown read a list of names as illustrative of his proposal.

The Rev. J. A. SPURGEON observed that a committee had already been appointed at the Mission House to consider this subject; and had even prepared lists very similar to Mr. Chown's, but had left the matter in abeyance until after the present meeting.

A long and interesting conversation followed, in which the Rev. W. Brock, Messrs. Whitehead, Wright, Stead, Hopkins, the Revs. Drs. Angus and Paterson, Revs. G. Gould, W. Walters, and T. A. Wheeler took part.

Mr. BROCK observed that the entire value of such service as that proposed would depend on its being gratuitous. He believed it would then work well.

Mr. GOULD suggested that the Lord's-day Services should occasionally be made available for giving Missionary information fresh from the field of labour, and so interesting persons who do not come to the Missionary Prayer-meetings.

Dr. PATERSON gave some interesting particulars of the methods by which several Churches in Scotland had connected themselves, by correspondence and otherwise, with a Mission in Prussia. Mr. WALTERS stated that since the Bradford Meetings he had, by a little exertion, succeeded in gaining several new subscribers, and in inducing old subscribers to double their amounts. He believed that the work must be done by ministers. In this Mr. STEAD agreed, but added that laymen might very advantageously help, instancing the results of appeals to Sunday scholars, and of Juvenile Missionary Societies systematically worked. Mr. HOPKINS, as Treasurer of the Birmingham Auxiliary, could testify that the Churches are not unwilling to respond to any intelligent appeal; but they need *continuous* information. The value of organization depends on its being persistently worked. Too often the work began when the annual meetings of a district were being arranged, and ended when the meetings were over. Laymen who had time and influence might do something; but the responsibility must ultimately rest with ministers. When the Mission began, the Churches were "permeated" with Missionary information; and so it must be again if there was to be a Missionary Church. The proper place for the Missionary appeal is the *pulpit*—not annually alone, but all the year through.

Dr. ANGUS remarked that our support should depend not so much on Missionary information as on a religion of principle. We do not subscribe because of the information, but because we have resolved to support God's servants doing God's work in the world. The Society ought to be associated with our Church organization; help to it, part of our Church work; consideration of its claims, an important department of Church business. Let the responsibility of Christians and of churches in relation to it be rightly expounded from the pulpit, and there will be no doubt about the needed support.

The Rev. W. BROCK had come up to this meeting with a burden lying heavily upon his soul. His conviction was that our great need was not for a better system, but for greater spirituality. We wanted another baptism in the Holy Ghost. From his heart he concurred with Dr. Angus. The appeal was made singly, simply to our sense of duty and to our love to Christ. "*There* lies the world in its wickedness, and *there* is the Commission, —Go and preach the Gospel to every creature!" We must begin anew, at the beginning; realize afresh the truth that we have been put in trust by

the Master for His work. It is for us all to seek a revival in ministerial and pastoral life. Something had been said of a resolution to be proposed to the Conference. A series of prayer-meetings, each pastor with his own church, would better meet the necessity which all must feel; and the best resolution would be the holy decision of every devout heart to consecrate itself anew to God.

The Rev. C. VINCE, after expressing his deep sympathy with the truths just so fervidly enounced, referred to some remarks lately addressed to him by a Christian gentleman who had been twenty-seven years in India. "The craving for information at home is one of the greatest temptations in the way of Missionaries. Men are even under a ban because they dare to tell the simple truth." He (Mr. Vince) had been blessed by God with fair success as a pastor; but, supposing his support here in Birmingham came from Calcutta, and he was expected from time to time to send over to India, in return, some striking and palpable facts for the peroration of Missionary speeches, would he not often be at a loss? We should not do to others as we would not like them to do to us. He thought that ministers might urge the Missionary claim much oftener, and with more effect. Let them occasionally preach directly on the topic, in fact, give a Missionary speech with a text to it. His experience was that Christians did not lapse into infidelity so soon in regard to anything, as in regard to Missions.

The Rev. J. T. Brown, Mr. Franklin, Rev. J. Russell, the Rev. J. P. Chown, Dr. Underhill, and Rev. G. Gould severally followed in the strain of Mr. Brock's earnest and thrilling remarks.

The Rev. J. P. CHOWN then offered solemn prayer.

Several friends afterwards suggested that Mr. Brock should be requested to embody the substance of his appeal in a written form. Mr. BROCK, however, suggested that it would not be possible to write and print and send abroad what had been *felt*. It would be better for all to go home and act in the spirit which had so evidently pervaded the assembly.

The question of the management of the Society occupied the remainder of the sitting; a frank, outspoken, yet fraternal conversation being sustained by the Revs. T. A. Wheeler, W. Brock, J. Russell, J. A. Spurgeon, J. P. Chown; Drs. Gotch and Angus; G. Gould, C. J. Middleditch, W. Walters; Messrs. Pearce, Kemp, W. Watson of Bradford, W. Whitehead, E. S. Robinson, W. Stead, with the Chairman, and the Secretaries of the Mission. Questions as to the manner of conducting the committee business of the Society, the attendance at committees, the arrangement and expenses of deputations, &c., were freely asked and answered.

It was thought by some speakers that too little official zeal had been shown in appealing to non-contributing Churches, the Secretaries stating in reply that letters had, in fact, been sent to every Baptist Church in the kingdom, though by many never answered; the total correspondence amounting

to about 6,000 home, and six hundred foreign, letters per annum, or double what it had been when the present Secretaries entered on their office.

Much was said also of the double secretariat. Was it advisable? Or would not one head be better? In answer to this, the reasons were stated which had led to the change from one secretary to two. If there were but one, he could never go out to visit the Churches. Fifteen years ago there was a great outcry against the single-handed secretariat. In fact, there were disadvantages on both sides; but the advantages of the present system were thought by many to preponderate. The two secretaries were, in every important sense, one—one in purpose, thought, and heart.

The constitution of the Committee was very generally criticised. On the present system of election, great improvement could not be expected; but it must be plain to all that the country was not equally or proportionately represented; while the attendance at all, except the quarterly meetings, when country brethren came up, was small and irregular. Could any change be made? it was asked by several speakers, and especially in the mode of election.

As a proof that the management of the Society of late had neither been careless nor inefficient, the Rev. F. TREESTRAIL presented a financial statement, from which it appeared that the income of the Society had risen considerably of late years, and the agency greatly increased in the Mission field, without any increase in the home expenditure; and

Dr. UNDERHILL was thankful that so much had been said about the official management of the Society in the presence of the Secretaries. Criticism was what all public men might expect. Yet honestly he was somewhat aggrieved that so much seemed to be expected of them which no man could perform. Let it be remembered that they had no control over Churches—no agency at command to secure co-operation; often, indeed, they had to “push” a dead passive resistance. There were 140 Baptist churches in London. Of these some seventy or eighty supported the Mission, and the number was steadily increasing, chiefly through the influence brought to bear from headquarters. Churches and pastors too were often inconsiderate, leading to increased and useless expenditure in many ways; in fact, Secretaries might complain, if complaints were to begin, as well as others. When difficulties, or delicate questions arose, the proper method was to write to the officers, not to circulate reports and surmises through the country. It could not be right to drag everything in the transactions of the Committee, or of any Committee, before the public. Frankness and confidence were required on both sides.

It was then—

Moved by the Rev. W. Walter, seconded by the Rev. Joshua Russell, and unanimously resolved:—

“That our warmest thanks are due, and are hereby tendered to the Secre-

taries of the Baptist Foreign Missionary Society for their faithful and valuable services during the many years they have held office, and that we express our entire confidence in our esteemed and beloved brethren."

Resolutions of thanks to the Birmingham friends for their kind hospitality, and to W. H. Watson, Esq., for his conduct in the chair, were then passed, and the meeting separated.

THE OUTBREAK IN JAMAICA.

THE mail of December 15th has brought us numerous letters from the Missionaries, dated from November 16th to the 23rd. As martial law had ceased, the brethren felt more at liberty to write on the subject of the outbreak, although it would seem that their letters were still liable to be intercepted and read by the Colonial Government. On the opening of the Legislature, Governor Eyre did not hesitate to attribute the outbreak to the "misapprehension and misrepresentation of pseudo-philanthropists" in England and Jamaica. In "hard and harsh words," as he himself terms them, the Governor went on to say that "the misdirected efforts and misguided counsel of certain ministers of religion, sadly so-called, if the Saviour's example and teaching is to be the standard, have led to their natural, their necessary, their inevitable result amongst an ignorant, excitable, and uncivilized population—rebellion, arson, murder."

It is in vain to ask for the proof of these heavy accusations against our missionary brethren. Governor Eyre, in a message to the House of Assembly, admits that he has none, except rumour. Some passages from the letters before us, which we shall presently quote, will sufficiently disprove these charges; but we cannot repress our indignation—first, at the utter falsehood of the Governor's statements, and secondly, at the attempts he has made, by violating correspondence, to obtain evidence which he must have known could not exist.

Immediately on the sitting of the Legislature, the Government of Jamaica introduced various bills, some of which have passed, the object of which is to destroy the present Constitution, and to endow the Governor and his Council with powers of the most arbitrary and despotic kind. With these we have nothing here to do. There was, however, one measure introduced of a kind so fatal to the religious liberties of the people, that a few words must be said about it. It purports to be a bill to "Regulate Places of Meeting for Religious Worship, and other Purposes." It provides for the registration of all buildings used for worship and education, and of the persons employed in preaching and teaching in them, imposing a heavy stamp duty for registration, and inflicting, for every breach of its provisions, heavy fines and imprisonment, at the discretion of the magistrates by whom the parties were convicted. And even when registered, any place of meeting could be closed,

and the preacher or teacher arrested at the mere will of the Governor and his Privy Council; but the clergy of the English and Scotch Establishments, and of the Roman Catholic Church, were exempted from its provisions. It was, in fact, a bill of pains and penalties against Nonconformists. It was a blow aimed at the influence and usefulness of every missionary body in the Island.

Although the House of Assembly had shown itself sufficiently subservient to pass many violent measures, this one met with so much opposition, stimulated by the ministers of the various bodies in Kingston, that it was withdrawn before the second reading, but with the announcement that another of similar tenor would be brought in. The new bill, it is understood, is to be limited in its operation to the meetings of those native religionists who are unconnected with the missionary churches. But even in this form such a measure is obnoxious. Because a black man chooses to preach or teach apart from European superintendence, that is no reason why his liberty should be curtailed. If he teach sedition, the ordinary laws can reach him, as they do all others. But his freedom of worship and education is as sacred a thing as that of the white man; and the project is only another of the many painful instances in which the negro has been falsely supposed to need more stringent government than other men; in which the ruling classes of Jamaica have shown their hatred for the black man, and their contempt for justice when the interests of the freedman are in question. We rejoice to know that any measure of this sort, however modified, will have the most strenuous opposition from the friends of religious liberty. Already a memorial has been sent to Lord Russell, from a large meeting which was held at Freemasons' Hall on the 15th ultimo, praying that her Majesty's Government will direct the Governor of Jamaica to refuse his assent to any and every such bill, for the limitation of the religious rights and privileges of the people of Jamaica.

These few explanatory remarks are necessary to understand some of the allusions in the following letters. As last month, we are constrained for the present to withhold the names of the writers. The first letter we shall quote, dated November 20th, after describing the events at Morant Bay, proceeds to speak of the causes of the outbreak:—

“Now let us look back and see where the blame lies. Dr. Coke's History of the West Indies, and the works of Duncan and Samuels, will show you the fierceness of the white persecutors of former days in St. Thomas-in-the-East. The Insurrection of 1831 and 1832, and what followed after it in 1833, will show you the fixed determination of magistrates and rectors to allow no Baptists, if they could prevent it, in that parish. I had to go there to take the late devoted Joseph Burton out of gaol; entering with him into heavy bail. Thus faithful ministers were persecuted, and some of another description established themselves; a few gave good instruction, others gave much aside from the Gospel of Christ, and *four-fifths* of the people were without religious instruction at all. Thus the fear of God was in very few. Then Governor Eyre took from Mr. Gordon the office of magistrate, which he held in four parishes, because the baron and the rector

wished him to do so. This was soon after Mr. Eyre came as Lieutenant-Governor. This led to a spirit most bitter between Mr. Gordon and the Governor, the late Custos, Baron Kettlehodt, and the Rector; and most unseemly assaults, contentions, and lawsuits were the result. The letter of Dr. Underhill next came in the way—was circulated by the Governor that it might be contradicted—was spoken against strongly in most of the papers—but defended and praised by two, one at Montego Bay, and one in Spanish Town. Meetings were got up all over the Island. Resolutions were put in as advertisements in most of the papers, and so the spirit of fiery opposition in the editors was kept up; and when the outbreak arose at Morant Bay, the connection sought to be established was Dr. Underhill's letter, with G. W. Gordon's meetings and teaching, Haitian refugees, and Baptist agitators.

“The whole of the black inhabitants are charged with intended sedition; but the proof of anything of this sort has not appeared, and will not, for no such state of things has been in existence. A great slaughter of probably about 2,000, by shooting and hanging, has taken place—there was no standing to fight.

“Martial law has now ceased; and the Governor proposes new laws, and a change in the Constitution, to the Legislature. The spirit of vengeance, and the result of the last month's bloodshed and alarm, seem still to affect the minds of many who have influence in the House. I have read over many accounts in newspapers, but cannot yet see the proof of the horrible hypocrisy charged upon G. W. Gordon, and his instigating to bloodshed, &c., charged upon him. That he was an agitator in the House of Assembly and out of it, there is no doubt; but that he contemplated other than redress and alteration by peaceable and legal means, has not yet been made evident.”

The next letter describes the painful position in which the outbreak has placed our missionary brethren. It is dated November 21st:—

“In my last letter to you I intimated that we were likely as missionaries, and as a denomination, to be the subjects of a deep and bitter hatred, because of our sympathy with the people of Jamaica ever since freedom, and *now* because of our supposed complicity with the wicked and cruel rebellion in St. Thomas-in-the-East. Already efforts are being made to estrange the people from us, and to fasten the vile and false stigma upon us, that we by our teaching, &c., have been the cause of it. To meet this new difficulty and trial we are all but helpless and powerless. We have no friends. The Governor and the whole force of the Government officials are against us. Our conduct is carefully watched. Our letters, I believe, are opened. Our mouths for a time are stopped. The press, with only one exception, is bitter in its opposition.

“Unless, therefore, we are now sustained by your sympathy, prayers, and help our path will be indeed one of difficulty and sorrow. We are afraid to write even to you with our accustomed freedom.

“Her Majesty has no more loyal subjects in the world than the Baptists of Jamaica. I would not for a moment attempt to palliate robbery, arson, murder—brutal, cruel murder of which the insurrectionists have been guilty—not a word in favour of those who, on sufficient evidence, have been found legally guilty of planning and executing this horrid affair. Many that have been hung and shot may have richly deserved their punishment and the ignominy to which they have come; but I cannot help expressing the fear that large numbers have been destroyed carelessly, thoughtlessly, revengefully, and without sufficient evidence. It is only necessary to read the despatches of the military officers engaged, and the writings of the special reporter of the *Standard* newspaper, to come to the conclusion indicated. These, without doubt, you see or will have the opportunity of seeing—there you will see how persons on the road, in their own houses, defenceless, totally taken by surprise, have been flogged, shot, hung; their houses burnt to the ground, and every evil inflicted on them that revenge could dictate. I would suggest that efforts be made to obtain all the documents on this painful affair, as soon as the House of Commons meets, and they will reveal a state of things to make the ears tingle, and the heart grow sad.”

It will gladden the hearts of our brethren to know that they enjoy our sympathy and confidence, and that the inquiry these proceedings so loudly demand will be made.

One of the oldest missionaries in the Island thus speaks of the Bill already alluded to:—

“I can hardly trust my pen to make comments on this atrocious Bill, brought in by the Governor through his Executive Committee to the House of Assembly. If it passes it will come into operation on the 1st of January, 1866. So you will see the necessity of *immediate action*—not *an hour must be lost*. Let me beseech you to get some of the friends of Civil and Religious Liberty to go at once to the Colonial Office, with the Bill in your hand, to represent the case, so that by the first packet some instructions may be at once sent out to the Governor. It is as bad, if not worse than the Sectarian Clauses, as they were called, in the Slave Laws that were so frequently disallowed by the Home Government,—ten times worse than the infamous Bill that was introduced by Lord Sidmouth in 1811 into the House of Commons, and it is fully equal to, if it does not surpass, the illegal Colonial Church Union in 1832: that was against all law, and this is to be under the sanction of law.

“If the Bill comes into operation my last sermon in Jamaica will be preached December 31st; after which the chapels will have to be shut, the day-schools closed, and the Sunday-school teachers forbidden to instruct their scholars, either in our chapels or in the class-houses on Sunday evenings. The Bill is full of pains and penalties, and in my case how many places would have to be licensed—the expense, the annoyance—the many evils, I need not enumerate; the Bill speaks for itself. Let any one read the Bill without being told the country in which it was proposed that it should be enacted, and he would be astounded when told that it was to be in any part of our beloved Queen Victoria’s dominions.

“Legislation is going on at a railroad speed, and there is no opportunity for the expression of public opinion. No time for consultation or public meetings, and, indeed, I suppose they would not be allowed to be held.

“If our chapels are closed there will be no alternative but for your missionaries to go home, as the supplies from the people of our charge will cease.

“I have no fear that her Majesty’s Government will allow it when it goes home, but what are we and the people of our charge to do in the meantime?”

EFFECTS OF ADVOCATING THE CAUSE OF THE POOR.

“In advocating as you did the cause of the poor, you committed an offence for which you will never be forgiven. Deep, bitter hatred will ever be the reward meted out to those who dare to point out to the Negro that he might be better employed than working upon a sugar estate for sixpence or ninepence per day.

“It is a fact that none can gainsay that, with two exceptions, none of the so-called Underhill meetings were held in Baptist chapels, or called by Baptist missionaries. At Savanna-la-Mar, at Lucea, at St. Ann’s Bay, at Kingston, at Spanish Town, at Port Maria, at Black River, in St. David’s, there was not a Baptist missionary who signed the requisition calling the meeting. In all these places the meetings were got up by persons in no way connected with us. Besides, they were meetings called by the custodes of parishes, and presided over by magistrates. They would not have been called at all had not the Kingston papers, in the most violent manner, denounced the statements made in your letter, and tortured the language so as to make it mean what it never intended. It will be gratifying to you and our friends to know that in those parishes where the missionaries have influence, not only are the people quiet, but are longing for an opportunity of expressing their loyalty, and detestation of the horrible deeds which have been done.

THE RETRIBUTION.

“The retribution that is being meted out to the inhabitants of the district where the outbreak occurred is fearful. It is said that before martial law ter-

minates not less than two thousand lives will be sacrificed. That the outbreak was a serious one there can be no question, that there were also some fearful atrocities committed will also, I fear, prove too true. So that it was undoubtedly necessary that prompt measures should have been taken, and some fearful examples made, but that the whole district should have been regarded as in a state of rebellion, and every man with a black face treated as a rebel, was I think going too far, and will, if I mistake not, call forth a feeling of indignation from the better portion of the English people. You have only to read the *official despatches*, especially those from Colonel Hobbs, to ascertain how little value has been set upon the life and property of the black man, even when there was not a particle of evidence that he was at all involved in the guilt of robbery or murder. As I expected, beyond the district in which the outbreak happened, the people have all remained quiet."

TREATMENT OF THE PEOPLE.

"To say a word in favour of the mass of the people, who continue orderly and quiet, is to expose yourself to insult and almost to arrest. So confident do I feel, however, in the people who are in any way under our influence, that I shall stand by them and speak for them whatever may be the personal consequences to myself. I dare say that our friends at home will find it hard to understand how people in Jamaica could do what has been done in the one parish, St. Thomas-in-the-East. It seems to me easily explained. First, there can be no doubt that the people there have been very greatly oppressed. Secondly, they have been left almost without any proper religious teaching. Our Wesleyan brethren have done their best, but they were only two amongst many thousands. The clergy of the Establishment were what their class was in country parishes in England fifty or sixty years ago. Thirdly, a large, a very large portion of the population was composed of African immigrants, none of whom were ever brought under the influence of religious teaching; the whole district was emphatically without schools. (*Vide* Report of Inspector of Schools presented to the Assembly a few months ago.)

"Every day that passes tends to increase the feeling that there has been no rebellion, no intention whatever to be disloyal to the Queen. To use the words of one of the members of the House, who seeks to inquire into the cause, it was simply 'an outbreak amongst a portion of the labourers in St. Thomas-in-the-East.' They had suffered great oppression (*vide* a despatch of Sir H. Barkly), justice was again and again denied them; the stipendiary magistrate in whom they had confidence was removed because he complained to the Governor of the wrongdoing of the Clerk of the Peace, and all hope of getting redress from home was cut off by the publication of Mr. Cardwell's letter."

THE ARRESTS.

"The people have now been overcome and crushed, and one planter already writes that good is coming out of the rebellion, as people will now work for any wages offered to them. '*In three days,*' to use the Governor's own language, 'from the first intelligence of the rebellion reaching Kingston, it was headed, and checked, and hemmed in; within a week it was fairly crushed, and arrangements made for scouring the whole district to capture and punish the guilty who had not yet met their just doom. So wide-spread a rebellion so rapidly and effectually put down is not, I believe, to be met with in history, and speaks volumes for the zeal, courage, and energy of those engaged in suppressing it.' Of course his Excellency must be called upon for evidence upon which he has made the extraordinary statements to be found in his speech. It is my conviction that martial law ought never to have been proclaimed, that there was no necessity for it, and I am informed upon good authority, that this also has been the opinion of the Attorney-General throughout. That martial law did not remain in force longer is no fault of his Excellency. It was no doubt his intention to try all who were sent to Morant Bay by that Court, including Mr. Levien, Dr. Bruce, D. P. Nathan, Mr. Palmer, and a host of others; but now they can only be tried in a proper way. What is happening? Why, one by one they are being dismissed because there is no evidence against them. Already upwards of twenty, who

would have been hanged or flogged had they been tried by court martial, are now quietly told that there is nothing against them, and they can go home. The feeling of the better classes, which was at first with the Governor, because they supposed he spoke that which he knew, is fast turning against him, because they feel that their fears have been most unnecessarily aroused.

"The Governor's speech will of course be noticed. Two facts should not be overlooked—first, not a soldier has been killed or wounded. The court-martial which condemned Mr. Gordon and others to death was composed only of three persons, Lieutenant Brand, Ensign Kelly, and Lieutenant Errington. Though martial law was only declared in Surrey (excepting Kingston), persons were arrested in all parts of the island without warrants, and sent at once to Morant Bay for trial and death. No wonder that the Governor at once calls upon the Legislature to pass a bill of indemnity! Will all these things be allowed to pass unnoticed? If so, send for us home at once, for the country will be no longer safe to dwell in. Nothing will so quiet the population as a fair and impartial investigation into all matters by a Royal commission.

"The Governor has just got a bill passed authorizing him, with the advice of his Privy Council, to declare martial law whenever he pleases. I do not believe the lives and liberties of myself and brethren are safe. If we have done wrong tell us so, and call us home; if right, tell us, and let us know that you will stand by us; and by the help of God, come what may, we will strive to do what we believe to be right in His sight."

BRETHREN CHEERED BY SYMPATHY AND AID.

"The assurance of your deep interest in Jamaica is to us very encouraging, especially in these critical times, when political excitement is high, when the very name of Baptist to large numbers outside of our body is most offensive, when religion among our own people is at a low ebb; when we, as Baptist ministers, are accused of keeping the whole island in a sad state of social ferment, and as being accountable for all the massacres and outrages in St. Thomas-in-the-East.

"We are truly glad to know that the Committee are not willing that we retire from the post. The question seems to be, what can be done to meet the case?"

"Something, perhaps, could have been devised to meet the existing pressure. If, however, some measure could be adopted to enable the Committee to supplement the salaries of some brethren, when not raised by the Churches, it would be well. The special appeals for Jamaica have been nobly responded to, do the Churches honour, and have been of material benefit to us. The fresh spontaneous call from the Bradford Committee meeting is truly noble. But if frequently repeated they will fail. If the amounts coming in could go to create a fund, to be assisted by an annual subsidy from the general funds to a not very serious amount, out of which to render aid, perhaps the case could be met more satisfactorily. At any rate I do hope that the Committee will see their way clear to enable brethren to maintain their ground. If times improve, Jamaica resources increase, a new interest be awakened in the Churches generally, the demands on the liberality of the Committee would be proportionately fewer and smaller; and we must hope for the best, while we may have to prepare for the worst."

TERROR STOPS THE EXPRESSION OF OPINION.

"I am not sure that you will at present get a correct expression of opinion from any one. The terror has been universal; not so much of rebellion, but of giving utterance to words which might by any possibility of construction be construed into sedition. A gentleman from town assured me a few days ago that every man was afraid to speak to his neighbour—that no one would venture to comment on passing events with freedom, except to his nearest and most confidential friends. On this side of the Island it is not so bad; but even here it is bad enough. One of our most honoured brethren, whose name I have never heard spoken of but with respect and confidence, received a friendly intimation that he had need be careful, for he had been suspected of sympathy with the rebels. It has been thought advisable everywhere to postpone missionary meetings; and several of us

have felt it to be a necessary precaution to put off for a few weeks meetings for business, which had been summoned just before the outbreak. To this I may add the confident belief that letters are opened at the post-offices, so that every one is most guarded in his utterances even under the sacred seal of letter correspondence."

WHERE IS THERE DISAFFECTION ?

"Before this comes to hand you will have read the Governor's speech. I shall make no comment upon it as a whole—no doubt you will criticize it freely enough at home. I may, however, state some facts to aid your judgment of its statements relative to the condition of the Island; and in general I may state that very few persons on this side of the Island appear to apprehend any danger. It so happens that since the outbreak I have taken three journeys from home—one to Lucea, another to St. Ann's Bay, and the last to Montego Bay. On these journeys I have closely observed every man I have met, and marked every observable incident by the way, and not a sign of disquiet, even the slightest, has been anywhere visible. Men, women, and children have been seen everywhere peacefully pursuing their occupations; the markets have presented the same aspect of order and bustle; and the people have been going to and fro, and buying and selling as usual. If they have had any thoughts of sedition and rebellion their powers of concealment must be almost miraculous. Moreover, in a circular which the Governor himself issued to each member of the Legislature, requesting their attendance at the opening of the session, he assured them they might leave their families, their homes, and their parishes in safety. And so satisfied do members appear of our security, that almost to a man those not off the Island are at their posts in Spanish Town. In my travels I have made inquiries of every intelligent man I have met; and I have conversed with a much larger number of persons than is my wont. I have gone to almost every one in my way, worth talking to, and asked as to the state of things around them, and the testimony has been unanimous in favour of the quiet and orderly condition of the peasantry. Here and there a loose fellow or two has been detected in the use of threatening language; but that is all.

"My conviction is that through all the districts I have named the people are as a class perfectly loyal to the Government, and as free from sedition as any community in Britain."

INFORMATION WANTED.

"People generally are becoming anxious for the information of which the Government is said to be in possession. As yet we know nothing of the data on which general statements are based. The trials, being by court-martial, the evidence has in few cases been published. The deliberations of the Legislature are frequently conducted with closed doors; and we are told that the Executive decline to explain the grounds on which they ask for some measures which they wish to pass. I suppose we shall know at some time; but if we do not here, it will be for the British Parliament to demand it at the hands of the Home Government.

"What the intention of some other proceedings is I cannot divine. You will read with deep sorrow the account of the glorification of the Maroons, with their dresses of 'green bush,' and their fierce war-whoop. They were as a class in many parts losing their distinctiveness, and commingling by marriages with the general population. Now they are to be brought out again; and besides, white being set against black, and black against brown and white, we are to have one caste of black men set against another; and old animosities and heart-burnings revived. I grieve from my very soul over these things."

OUR NATIVE MINISTERS.

"I may here make reference to our native brethren in the ministry. In my last I told you how strong the prejudices against them as a class were likely to become, as the consequence of recent events. We shall have a hard struggle on their behalf, but we are comforted in them as in the people generally, that as a body they have no complicity in the dark deeds which have been done in the East. Only two of their number have had even suspicion pointed at them.

One of these is Mr. Palmer. He is still a prisoner; and, with others, is to be tried by special commission.

"Not long before the outbreak I had a letter from him, which I feel sure he could not have written had complicity with a plot for rebellion been in his heart. The other native brother who has suffered is Mr. Service. He was arrested without the shadow of a ground of suspicion against him; and having been detained as a prisoner for several days was acquitted with honour, not having been brought to trial. Out of twenty native brethren, pastors of churches in the Union, this is all that prejudice has been able to allege against them. I am persuaded they will be the more strongly placed in your confidence."

THE UNDERHILL MEETINGS.

"Public meetings to consider your letter have hardly in a single instance been called by Baptist missionaries. In the parish of Trelawny, in which there are seven Baptist ministers, with nearly 4,000 church members, no meeting whatever was convened, except a small one by a pastor with his own people. In St. Ann's, in which there are six Baptist ministers, and upwards of 3,500 church members, a public meeting was convened, but Baptist ministers unanimsly refused to take part in it, and were never consulted, and did not sign the requisition in accordance with which the Custos called it. Nor had Baptist ministers any hand whatever in the Memorial from St. Ann's, to which Mr. Cardwell replied in the famous despatch, headed, "The Queen's Advice." At Lucea, the pastor of the Baptist church was in England; and no Baptist minister whatever had anything to do in getting up the meeting held there. At Spanish Town the meeting was held independently of Baptist missionaries, nor did any Baptist missionary take part in it. At the Kingston meeting only one Baptist minister was present, and he was not a European. No Baptist minister took part at the meeting held in Vere. At the Savanna-la-Mar and Port Maria meetings there was a Baptist minister at each. The meeting at Montego Bay was convened, not by Baptist missionaries, but by a parish requisition numerously signed by all classes; and it was addressed by a member of the 'Assembly,' who read a letter expressive of the views of two of the most estimable and wealthy planters of Trelawny. Out of the twenty-one parishes in which regular Baptist missionaries labour, only in eleven have public meetings been held; and out of thirty-six recognised Baptist ministers, only seven Europeans and four natives have taken any part whatever. At the same time it is a fact that the class of meetings referred to have been attended and participated in, and in most cases addressed by, three clergymen of the Church of England, two Wesleyan ministers, three Presbyterian ministers, and one Secession Methodist minister.

"In the parish of St. Thomas-in-the-East, the seat of the outbreak, the Baptist Mission has scarcely any influence. The Baptist chapel at Morant Bay, as you know, never was connected with us. The total number of Baptist church members is under 300, and for a great number of years there has been only one recognised Baptist minister; and he had to flee with his family, and place himself under the protection of the authorities."

MR. READE AND AFRICAN MISSIONS.*

Victoria, Cameroons Mountain,

West Coast of Africa, July 28, 1865.

Dear Sir,—At first it was my intention to write you a public letter; but as I am not a public man, and am ignorant of newspaper formality, I thought it would be better to give you a private account of two and a-half years' experience along the West Coast of Africa. I have some accounts of a meeting which had taken place in Exeter Hall, as published in the *Patriot* in May last. It is not my intention to depreciate what is termed the Anthropological Association. I will simply content

* From the *African Times*.

myself in relating a few leading facts from my own private journal, which will more or less show the fallacy of such works as those of Reade and others. But before entering upon this subject, I wish you to understand that I am not a missionary, nor in any way interested with missionaries or missionary societies. I am exploring Equatorial Africa for a scientific purpose.

Mr. Reade tells us that the missionaries are lazy and vicious. You will see, and you can judge for yourself, in the course of this letter. As a vindication, I find it will be necessary, before trying to confute such an accusation, to relate what may be considered—

A MISSIONARY'S WEEK'S WORK.

As Old Calabar was my maiden ground, I will begin with the Scotch United Presbyterians. It is usual for travellers to pay a tribute of respect to missionaries and their wives. And, like others, I made the best of my way to Duke Town station, where I found the Rev. William Anderson, surrounded by a group of intelligent boys from eight to fourteen years of age. Some were at A B C; others were reading and working out rules of arithmetic. The girls, in another school, under Mrs. Sutherland, were sewing and mending. In one of the outhouses a number of the house girls were washing and ironing. Those girls are frequently brought up from childhood in the mission-houses. They become good scholars and useful domestic servants, and, with few exceptions, they get married to the young men associated with the Church, and, upon the whole, turn out respectable members of society.

Mr. Winwood Reade tells a wretched falsehood when he calls this "a wretched bubble." It is certainly not a point of missionary policy to clothe and educate a people for the purpose of converting them into what Mr. Reade terms "*thieves and liars*," and their young women into "*prostitutes*." Mr. Reade, perhaps, is not aware that most of the gentlemen traders at Old Calabar are members of Mr. Anderson's church. Upon Mr. Reade's next visit to Africa he will be telling us that Mr. Anderson is trying to corrupt the minds of those young gentlemen who stand far above Mr. Winwood Reade in moral worth. My next visit was to Old Town station, where I found a respectable school under Miss Edgerly, and in Dr. Hewan's house several girls were employed in domestic work; I could also see Dr. Hewan's well-filled dispensary, with a temporary hospital near at hand, with a number of sick persons.

We will now pass seven miles further up the river, and find ourselves at Creek Town, which is the most important station on the Old Calabar river. The Rev. Hugh Goldie has the management of this station. It is also the home of the Rev. M. Robb, who is occupied in translating the Scriptures. As I found this place likely to be an interesting field for botany and natural history, it became my head-quarters for many months, consequently I had many opportunities of watching missionary operations.

A SUNDAY'S WORK.

Here is what may be considered a Sunday's work: At six A.M. the bell rings for morning worship in the schoolroom; I have frequently found it crowded to excess with people of all ages. At ten A.M. the bell again rings for the morning school, and I have often found myself amongst eighty or a hundred happy little children, divided into classes, and headed by white and native teachers. At eleven A.M. the bell rings for church, which is generally filled with well-dressed people. At two P.M. the bell again calls the children to school; at three P.M. the people to church; and at seven P.M. an examination of the children takes place in the mission-house.

I have already noticed that the Rev. Mr. Robb is translating the Scriptures, notwithstanding he often preaches, and is always present at the different sacramental tables; he seldom fails travelling ten to twelve miles on the Sabbath to preach amongst the inland plantations. This is hard work in a climate like that of Western Africa. The rest of the week is spent by the Missionary in holding nightly meetings, and by travelling to the surrounding villages, preaching and administering medicines to the sick, and giving consolation to the dying; he must

also superintend the building and other alterations which he might require at the station.

During all this time the missionary ladies have their part to play upon the stage of civilization. They have their private classes of young and old belonging to their sex; on Sundays they go to the women's houses, preaching to those who do not feel inclined to attend church. But this is not all. I have known Mrs. Goldie to be up night after night in the towns attending the accouchement of such women as were supposed to be likely to have twin children. I have known her reach the station at midnight with the new-born babes swaddled in her lap. She had now saved the lives of those children, and prevented the banishment of the mother to the solitude of a twin village. Mrs. Goldie is not an exception to the rule. The other missionary ladies are always too ready to obey the calls of mercy. There are other two stations further up the Calabar river, viz., Ikoneto and Ikorifong. All the stations are conducted upon the same organised system as that of Creek Town. Now, sir, is this system of Church government likely to turn out what Mr. Reade calls a failure? It is certainly not a hopeful method for aiding the demoralisation of the negro.

Again, Mr. Reade tells us that the negroes are decent enough without missionaries. Such might be the case according to Mr. Reade's fancy; but they have at least benefited by missionary labour. I know a great number of young negro traders who can read, write, and keep their books in the English tongue, and conduct a considerable trade with European traders. Surely, sir, this is part of a missionary success.

THE RELIGION FOR NEGROES.

The English public are also told by Mr. Reade that Mahomedanism is the only religion adapted to those races. Let me ask Mr. Reade what he knows about the religious feeling of the negro? Where did he obtain his information? In what part of the world did he gain his knowledge of negro character? He was a short time at the Gaboon, not more than four months, and at what he erroneously calls Cames. Most of the young men at the Gaboon can both read and write, and seldom does a native from the interior visit the Gaboon, as they do all their trade in trading boats and canoes, which ascend the river. This cannot be a field for pure negro character. At the same time such is the groundwork of Mr. Reade's book. Walker's book has also been founded upon Gaboon experience. It causes only a smile of contempt when we hear the English public term Reade and Walker "African travellers," and points out the incompetency of flying authors.

But to return to the religious feeling of the negro. I can tell Mr. Reade that I am meeting a class of negroes that would be Protestants to-morrow for one pound of tobacco, and the next day turn into Mahomedans for a gallon of rum. The negro is not an exception. We will find the same sort of people surrounding the doors of Exeter Hall.

Let me again, for a few moments, return to Old Calabar. I will be brief. While on my way to the Qua Mountains, I reached a small village in the Uwit Country. It was late on a Saturday night. I made arrangements to remain over Sunday, but was somewhat at a loss how to spend the day. But what was my astonishment on the following morning to find in the Palaver-house a number of well-dressed people with books in hand for morning worship. In this way the day was spent. Those people had travelled from twelve to twenty miles, to spend the day with a few fellow-Christians belonging to Creek Town church, and at the time I speak were some eighty miles distant; on the following morning they returned to their plantation towns to resume the labours of the week. When I got to the towns at the base of the Qua Mountains I found people connected with the Duke Town church. They brought me food in abundance, and mats to lie upon, and gave me their advice and protection. Those people are spreading the Gospel amongst the inland tribes which never saw the face of white men. And also let me add that the Christians at Ikorifong are taking their share to the banks of the Niger.

Is this like a failure? Does it look like the demoralization of the negro races? Has it anything to do with lazy and vicious habits, which are so unjustly laid at

the door of the missionaries? Let them be of good cheer, and in spite of the fictions of "Reade," their work will yet spread over the continent of Africa.

THE MISSION AT CORISCO.

I will now take a long jump and pass over the island of Fernando Po, and land amongst the American Presbyterians at the island of Corisco. They have four stations planted on different parts of the island, all in a good healthy condition, but, unfortunately for the missionaries, Corisco belongs to the Spaniards, and the disheartened Americans, after all their labour, have been ordered to leave within five years. Such is the command of the Spanish Government, and on that account they are planting stations along the coast of the mainland. My next leap was to Glass Town, Gaboon, where I found a large missionary station also belonging to the American Presbyterians, conducted by three missionaries and their wives, and, like Corisco, managed more or less upon the same principle as that of Old Calabar. I have already remarked that the Gaboon and Cama, or rather Fernan Vas, formed the boundary of Mr. Reade's travels. He is well known at the Gaboon, and let any one go and see what that gentleman did for the moral advancement of the negro. Mr. Reade should bear in mind the old adage, they who live in glass houses should be careful in throwing stones. Believe me, sir, it is not the missionaries that corrupt the minds of the natives, it is others who throw the halter of licentiousness round the necks of their victims.

Mr. Reade also speaks about his visit to the Cama Country. We all know in Africa that he was at the head of the Rainbow river, and placed himself under the protection of "Ogandu," the Rainbow King, at the town of Gumba.

MR. READE AT CAMA.

In a long article termed "Courtship and Matrimony," in the *Christian World* of May 7, 1865, the article goes on to say that on Mr. Reade's visit to the Cama Country, the chief, with more politeness than prudence, sent his daughter to wait upon the white man. I know the King of the Rainbow; he is the most intelligent native that I have met in Africa. I also know the Princess Anangu, no doubt a good specimen of her race, and likely to have a powerful influence over the mind of such as our "traveller," but I don't believe that Anangu would wash any man's feet, and I am also certain that the King, her father, would not allow it if such had been wanted, as a thousand slaves are at the command of the King. For my part I don't believe one word of what Mr. Reade says. It is rather amusing when he tells us that this young lady was so unsophisticated that she supposed that the traveller's face must have been painted white; and great was her astonishment, says Mr. Reade, when she found, upon wetting her fingers, that she had left no impression. What balderdash! The same young lady has seen white men from the hour of her birth. Trading factories were established by the whites at Cama and Brooklyn Island many years before Anangu was born, and at this moment a factory exists at Gumlie, beside Anangu. Does Mr. Reade forget that the house in which he lived at Gumlie is called by the natives "the white man's house;" Du Chaillu, Mr. Curtis, and myself have all lived in the same house, and many others. In the same article of the *Christian World* the traveller tells us that kissing is unknown on the West Coast of Africa. It is plain that he knows nothing about the habits of the Negro; kissing is as common as in the southern counties of England. But I am not astonished at Anangu flying from the serpentine embraces of the traveller; he had a few more kisses to bestow upon the ladies of the Rainbow besides Anangu. I have written all this to show the hypocritical character of Mr. Reade's book. It would be some consolation if the "Antichristian Association" were better acquainted with the fallaciousness of such publications as those associated with Mr. Reade's work of fiction, which is only fit to be turned into waste paper. I am quite astonished that such a paper as the *Christian World* should copy remarks from such a class of authors.

THE BAPTISTS AT CAMEROONS.

I will finish up this long letter with the proceedings of the Baptist ministers on the Cameroons river. It is, without doubt, one of the most flourishing stations

on the West Coast. The natives are a wild and warlike race. Great must have been the patience and perseverance of Mr. Saker and the devoted band who have toiled with him. What a change must have taken place! At five A.M. I have heard the morning hymn in the schoolroom, and at half-past six the school bell rings for the children to assemble in the school, which is conducted by Miss Saker. It also rings at ten A.M. There is a general meeting every night during the week, with the exception of Saturday. These meetings are conducted by Mr. Smith. On Sundays they have general service at seven A.M. and at three P.M.; from eighty to one hundred is the average that attend church, and about sixty children meet in the schoolroom. In the usual way they are divided into classes; Mr. Saker's family of young ladies have all their classes, and Mr. Smith has his. In fact, Mr. Smith is always to be found in church and school; Mr. Saker is translating, attending the workmen, and preaching in the towns. It is all work and no play here. For instance, after a jolly fight, Mr. Smith has to go to the towns to bind up the wounds of the warriors. Mr. Saker has taught many of his young men to be brickmakers, brickburners, and bricklayers; he has also taught several to be carpenters, therefore he has the command of good tradesmen to execute necessary alterations. A brick schoolroom and church are in due course of erection; and Mr. Saker's daughters assist in setting up type in the printing-office. Mrs. Saker, on the other hand, is teaching a class of young women to be good housewives. Like those at Calabar, they are good scholars; I have seen specimens of their writing which would shame many of our home girls. True, they know nothing of French nor German, nor the mazes of the dance; but, what is far better, they become good Christians, kind wives, and affectionate mothers. There is another station further up the river, but I don't know much about it, therefore I will say nothing. Another station is also planted at a place called Bimbia; I know as little about it as the last. But at Victoria, at the base of the Cameroons Mountain, where I am at this moment, the Rev. F. Pinnock and Mr. Johnson, now Governor of Victoria, have a large congregation; from sixty to seventy children attend the daily school, and from eighty to a hundred attend church. The people are, with few exceptions, emigrants from Fernando Po, and originally from the coast, and have been brought up in the Protestant faith, which they cannot enjoy at Fernando Po, being strictly Roman Catholic; and what is of more importance, their children have the benefit of a Protestant education. *Victoria is the healthiest locality on this part of the coast.* Night and day the people can inhale the exhilarating sea breeze, while Fernando Po is a den of pestilence and death. I will now conclude, and from the hurried manner in which this long letter has been written, I am not insensible to its many faults. If you think any of my observations will be of use, you are quite at liberty to do what you like, either publish it in full or in part, and make full use of my name. I am not afraid to meet Mr. Reade on his own ground. The worst feature in missionary character is that wretched habit of intermeddling with other people's affairs. This is an everlasting complaint amongst strangers, and the cause of much bad feeling. Men naturally become spiteful, hence magnified exposure. Missionaries seem to inherit this disposition; I found them the same during my travels amongst the South Sea Islands. It would be well if missionaries would leave the outer world more to itself, and strictly adhere to their own spiritual calling. It would prevent hasty remarks.

I am, dear Sir, yours truly,

WILLIAM GRANT MILNE.

A GOOD SUGGESTION FOR THE NEW YEAR.

AN ardent friend of the Mission, who loved and served it many years, wrote a letter which appeared in the *Freeman* some weeks ago, containing some suggestions of practical importance, to which we think it desirable to recall the attention of our readers. Adverting to the able sketch of the early history of the Mission which appeared in that journal, the writer observes:—

"I was forcibly reminded of two facts, which ought never to be forgotten by

the people of this country, but which have well-nigh lost their influence upon us. With your permission, I will place these before your readers, and very briefly show their practical bearing.

"The first of these facts is, that it was the spirit awakened in our churches at the dawn of what is called the Missionary Enterprise, which first stirred up the hearts of God's people at home to pity and help the masses of ignorant and destitute persons living and dying in their midst. Hence arose in our country towns and great cities a class of spiritual and benevolent labour hitherto unknown in this country. I need not stop here to name or enumerate the institutions which owe their origin mainly to this enterprise, and which will continue to bless our land so long as the ignorant, the ragged, the outcast, and the perishing are found amongst us.

"The second fact is, that for many years after the formation of our Society the missionary spirit was the very life of our religion,—a glory and joy in the midst of us. It was at the missionary altar that God's people renewed their vows to be the Lord's; and thence caught a flame which has ever since burnt more or less brightly, as the Holy Spirit, author in us of both love to God and our neighbour, has ruled in our hearts. It was at missionary prayer-meetings that the members of our churches learnt to sing and pray with a fervour to which they had before been strangers; and hence we find, while the prayers, the fastings, the self-denials of Dr. Carey and his companions brought, under God, untold benefits to the heathen abroad, in their reflex action they scattered blessings broadcast amongst the people at home.

"In this two-fold respect, then, we are debtors to the Baptist Missionary Society as the first in the field of modern missions; and are, moreover, laid under the most solemn obligations to maintain it in honour and increasing usefulness. It is wonderful how often we recall the story of Dr. Carey's devotion; we recall it again and again, and it never fails to warm our hearts and quicken our pulse. We read, too, that other story as told with all the glowing eloquence of the great apostle when pleading for the poor saints at Jerusalem. (2 Cor. viii. 9.) Yet we look in vain from year to year for the growing capabilities of this Society to enlarge its field of labour. We know who said to his brave companions, "If you will hold the rope I will go down into the mine." Is this mission rope in our day a strong one? and have we fast hold of it?

"Let the present state of the Society's funds answer this question; and let all other questions be deemed by us unimportant, until we have, by most earnest and prayerful efforts, raised the annual income of the Society to some forty or fifty thousand pounds.

"As only one of your numerous correspondents on this subject has proposed a remedy for this lamentable state of things, may I ask, why should not our Missionary Treasury be open to receive *gifts in kind*, as well as that successful institution at Bristol, of which you recently gave us a report? Moreover, in pleading for the Mission, we do not present the case of two thousand orphans without the bread that perisheth; but that of hundreds of millions of our fellow-creatures without the bread which endureth unto everlasting life.

"And now, by all that is precious to us in the Gospel of God's grace and love, let us, every one of us, man and woman, rich and poor, in our numerous churches, lay well to heart the above facts; and remember that two missionaries are remaining at home because funds are wanted to send them out.

"We have come to a time of year in which it is most opportune to make a general appeal to the benevolence of the people. We have national blessings to record. The harvest is safely housed, or threshed for the market, and God has, in great mercy, averted the cholera from our land. We have individual blessings to record, and which of us shall reckon up these in order before Him? To some of us, beloved relatives have been restored from the bed of death; to others, in parting from loved ones, God has been a very present help. Others have been blessed in basket and store; the fields to them have yielded their crops, the garden and orchard their sweet and refreshing fruits. How much do these owe unto their Lord? And for health and strength given,

during the year about to close, to multitudes amongst us, in their various professions, businesses, and labours, what shall these render to their Lord?

"An object worthy of regard is close at hand. Christmas looks us benignly and cheerily in the face. It is the time of all others to send presents one to another. In good old Jewish (real Christian) style, let every one prepare his gift, and take or send it, free of cost, to the Baptist Mission House. And whether of little or much value, let it be a noble gift in that it comes from the heart, for 'God loveth a cheerful giver.' I propose sending one pound as a thank-offering, for the fruitfulness of my garden.

"In a word, let gifts of all sorts, and dedicated things, follow each other to Bedford-row so quickly that our good Secretaries shall have to proclaim throughout our camp, 'The people bring much more than enough for the service of the work which the Lord commanded us to make.' The first Lord's-day in the year will be the best time for preaching, in all our chapels, thank-offering sermons; and may the Lord, to whom belong the silver and the gold, and the cattle upon a thousand hills, pour out His Spirit upon the people, that they may come, 'their silver and their gold with them,' and confess unto the Lord, 'Of thine own have we given thee.'"

We commend this stirring appeal to the *consciences* of our friends. It has the ring of the good old time in it. The spirit it breathes is the right spirit, and if widely cultivated the work must prosper. It will bring the men, and it will bring the means—for it is the spirit of faith and prayer.

HOME PROCEEDINGS.

THE Rev. J. Gregson completed his Berkshire and Oxfordshire engagements in the beginning of the last month, and was subsequently occupied in attending meetings in Cheshire. Mr. Bion, who is recovered from his late accident, attended, with Mr. Trestrail, the annual meeting of the Juvenile Auxiliary at Battersea; and Dr. Underhill met the friends connected with Upton Chapel, and gave a lecture to the students at the Metropolitan Tabernacle. Mr. Sampson has had a fortnight's work in South Devon, and Mr. Robinson has rendered a similar period of service in visiting the Churches in Shropshire. Mr. Gamble has paid a visit to Edenbridge, and attended a service at Cottage-green, Camberwell.

In compliance with the resolution passed at Birmingham, October 28th, a deputation, consisting of ministers and gentlemen from London, Rochdale, Bradford, Cambridge, Glasgow, Bristol, Leicester, Birmingham, Norwich, and Newcastle, waited on the Right Hon. Edward Cardwell to present a memorial to Earl Russell, founded upon that resolution. The deputation was introduced by Sir Morton Peto, who read the memorial, urging an immediate and searching inquiry into the late deplorable events at Morant Bay, to the Colonial Secretary, who was subsequently addressed in support thereof by Revs. J. H. Hinton, W. Brock, G. Gould, Dr. Paterson, Dr. Angus, F. Trestrail, Dr. Hoby, and E. C. Robinson, Esq. Mr. Cardwell expressed his regret that Earl Russell was prevented by indisposition from meeting the deputation, and informed them that the Government had resolved to institute an inquiry, which should be searching and impartial. The utmost courtesy was shown by the right hon. gentleman, who listened with great attention to the statements laid before him; and in his reply expressed very strongly the concern which he and all his colleagues felt at these occurrences, which would continue to have their most earnest attention. Sir Morton, on his own behalf and of those present, thanked him for the kind and patient attention which he had given to the representations they had felt it their duty to make, and the deputation retired.

As soon as tidings reached this country of the introduction of a Bill to regulate religious worship into the House of Assembly—a Bill which threatened to extinguish all freedom of worship and teaching in the island, the Committee directed the Secretaries to communicate with the officers of the other mission societies,

with the view of holding a meeting for conference and united action in regard to it. Accordingly a meeting was called for Friday, the 15th ult., and a number of gentlemen belonging to the London, Baptist, Wesleyan, Moravian, and Presbyterian denominations were present.

The Rev. Dr. Raleigh was called to preside, who, having opened the meeting with prayer, the object of the meeting was stated, and several gentlemen present took part in the discussion, and gave important information on the subject.

It was resolved :—

“That this meeting has heard with surprise, and indignation, that a Bill has been laid before the Legislature of Jamaica by the Government of the Island for the Regulation of Religious Worship; a Bill which would destroy the liberty of worship and teaching hitherto enjoyed by the people of that island.

“That, notwithstanding the withdrawal of the Bill by the Government, there is reason to believe that another of somewhat similar tenor will be brought forward.

“This meeting therefore begs respectfully to request of her Majesty’s Government that they will, in this and every such case, instruct Her Majesty’s representative, the Governor of Jamaica, to refuse his sanction to any interference with the religious liberties of the people, and that Her Majesty’s Government will continue impartially to secure to every class of Her Majesty’s subjects in that island equal religious and educational privileges.”

It was then resolved that the resolution should be forwarded to Earl Russell in a letter, to be signed by the Chairman on behalf of the meeting, a copy of which we subjoin :—

“To the Right Hon. Earl Russell, K.G.

“My Lord,—I have the honour to forward to your Lordship a copy of a resolution passed at a meeting of gentlemen of the various Nonconformist and Wesleyan denominations in the metropolis, convened to consider the course taken by the Government of Jamaica with respect to the religious liberties of the people of that island, and to commend to your Lordship’s most earnest consideration, and that of Her Majesty’s Government, the important subject to which it relates.

“Your Lordship’s long and tried attachment to the principles of religious liberty renders it unnecessary for me to urge the subject further on your attention.

“I have the honour to be, your Lordship’s obedient and humble servant,

ALEX. RALEIGH, Chairman.

A committee of gentlemen has been formed, consisting of friends of the societies interested in Jamaica, but acting independently, to send out competent persons to that island to watch the proceedings of the Court of Inquiry, so as to secure a full and searching investigation. The Committee have instructed the Secretaries to retain the services of a solicitor and counsel in Spanish Town to act on the behalf of Dr. Underhill, who has been implicated by Governor Eyre in his despatch to the Home Government, the Society, and missionaries. These gentlemen will place themselves in communication with those who are to go from this country, and it is hoped that they will materially aid in securing a full inquiry into the whole case.

It will be seen from these statements that the Committee have lost no time in taking the most effectual measures to vindicate the Society, its officers, and their honoured brethren in Jamaica from the aspersions cast upon them.

WIDOWS AND ORPHANS FUND.

We trust the pastors and deacons of the Churches will not fail to lay the appeal which has been sent out soliciting their usual or increased contributions on the first Sabbath of the new year, when they assemble to commemorate the death of their risen Lord.

THE MISSIONARY HERALD.

JAMAICA.

THE mail of the 15th ult. has brought us numerous letters expressive of the relief that has been felt, both by the Negro and white population, on finding that the English people had so warmly and energetically expressed their feelings of abhorrence at the indiscriminate slaughter by which the Morant Bay Riot had been put down. No evidence whatever has been discovered that the "diabolical conspiracy," affirmed by Governor Eyre to have been the origin of the Riot, had any real existence, while a member of the Committee appointed to examine the documents laid before the Legislature by the Government, emphatically declares them to be "worth nothing at all."

At the same time, with the recovery of freedom of speech, tales of the most fearful atrocities committed by the soldiery are being made known. As the Government has refused all inquiry, and will not publish the facts, all classes of the people are demanding an inquiry from this country. The Commissioners now on their way will receive a hearty welcome, and we can have no doubt that the fullest information will be given to them.

It will be remembered by our readers that among the persons arrested in Kingston, and sent to Morant Bay for trial, was the Rev. E. Palmer, one of our native brethren. All information as to his offence was refused. At the end of martial law he was returned to Kingston, and we are now happy to say that he has been released on bail, after a very cruel imprisonment of two months, to appear if called upon to take his trial. It is said his offence is sedition; but no indictment has as yet been framed, and the Attorney-General refuses to give the slightest clue to the charges which are threatened against him. Mr. Palmer has informed us of his release, and promises by next mail an account of his arrest and imprisonment. Meanwhile we avail ourselves of the following outline of his sufferings from a letter addressed to Mrs. Underhill by his wife. It is dated December 22, 1865:—

I am sure you must have been much grieved to learn of the fearful riots which took place at Morant Bay in this island in the month of October. The true cause of this dreadful outbreak we have yet to learn, but the effects have been most disastrous. Thus, in a few short weeks, hundreds, if not thousands, of our fellow-creatures have been wantonly destroyed; and although there was no sign of a rebellion in Kingston, where we reside, and no martial law existed, my husband and others, all of them peaceful inhabitants of Kingston, were arrested on the 20th of October by order of the Governor. My husband has had to suffer the greatest amount of punishment without even being told what crime he

was charged with. He was conveyed to the Kingston Barracks and placed in the cell, and on the following morning removed under military escort to the camp, where he was stripped of his boots, hair cut, hands tied, and locked up in the cells. On Saturday, the 21st, he was escorted to the Ordnance Wharf, and delivered up to the custody of the Master-Gunner of Her Majesty's ship *Aboukir*, who ordered his hands to be tied behind his back, which was very cruelly done, and in that manner he and others were taken to the ship. The captain, on their arrival, had them put in irons, and for several days they were so kept. In going to the head of the ship, a rope would be put in a choking manner around the neck, and the other end of the rope held by the officer. On the 2nd of November they were ordered off to Morant Bay on board Her Majesty's ship *Cordelia*. On their arrival they were handed over to the Provost Marshal, who is a very bad man. He immediately had two of them flogged; afterwards they were taken to the district prison, and kept in confinement for six days in a miserable cell. Bad food and water made them all sick. One has died from the ill-treatment he received during the confinement. They were marched out every day to witness the hanging of the people, and told that such should soon be their lot. Oh! no tongue can tell what my poor husband with others has had to suffer, and for what he knows not, except it be for saying that the statements in Dr. Underhill's letter are correct.

The ministers connected with the Jamaica Baptist Union have kindly directed me to employ legal advisers for Mr. Palmer, and I have got Messrs. Oughton and Phillippo. A writ of *habeas corpus* has been obtained from one of the judges, by which means my husband was relieved from his miserable place of confinement on the 21st inst., and is now under bail to the 10th of February next. But I am sure they will not be able to make out any case against him, for he knew nothing of the occurrences that took place at Morant Bay. The *Guardian* newspaper says there is a secret society in Kingston which has to do with the riots in the East, and that Mr. Palmer and others in Kingston belonged to that society; but that statement is as false as most of the writings of that unprincipled paper. I trust our dear friends in England will not forget us in this time of trouble.

The following extracts from our letters will show the relief that our brethren have felt from the sympathy and aid held out to them by our Relief Fund. A missionary on the south side of the island thus writes:—

I pray you accept our sincere thanks, and present the same to all who interest themselves in our mission, and for the seasonable aid afforded us in this time of need, and most of all for your manifest sympathy in our trials; but, while thankful for your kindness, our need of help is to most the bitterest ingredient in our cup.

Recent events show that our mission in Jamaica will for years to come need the fostering care of British Christians, and to secure this with as small a tax on their resources as possible should be the earnest concern of all here. Wherever we can we must help our incomes by secular pursuits. I do not see why this should not be done in Jamaica with as much propriety as by our first missionaries in the East, and indeed by the fathers and founders of many of our English Baptist churches.

The two following extracts are from brethren on the north side:—

I tender to yourself and the Committee my most heartfelt thanks for this expression of your kindness and sympathy with us in this time of our need. My afflicted wife and myself, when we opened the November 16th letter, felt so vividly and remarkably that it came as it were from the Lord at a time when we actually did not know what to do for want of means.

Things were bad enough before, but since the riot there has been nearly a complete stagnation of money. The Colonial Bank in Kingston would not send any money to its country branches while there were any reasons to apprehend disturbance, and so every one now complains that he is not paid for two months or ten weeks, and so there is no money for the poor minister from week to week.

However, the £10 has helped to pay a portion of the debt, and surely it was a most timely aid, for which we cannot be thankful enough to the Giver of all our mercies. Truly we are now "troubled on every side;" storm after storm has broken upon us, and we have to struggle for very life. However, the Lord is good still, and is faithful to His promise, that He will never leave nor forsake them who put their trust in Him. I trust moreover that all things both pleasant and painful shall work together for our good, "as those who love God."

As you well know, both you and us Baptist ministers get abundance of abuse heaped upon us now. Well, we must bear it patiently, for it will surely recoil on its authors, and be much worse for them than for us.

Yours of November 16th arrived safely, and I must again express my warmest thanks to the Committee for the further sum of £10 kindly voted me by them. I feel we cannot be too grateful for, nor too much encouraged by, the interest manifested in us by so many of God's people in England, which induces them to come forward with their liberal aid at this trying time. I should be glad indeed if it were likely that these efforts on your part in England would be sufficient to help us *quite through* our trials and difficulties. Alas! I fear it will not be so. The disease is too deeply rooted, and will take longer to overcome than the result of these efforts will last. However, as God has graciously appeared for us now, let us hope He will help us right through. Oh! for a stronger living faith in the living God, as "a very present help in time of trouble."

I believe we (the missionaries) are all similarly situated at this time, and the representations given by one of his difficulties may be taken as a pretty correct representation of those of others. It is therefore needless for *me* to go into any details as to my individual circumstances; I will only say they are such as to make this help, sent by the Committee, most acceptable.

One of the oldest of our missionaries writes, under date of December 23rd,—

I received your very kind letter by last mail, and am greatly encouraged by the assurances you have given of the sympathy of the Committee with us, your much-tried missionaries, here. With this assurance, and an innate consciousness of rectitude, added to an abiding conviction of God's faithfulness in the performance of His promises, I think I can say on my own account, and on behalf of my brethren, that none of the things we have suffered "move us, neither count we our lives dear unto ourselves, so that we may finish our course with joy, and the ministry which we have received of the Lord Jesus, to testify the gospel of the grace of God."

I have had an interview with two or three intelligent persons who were near Morant Bay during the whole period of martial law, and hoped to have given you some additional information as to the atrocities committed, but I am again straitened for want of time.

Only reflect on the harrowing fact that 2,400 of the people (this on good authority) have been shot or hung at Morant Bay and in its vicinity; and conceive of the additional number slaughtered by the skirmishers and others in the woods of the interior, said to amount to 1,000 more at least!!!

What will the people of England say when they know all, being so generally aroused at what had reached them when the mail bringing us these tidings left your shores?

We have the pleasure to add that the modified Bill for regulating religious worship has not passed the House of Assembly. Though confined in its operation to one section of the people, it was equally objectionable in principle to the first Bill. We claim religious liberty for every section of the people, whether they agree with us in belief or not.

A VISIT TO KOTIGAHAWATTE, CEYLON.*

It is not to be expected that anything of great importance or startling novelty could be observed during a few hours' stay among native professing-Christians around and in their place of worship; but several little matters did come before me which, common-place enough when observed in the practice of our Christian fellow-countrymen, yet struck me very forcibly as bearing strong testimony to the power of the Gospel over the hearts and lives of the people by whom I was then surrounded. It is common, now-a-days, for men of the world, and even some professing-Christians, particularly in Ceylon, to point rather contemptuously at the missionary work, denying its progress, and almost its reality. To such I would shortly say, You must visit the real field of the missionary's labour; you must accompany him to the little oasis planted here and there in the wilderness of spiritual jungle, ere you pass any reflections on a work of which you are at present almost entirely ignorant. I think I may promise for anyone who honestly, for such a purpose, pays the most casual visit with the missionary to his native stations, an abundant assurance that God's work is going on; that the day is approaching, slowly it may be, but visibly, when this island, and, as the promise says, the uttermost parts of the earth shall be Christ's for a possession.

LOCAL ARRANGEMENTS.

Our visit to Kotigahawatte was unexpected. I learned from you that the mission stations around Colombo and the neighbouring districts have been divided for purposes of supervision, preaching, and visitation, between Mr. Allen and yourself (Mr. Pigott). Periodical visits are paid to the various stations to preach, encourage, and instruct. I saw the diaries used by your native assistants, in which they enter a full detail of, not only the preaching services on Sundays, but also a chronicle of the duties of the week—prayer meetings, Bible classes, and preaching tours in the jungle; mentioning opposite each the number in attendance. This plan of operations, which I understand is generally followed by missions in the island, is surely very commendable. However much it may be the European missionary's desire to throw himself into the work of evangelization—yea, to follow the Apostles' example and go about everywhere, preaching the Gospel; yet it is undesirable, considering the almost insurmountable obstacles, regarding health, thorough acquaintance with the language, &c., that the more direct instruments in God's hand towards the evangelization of the island, must be native agents—men trained up from among the people, themselves full of love for the Saviour and zeal for His cause. And, thank God, there are not a few of such, if report speaks true, already in the field. At the present stage of the work much of the European missionary's duties must lie in supervising the work of their native assistants, while encouraging and instructing them, their fellow Christians, and congregations. It is impossible, then, that in the hands of good servants of Christ, as many of the native pastors assuredly are, the many ministrations alluded to above, among their fellow-countrymen, can be otherwise than blessed.

WHYTOO NADAN.

Would it not have made the heart of the coldest of us Christians (British born) burn to hear, as we did on this day fortnight, your venerable fellow-worker, Nadan, pastor of the Kattigahawatte church, talk in his curiously fantastic and highly emblematic, yet simply trustful style of his pastoral and Evangelical work. † Of his encouragements and difficulties; of the Christians twinkling like

* We have great pleasure in giving insertion to the following paper from the pen of a gentleman connected with the public press of Colombo. His testimony to the progress of the work of God is both interesting and valuable.

† I cannot omit referring to an incident in Nadan's work, which I think worth noticing here; it requires one to know something of the people to appreciate it properly. Among the rules drawn up for the guidance of Christian societies in the jungle by Nadan at one time, there were the following:—1 that the husbands should not get drunk, and that the wives should not scold their husbands, and should not break the chatties (pottery vessels, used for cooking food).

fire-flies in the dark night of superstition reigning supreme, and of the lions prowling about, in the shape of active Buddhists; of an inquirer after salvation here; of a candidate for baptism there; of the attendance of the people at his Bible-class and at the prayer-meeting; and again of a professing Christian there, who seemed to countenance devil ceremonies, inasmuch as he did not stand out sufficiently bold to oppose the ceremony when performed by her friends on behalf of his heathen wife; incurring the censure of Nadan and the Church for remaining in his house on the occasion. All this in the course of ordinary conversation I heard discussed between you and your brother Nadan, as matters in the course of ordinary missionary business; and yet they all related more or less to the future of never dying human souls. All bore upon the one great and important fact about all men's lives; their religion, what they live for, and their trust for the future. It is true that Whytoo Nadan is a marked one among native missionaries; a pupil of and fellow-worker with Daniell, now in his sixty-fifth year I believe, of which forty have been spent in the faithful service of his master. I was much interested in him, and no one that knows the people of Ceylon, their feelings regarding race and caste, can be otherwise. His anomalous position, unprecedented I suppose in the island, merits attention. That a family man of a family of some little property and position in the northern peninsula should be led literally to abandon for ever his home and kindred, to settle down as an Evangelist in the midst of a different, and generally as we know, inimical race; is surely wonderful. But that he could overcome the Singhalese prejudices so much as not only to be listened to, but to become by degrees loved and revered; yes, and not the least marvel, to obtain a faithful partner from amongst this people, in his good wife, is still stranger. His house, church and garden, I learn, occupy what was formerly a piece of waste Chena land, which the superstitious Singhalese warned the stranger, Nadan, on his first arrival amongst them, was bewitched, and under the influence of Yakhos. Now he is surrounded by a fine cocoa-nut garden, every tree in which has been planted by his hand on that land.

NADAN'S WANT OF FAITH.

But old Nadan even is not perfect, his faith is not sufficient for all things; and I had surely a curious example of this in your discussion about the baptism of certain young women, whom you fully believe to be sincere converts, and which Nadan did not deny, but expressed his opinion that it was unadvisable to baptize them, as they were now of a marriageable age, and must needs shortly get married, if they would preserve their families from the terrible disgrace (in Singhalese eyes) of remaining single. Now Nadan seemed to, and indeed did intimate, if this girl is baptized she must get a Christian husband, and eligible Christian suitors are, unfortunately, very, very rare indeed. The consequence would be that her family, even though Christians, would insist on her marrying a heathen, if no other offered, and that she might disgrace the Christian name and cause. I suppose that Nadan meant in fact that as the girl was sure shortly to get married, it were better that she should postpone baptism till after her marriage, and then come boldly forward, before even her heathen husband, and profess Christianity. But certainly Nadan's idea, though truly native, was not scriptural, as you pointed out to him.

THE CONGREGATION.

In the chapel, an unusually large one for the jungle, to which we shortly afterwards adjourned, we found a congregation of between eighty and ninety Singhalese men and women sitting very orderly, but Singhalese fashion, rather odd in my eyes, the ladies entirely by themselves in one set of seats, the men and youths on the other side. There were all gradations of age in the congregation, and thanks be to God, as I learned from you, of Christians too, before us; from the old grandfather, who might have learned of Jesus first from Daniell, or Chater, or Nadan himself in his younger days, to the youth of eighteen or nineteen who had just, by the grace of God, renounced all for Christ. And it was impossible for any one not to be struck with the attention, intelligence, and even joy manifested on their tawny countenances, while Nadan interpreted your remarks which they eagerly

followed. They all took part in the singing too, and although that exercise might be far from regular or harmonious to practised ears, yet it was truly pleasing to hear so many voices singing their Creator's praise in Singhalese. After service no inconsiderable number partook of the Communion, although we could not wait to witness further. I must not omit to mention the Kotigahawatte prayer-meetings. I have heard you speak of the native Christians taking part in these in a way not only sufficient to convince the most sceptical of Gospel influence over them, but also in language, and with a feeling which would be truly edifying to advanced Christians among ourselves.

A SINGHALESE CHRISTIAN FAMILY.

Then one word as to our visit to the house of a member of the church, while waiting for Nadan's return from a service at another station in the forenoon. The man as I saw 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, one of the girls alluded to before, had been for some time at Mrs. Allen's boarding-school for Singhalese girls, and had much profited by the instruction she received. 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 your questions. And to hear that besides actively assisting in household duties she turned her accomplishments of sewing, &c., to profitable account—she taught her younger brothers and sisters; she 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. The whole family took such an interest in this work. I cannot relate all the little points which struck me in hearing of, and examining this new house, with its sitting room and even sleeping room for a stranger, as we were modestly told. But it was with a strange feeling indeed that I heard Lizzie (as she is called) quietly tell you that on going to reside in the house a few days afterwards, they were to have a prayer meeting to be attended by the neighbours, a meeting which it may be expected will be continued weekly in accordance with the promise made to you. Here is a little peep into the life of a Singhalese Christian family, of a gratifying nature indeed.

CONCLUSION.

I returned from our visit to Kotigahawatte, strengthened and encouraged; full of the thought that spite of all foes, and they are many and great, God's cause is going on in this land, as it ever has done everywhere, and we will continue to do till—

“Jesus shall reign where e'er the sun
Doth his successive journeys run,
His kingdom stretch from shore to shore
Till moons shall wax and wane no more.”

THE THEOLOGICAL CLASS AT SERAMPORE.

BY THE REV. GEORGE PEARCE.

You will be pleased to learn, unless you are afraid of the increased expense, that the class is much enlarged in number. I have now nineteen students on the Society's foundation, besides another supported from private sources—in all, twenty. The whole have been sent to me by the missionary brethren, except the

extra one. It is satisfactory and encouraging to remark that, with the exception of Calcutta, Dinagepore, and Chittagong, all the stations are represented. The exceptions are accidental. The brethren universally, therefore, give the class their countenance.

In my former letter I made some remarks on the general character of the students—as to natural abilities, previous acquirements, and position. To those statements I have little to add or alter; these five months' experience confirms my conviction that, though not drawn from the higher ranks of society, they are all men of good Christian character, with natural abilities capable of good improvement. You will like to know what we are doing. Well, my object is to make them as well acquainted with the BIBLE as possible, to cultivate in their minds the love of its truths, and then to help them to propagate them successfully. Hence their present studies are the Bible itself and Christian subjects in other books; then grammar, geography, history, miscellaneous reading, composition, and arithmetic. The miscellaneous readings comprise a good number of useful and interesting subjects.

OCCUPATIONS OF THE CLASS.

I think we may say that we are all—teachers and students—working hard, perhaps too much so, for I already feel some ill effects. We begin the day at half-past six with an exercise on essay writing, sermonising, and the exposition of Scripture in general—eight or ten of the best advanced only attend this. At eight, all meet in the Hall for family worship. At a quarter to ten the regular school-work begins, and continues till half-past three, P.M. The greater part of the first hour is occupied with Scripture lesson by the whole class, myself always presiding and expounding. In this exercise we have gone carefully through Genesis and Exodus to the 20th chapter (I still believe in Moses, despite Dr. Colenso, &c.). We have read also Matthew, the Acts of the Apostles, and have begun the Epistle to the Hebrews. Then follow the secular lessons; I am assisted in these by two good teachers, whom I pay respectively sixteen and twenty rupees monthly. On Saturday the teachers are released from attending school, but the most qualified of the students go out into the neighbouring towns and villages to give scope to their talents for public address and the preaching of the Gospel. For instance, on Saturday last, eight of the young men, accompanied by the head teacher, a Christian man, were out all day at Nabobgunge, a village four miles distant across the river; they came home in high spirits at the reception they met with—large congregations and respectful. I have myself also several times taken five or six of the students out to preach in the evening after school-work, when strength has permitted. Three weeks ago we visited Bhodeshur, a large town more than half way to Chinsurah. I was gratified with our reception; large numbers of people heard well, several Brahmins among the number.

On Sabbath mornings we have a congregation of from thirty to forty persons, when I preach. The afternoon I give up to the young men, when three of them—any who feel disposed—deliver their thoughts on a passage of Scripture announced on the previous Sunday. This exercise is much prized by them, and its benefit is already apparent.

With respect to the Christian demeanour of the students, knowing, as I do, the weakness of the Bengali character, in looking back through five months, their behaviour, without exception, seems to me wonderful. I say wonderful. Within the walls of our premises are six married men and their wives, and ten unmarried, and a widow woman, the cook. I can say with truth that not the slightest rumour of impropriety of conduct has reached me. So far all has gone on most harmoniously; they have proved themselves most respectful and obedient to myself and Mrs. Pearce, diligent in their studies, and grateful for the benefits conferred upon them. I do not suppose that this state of things will always continue, but, leaving the future to itself, it is our duty to record and to be grateful for past mercies.

You will be pleased to learn that, about two months since, I baptized in the English chapel here a native gentleman and his son—so I may call him, for, though

much reduced in property below his former condition, he is a gentleman by birth, education, manners, and intelligence. His son is the extra youth mentioned as making up the twenty. I cannot enter into particulars further than to say that he is, I trust, a truly good man; he lives about five miles from Baraset, and that I hope his union with us will prove for the furtherance of the Gospel in that quarter. His son is a hopeful lad; he attends the College.

THE FIRST BAPTISM AT MAGOORAH.

BY THE REV. W. A. HOBBS.

I INFORMED you that I was anticipating with pleasure the prospect of having our first baptism at Magoorah. It has taken place, and was a happy day to us all. I proceed to give you a brief description of it. On Saturday, the 2nd of July, if there was one thing more than another that formed the subject of native conversation, it was that an event was to occur on the morrow of a kind that had never happened in Magoorah since the foundation of the world. I cannot tell you how many times the respectable Baboos stopped me to make some inquiry about it; and when I went to school the teachers informed me that the boys were so engrossed with the matter that they could not be got to attend to their lessons. I was pleased to find it so, and to give them a still more vivid impression of the solemnity of the occasion, permitted them to take holiday for the rest of the day. One or two of the first class boys (who are studying for the entrance examination) did not wish to avail themselves of the offer, observing that it would be a tacit acknowledgment of their sympathy with the Christian religion. The teachers, however, gladly availed themselves of the holiday, and one or two protesting voices were drowned amidst a hundred approving ones. On Sunday morning at six o'clock the first object that greeted my eye was a tent by the side of the tank, which the magistrate had kindly placed at my disposal. The sides of the tent being fastened up, it was converted into an awning. Here chairs and forms were placed by the same kind friend, for the benefit of any European or native gentleman who might feel disposed to be present. About half-past six the people began to assemble. It was amusing to see the expression of their intense curiosity, yet their evident wish not to appear to be at all interested. Some walked to and fro upon the adjoining road, scarcely ever standing still, yet not going out of hearing. Others hid themselves in the three neighbouring court houses and my school-house, looking through the windows or standing timidly at the doorway. These were mostly the orthodox Hindoos, who were almost afraid to be present, but who could not stop away. Their conduct contrasted very strikingly with that of the members of the Brahma Shomaj and the students in the English school. They came up boldly to the spot, and seemed to feel that they were doing nothing of which they need be ashamed. At a quarter to seven the magistrate and his family, the deputy-magistrate (a Christian), the missionary and his wife, Miss Parry (sister to the former Jessore missionary), the school-girls, Goggon, the assistant missionary, and twelve native preachers, who had assembled at Magoorah for half-yearly conference, repaired to the tent. About 200 persons, nearly all of the respectable class, gathered around us and the service commenced. After prayer and singing, Goggon gave an affectionate address to the spectators, explaining to them the fundamental doctrines of Christianity, and the significance of the ordinance about to be observed. After he had concluded, we sang another hymn. The three candidates (one of whom is blind) seated themselves in the midst of the assembly, and listened to the address which I had prepared for each of them; which ended, they rose, followed Goggon into the tank, and were baptized by him. From first to last the audience manifested a great interest in the proceedings, and behaved with strict decorum. Although the service lasted one hour and a half, no one seemed wearied or cared for the hot rays of the sun, and it was not till the newly baptized had changed their garments at the edge of the tank and

were preparing to depart that they seemed to understand that the service had ended. They have since expressed themselves exceedingly gratified at the seriousness with which the Christians perform their religious duties, and I have no doubt that, when we have another baptism here, some of those who sheltered themselves in the court houses will join the general audience. We feel very thankful to God for giving us this first fruits of harvest. Rejoice with us, and pray that they may be found worthy of Christ when He shall come again. The preachers, too, are greatly encouraged by it, and have gone to their homes determined to labour with more faith and zeal for the salvation of souls.

MISSIONARY MOVEMENTS.

BACKERGUNGE.

THE Churches in this district now contain 820 members. At Ramsul the converts continue to suffer much persecution from their landlords. A short time since a large body of people went on a Sunday, when the people were at chapel, and destroyed the homesteads of three brothers, plundering and destroying the whole. At the subsequent trial a forged bond was produced by their landlord to prove that they owed him rent, which it was asserted they had not paid. The case now stands for decision before a higher court. The judge generously contributed fifty rupees for the relief of the sufferers. Nevertheless the work of God still goes on; four persons in this village have lately been baptized.

CALCUTTA.

We have the pleasure to announce the safe arrival of our esteemed missionaries, the Rev. Thos. Evans, his wife and family. They reached Calcutta on the 3rd of December.

PATNA.

It is with great regret that we announce the decease of our esteemed missionary at this station, the Rev. J. L. Kalberer. Mr. Kalberer went to India in 1836, under the auspices of the Rev. W. Start, and on Mr. Start's departure from India he joined the Society. He was an indefatigable preacher, both in the bazaars of Patna and in the country, a very simple-hearted, yet shrewd man, and of a transparent character. He died on the evening of November 29th. His mind was tranquil during his illness, untroubled by any doubt of his interest in Christ. He expressed his conscious appropriation of every promise of God's Word that was repeated to him. He leaves a widow and three children, two of whom were present, with Mrs. Kalberer, at the time of his death. For twenty-nine years he faithfully fulfilled the ministry he had received of the Lord. He rests from his labours, and his works follow him.

AFRICA, CAMEROONS RIVER.

Mr. Saker informs us that on his way to Victoria he had a narrow escape from being drowned. A sudden rush of wind swayed the boom, and he was swept into the sea. By the help of the boatmen he was quickly rescued, but had to sit for eight hours in his wet clothes. He hopes that no injury to his health will be the result. At Victoria four young friends were baptized, and he mentions that three of his orphan children were about to join the Church at Bethel Town. One native girl had died, but not without leaving evidence that she had passed from death unto life.

VICTORIA, AMBOISES BAY.

Mr. Pinnock informs us of the decease of the oldest Christian at Bimbia. He was a very useful and devoted man, and his loss will be greatly felt. The Commodore on the station has appointed our old friend Mr. Johnstone to be the Governor of Victoria, constituting as his council Mr. Pinnock and Mr. Wilson. This would seem to recognise the colony as a portion of the dominions of Great Britain, which hitherto had not been done.

HOME INTELLIGENCE.

THE festivities of Christmas and the New Year necessarily interfere with the holding of missionary meetings. During the last part of January, however, the Rev. W. H. Gamble visited Houghton Regis, Ridgmount, and Lewisham Road; the Rev. J. Gregson, Beverley and other parts of Yorkshire; and the Rev. W. Sampson, Leamington. The Rev. F. Trestrail and Rev. R. Robinson have commenced a mission tour in Ireland; and Dr. Underhill has addressed large meetings in Leicester and Hampstead on the affairs of Jamaica.

At the quarterly meeting of the Committee, the members had the pleasure of giving a very hearty welcome to their esteemed friend and fellow-labourer, the Rev. C. B. Lewis. He has been absent from his native land twenty years, engaged in mission work in India, and during the last few years in particular in prosperously conducting the affairs of the mission press in Calcutta. The Committee, availing themselves of his presence in this country, have formed a large Sub-Committee to confer with him on various important matters connected with the welfare of the mission in India.

We beg to remind our friends, the treasurers of auxiliaries and associations, that an early remittance of the funds in their hands will be very acceptable to the Treasurer.

We regret that these pages must be printed off before the Meeting of Pastors and Deacons of the Churches in the Metropolis assembles. We shall hope to give in our next issue some account of the business then transacted.

The following is an extract from the minutes of the Committee of the 23rd ult., relative to the Bills brought into the Legislature of Jamaica for the suppression of missionary preaching:—

“A letter having been read from the Rev. S. Oughton, of Kingston, Jamaica, informing the Committee of the course he had taken to prevent the passing by the House of Assembly of a Bill for the Regulation of religious worship, and to substitute another, prepared at the request of ministers of various denominations in Kingston, by Mr. Thomas Oughton, and there having also been read a copy of the new Bill brought into the Assembly by the Government of Jamaica, This Committee desire to express their strong dissent and disapproval, both with regard to the first Bill, and also to the modified one approved by the ministers of Kingston. The two Bills, in their opinion, trespass alike on the rights of conscience, and are in direct opposition to the first principles of religious liberty; while the second Bill has the invidious distinction of being levelled at a class of men who, even if unfitted for the ministry of the Divine Word, are nevertheless entitled, though of different colour and race, to the same religious privileges and rights as ourselves.

“This Committee deeply regret that ministers of the Gospel of Christ, whether of their own or of other religious bodies, should be parties to such a proceeding, and are resolved on their own part to give to every such measure their most strenuous opposition.”

NOMINATION OF COMMITTEE.

We beg to call particular attention to the *nomination* of gentlemen eligible to serve on the Committee. It is very important that no one should 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.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, from November 21st to December 20th, 1865.

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

ANNUAL SUBSCRIPTIONS.		DEVONSHIRE.		DEVONSHIRE.	
£	s. d.	£	s. d.	£	s. d.
Winter, T. B., Esq.....	2 0 0	Bovey Tracey—		Liverpool, Bootle Chapel—	
DONATIONS.		Contributions	5 16 0	Contributions	5 0 0
Box by Mr. W. Billson,		Devonport, Morice Square		Do. for late Rev. W.	
Welford	0 6 6	and Pembroke Street—		K. Ryecroft's School,	
J. A. C.	1 0 0	Contribs. on account	4 2 6	Bahamas	5 0 0
L. V. C., for India	5 0 0	Tavistock—		Do. Club Moor—	
Liverpool, by Rev. W.		Contributions	2 2 0	Contribs. Juv. Society	0 6 0
Sampson, Contribs.		Torquay—		Do. Mt. Vernon (Welsh)—	
collected by Guy Med-		Contribs. Sun. School,		Contribs. Juv. Society.	0 15 0
ley, Esq., for Jahnug-		for N P, Dacca	9 0 0	Do. Old Swan—	
ger Chapels, &c., Seram-				Contributions	0 7 4
por	10 0 0	DORSETSHIRE.		Do. Soho Street—	
Peto, Sir S. Morton, Bart.,		Bridport—		Contributions	7 0 0
M.P., and Lady Peto	1000 0 0	Contributions	1 2 0	Do. Stanhope Street (Welsh)—	
Smith, W. L., Esq., St.		Dorchester—		Contribs. Juv. Society	6 0 0
Albans, for Additional		Contributions	8 3 11		228 14 8
Missionaries to India...	20 0 0	Lyme Regis—		Less Expenses and	
Society for Promoting		Contributions	4 9 3	amount acknow-	
Female Education in				ledged before.....	113 7 10
the East, per Miss R.		DURHAM.			115 6 10
A. Webb, for Mrs.		Monkwearmouth—		Preston, Fibergate St.—	
Kerry's School, Intally.	15 0 0	Collection	1 0 0	Contributions	10 8 10
Williamson, Mr. R., and		Sunderland, Bethesda Chapel—			
family, for Rev. J. Wil-		Contribs. on account... 10 0 0		LEICESTERSHIRE.	
hamson's N.P., Severy.	20 0 0			Arnsby—	
Under 10s.	0 1 0			Contributions	12 0 0
				Blaby and Whetstone—	
LEGACIES.				Contribs, Blaby	4 5 6
Wilson, the late Rev.				Do. Whetstone	3 16 9
Alex., of Sunderland,		Halstead—		Connteshorpe	9 13 0
donation by John Hills,		Contributions	10 0 0	Contributions	174 14 11
Esq., executor, on ac-		Sible Hedingham—		Leicester, Belvoir Street—	
count of this legacy, the		Collections	2 11 0	Contributions	174 14 11
funds of the deceased				Do. Harvey Lane—	
not being sufficient to		GLOUCESTERSHIRE.		Contributions	5 0 0
pay legacies.....	40 0 0	Tetbury—		Do. for Rev. H. Silva,	
Cosens, the late Mrs.		Contributions	1 14 0	Cylon	12 6 6
Mary Ann, of Upper				Monks Kirby & Paulton—	
Clapton, by John Cooke,		HANTS.		Contributions	6 11 10
Esq., Executor	19 19 0	Road, Isle of Wight—		Sheepshed—	
		Contributions	2 7 6	Contributions	11 2 0
LONDON AND MIDDLESEX.				Sutton in the Elms and Cosby—	
Bloomsbury—		KENT.		Collection, Sutton	1 16 2
Contribs. on account... 60 15 3		Lea—		Contributions, Cosby... 1 4 5	
		Contribs. Sun. School . 3 3 0			241 11 1
BERKSHIRE.		Woolwich, Queen Street—		Less Expenses and	
Reading—		Contributions	2 6 5	Amount acknow-	
Contributions	37 0 0			ledged before.....	220 15 2
Wallingford—		LANCASHIRE.			20 15 11
Contributions	35 8 7	Liverpool—		NORFOLK.	
		Collects. Annl. Meetg.		By J. J. Colman, Esq., Treasurer.	
BUCKINGHAMSHIRE.		and Sermons	37 13 6	Buxton—	
Dinton—		Do. Juvenile	7 11 3	Contributions	11 12 0
Contributions	10 0 0	Do., Myrtle Street—		East Dereham—	
Olney—		Contributions	69 1 0	Contributions	1 10 0
Contribs. on account... 10 0 0		Do. for Rev. J. Jen-		Great Ellingham—	
Speen—		kins, Morlaix	0 7 9	Contributions	1 9 0
Contributions	3 6 6	Do. Pembroke Chapel—		Kenninghall—	
		Contributions	53 6 9	Contributions	8 2 0
CAMBRIDGESHIRE.		Do. for China	1 0 0	Lowestoft—	
Burwell—		Do. for India	0 10 0	Contributions	12 19 0
Contributions	0 5 0	Do. for Africa	0 10 0		
		Do. for T	0 15 0	Norwich—	
CORNWALL.		Do. Juv. Society, for		Moiety of United Co	
Falmouth—		Rev. W. Dendy,		lections	27 0 8
Contributions	16 0 0	Maldon, Jamaica . 10 0 0		Thetford—	
Redruth—		Do. Richmond Chapel,		Collection	1 4 0
Contributions	31 13 11	Everton—		Worstead—	
		Contributions	19 2 4	Contributions	14 10 0
		Do. Athol Street—			
		Contribs. Juv. Society. 4 9 3			

£ s. d.		£ s. d.		£ s. d.	
NORTHAMPTONSHIRE.		OXFORDSHIRE.		STAFFORDSHIRE.	
Helmton—		Chipping Norton—		Walsall—	
Collection.....	4 0 0	Contributions.....	12 10 0	Contribution.....	2 12 0
NORTHUMBERLAND.		SUFFOLK.		SUFFOLK.	
North of England Auxiliary—		Stradbroke—		Stradbroke—	
Contribs. on account	by H. Angus, Esq.,	Contributions.....	5 11 6	Collection.....	5 11 6
Treasurer.....	40 0 0	SOMERSETSHIRE.		WARWICKSHIRE.	
NOTTINGHAMSHIRE.		Boroughbridge—		Alcester—	
Basford—		Contributions.....		Contributions.....	
Collection.....	2 5 10	2 15 0		15 7 1	
Do. Juvenile.....	0 10 8	WILTSHIRE.		WILTSHIRE.	
Nottingham—		Trowbridge—		Contributions.....	
Collec. Public Meeting.....	6 0 0	Contributions.....		25 0 8	
Do Circus Street.....	25 2 8	YORKSHIRE.		YORKSHIRE.	
Do. Derby Road.....	18 17 11	Leeds, South Parade—		Contribs. on account... 55 0 0	
Do. George Street.....	10 16 11	Malton—		Contributions..... 5 10 3	
Contributions.....	51 15 0	Rawdon—		Contributions..... 10 8 9	
Do. for China.....	2 0 0	Rishworth—		Contributions..... 5 10 0	
Juvenile Associations—		Sheffield, Townhead St.—		Contribs. on account... 25 0 0	
Annual Meeting.....	3 4 7	Contribs. on account... 60 0 0		SOUTH WALES.	
Circus Street.....	1 0 7	Burnham—		MONMOUTHSHIRE.	
Derby Road.....	9 11 10	Collections.....		Chepstow—	
Do. Bible Class.....	3 6 11	5 0 0		Contributions..... 5 0 0	
George Street.....	4 4 5	Burton—		Newport, Commercial St.—	
Of the Juvenile Con-		Collections.....		Contributions..... 62 17 8	
tributions £10 is for	Orphans under the	Chard—		Redwick—	
care of Rev. J. An-	contributions of Rev. J. An-	Contributions.....		Contributions..... 1 0 0	
derson, Jessore, and	derson's Boys' School,	32 5 0		PEMBROKESHIRE.	
£5 for Rev. J. An-	Jessore.	Crewkerne—		Ebenezer—	
Sutton-on-Trent—	Contributions.....	5 0 0		Contributions.....	
Collection.....	2 9 0	Frome, Sheppards Barton—		1 13 6	
Woodborough—		Contribs., Juvenile.....			
Collection.....	1 6 6	6 0 0			
		Hatch—			
		Contributions.....			
		3 5 0			
		Isle Abbots—			
		Collections.....			
		1 16 4			
		Minehead—			
		Contributions.....			
		5 19 5			
		Mortacote—			
		Contributions.....			
		20 6 6			
		North Curry—			
		Collection.....			
		1 10 0			
		Stogumber—			
		Contributions.....			
		3 3 0			
		Watchet and Williton—			
		Contributions.....			
		5 16 1			
142 12 10					
Less expenses.....					
11 5 4					
131 7 6					

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, from December, 21st, 1865, to January 20th, 1866.

£ s. d.		£ s. d.		£ s. d.	
ANNUAL SUBSCRIPTIONS.		DONATIONS.		ment (less expenses),	
Bilbrough, W. H., Esq.,		Bible Translation Society		by W. D. Horsey, Esq. 9 2 6	
Fir Grove Farm, Whit-		for T.....		Rogers, the late Mr.	
church, Hants.....		450 0 0		John, of Newport,	
1 0 0		Brewin, Mr. Thos., Ciren-		Monmouthshire, by Mr.	
Carthw, P., Esq.....		cester, for Rev. G. R.		Geo. Gething..... 5 0 0	
5 0 0		Henderson, Jamaica ...		Trotter, the late Mr.	
Douglas, J., Esq., Cavers		8 0 0		Geo., on account of	
Joseph, David, Esq., and		Knight, W. Duncan, Esq.		rents and profits, by	
Family, Ely Rise, near		5 0 0		S. R. Pattison, Esq. ... 93 11 1	
Cardiff.....		5 0 0			
20 0 0		Pritchard, Rev. Dr.			
Keyte, W., Esq., Rugeley		5 0 0			
Legge, Mrs., Bishop's		S. M., W. H., and H. P. ...			
Castle, Salop.....		1 10 0			
1 0 0		Stevenson, Mrs., Black-			
Macdonald, Mr. W.		heath, for Serampore			
0 10 6		5 0 0			
Martin, Mrs. W., Brixton		Do. for Rev. G. Pearce.			
1 1 0		5 0 0			
Rouse, Rev. G. H., M.A. ...		West, E. Esq., Amersham			
1 0 0		Hall, for Rev. J. King-			
Shoobridge, Rev. S., Red-		don, Jamaica.....			
land, Bristol, for W & O		1 0 0			
1 1 0		Under 10s. for W & O			
Stevenson, Mrs., Black-		0 5 0			
heath.....					
5 0 0					
Tipping, Mr., Richmond.					
1 0 0					
Webster, Rev. J.....					
0 10 6					
Woolacott, Rev. C. (two					
years).....					
1 1 0					

£ s. d.	£ s. d.	£ s. d.	
Hammersmith— Contributions.....	16 14 9	Little Kingshill— Collec. for W & O	1 0 0
Hawley Road— Collec. for W & O	5 5 0	CAMBRIDGESHIRE.	
Islington, Cross Street— Contribs. on account...	30 0 0	Cambridge— Contribs. on account, by G. E. Foster, Esq., Treasurer.....	50 13 6
James Street, Old Street— Collec. for W & O	1 3 0	Cottanham— Collec. for W & O	1 14 0
John Street— Contribs. for China	3 0 0	NORTH EAST CAMBRIDGESHIRE AUXILIARY.	
Kennington, Charles St.— Collec. for W & O	1 1 0	Barton Mills— Contributions	10 13 8
Kingsgate Street— Collec. for W & O	2 0 0	Brandon— Collection.....	1 1 2
Little Wild Street— Collec. for W & O	1 0 0	Burwell— Contributions	5 3 8
Maze Pond— Collec. for W & O	4 13 0	Isleham— Contributions	7 0 0
Newington, Ebenezer Sunday School— Contribs. for India, by Y. M. M. A.....	0 14 9	Soham— Contributions	3 13 8
Notting Hill, Cornwall Road— Collec. for W & O	5 0 0	Less expenses	27 12 2 0 15 6 26 16 8
Regent's Park— Collec. for W & O	14 11 6	CHESHIRE.	
Spencer Place, Juvenile Association— Contribs. for School at Benares	10 0 0	Anstou— Collection.....	1 4 0
Tottenham— Collec. for W & O	2 10 0	Chester, Welsh Chapel— Collec. for W & O	0 2 10
Vernon Chapel— Contribs. Sunday Sch., by Y. M. M. A.	6 4 8	Gilbert, Grove Lane— Collec. for W & O	1 0 0
Walworth Road— Contribs. on account...	23 2 5	Little Leigh— Contributions	3 13 4
Walworth, Arthur Street— Contribs. Sunday Sch.	2 3 7	Northwich— Contributions	2 7 8
Do. East Street— Contribs. Sunday Sch., by Y. M. M. A.	2 5 6	Stockport— Collec. for W & O	1 5 0
BEDFORDSHIRE.		CORNWALL.	
Cranfield— Contributions	1 10 0	Grampound— Contributions	4 10 2
Leighton Buzzard, Eben- ezer— Collec. for W & O	1 12 0	St. Austell— Contributions	15 2 7
Luton, Wellington Street— Collec. for W & O	1 3 10	CUMBERLAND.	
Ridgmont— Collec. for W & O	0 16 0	Cockermouth— Contribs. for N P	0 4 6
Sandy— Collec. for W & O	0 12 0	DERBYSHIRE.	
Thurleigh— Collec. for W & O	0 10 0	Belper— Contribs. Sunday Sch. for N P	0 10 9
BERKSHIRE.		Chesterfield— Contributions	5 16 6
Blackwater— Collec. for W & O	1 10 0	Clay Cross— Collec. for W & O	0 2 6
Newbury— Collec. for W & O	1 10 0	DEVON.	
Reading— Collec. for W & O	6 0 0	Appledore— Collec. for W & O	0 10 6
Contribs on account...	13 0 0	Bampton— Contributions	1 11 0
Wallingford— Collec. for W & O	3 3 0	Bideford— Contribs., for Rev. J. Kingdon, Jamaica...	2 11 9
Wokingham— Collec. for W & O	7 0 0	Bradninch— Collec. for W & O	0 10 6
BUCKINGHAMSHIRE.		Brixham— Collec. for W & O	1 0 0
Fenny Stratford— Collec. for W & O	1 0 0	Contributions	14 2 2
Great Marlow— Collec. for W & O	0 8 6	Chudleigh— Collec. for W & O	2 12 6
High Wycombe— Collec. for W & O	1 12 9	Contributions	26 3 8
Contribs. Sunday Sch. for N P.....	1 5 3	Do. for N P.....	12 0 0
		Dartmouth— Contributions	3 0 0
		Devonport, Hope Chapel— Collec. for W & O	2 2 0
		Exeter, Bartholomew St.— Contributions	15 0 0
		Do., South Street— Collec. for W & O	0 19 0
		Contributions	16 2 1
		Do. for Additional Missionaries to India.....	1 0 0
		Great Torrington— Collec. for W & O	0 3 0
		Honiton— Collection.....	2 7 0
		Lifton— Collec. for W & O	0 3 0
		Newton Abbot, East Street— Collec. for W & O	1 3 0
		Contributions	3 14 2
		Do. for N P, Delhi...	6 7 2
		Teignmouth and Shaldon— Contributions	2 0 1
		Kingskerswell— Collec. for W & O	0 5 6
		Contributions	2 2 1
		Paignton— Contributions	1 0 0
		St. Hill, Kentisbeare— Collection	0 17 0
		Shaldon— Contribs. Sunday Sch. for N P.....	0 3 0
		Torquay— Contribs. on account...	29 1 5
		DORSETSHIRE.	
		Bridport— Collec. for W & O	0 13 0
		Dorchester— Collec. for W & O	1 15 0
		Contributions	1 16 6
		Iwerne— Collec. for W & O	0 8 0
		Poole— Collec. for W & O	1 13 2
		DURHAM.	
		Hartlepool— Collec. for W & O	0 15 0
		Middleton-in-Teesdale— Collec. for W & O	1 0 0
		Stockton-on-Tees— Contribs. Sunday Sch.	3 10 0
		ESSEX.	
		Barking— Collec. for W & O	0 12 0
		Braintree— Contributions.....	13 6 6
		Burnbam— Collec. for W & O	0 16 0
		Earl's Colne— Collec. for W & O	1 0 0
		Harlow— Collec. for W & O	1 10 0
		Loughton— Collec. for W & O	2 17 0
		GLOUCESTERSHIRE.	
		Bourton-on-the-Water— Collec. for W & O	1 0 0
		Burford— Contribution	0 15 0
		Do. for W & O	0 5 0
		East Gloucestershire— Contribs. on account, by R. Conely, Esq., Treasurer	25 0 0
		Wotton-under-Edge— Contributions.....	10 11 0

HAMPSHIRE.		LANCASHIRE.		£ s. d.	
Blackfield Common—		Accrington, Barnes Street—		Earl's Barton—	
Collec. for W & O	0 5 0	Contributions	0 10 8	Collec. for W & O	0 7 3
Brookenhurst—		Bacup, Ebenezer Chapel—		King's Sutton—	
Contributions	2 0 0	Collec. for W & O	1 0 0	Collection	0 17 11
Broughton—		Blackburn—		Long Buckley—	
Collec. for W & O	2 0 0	Collec. for W & O	2 0 0	Collec. for W & O	1 0 0
Forton—		Bury—		Northampton, College	
Contribs. Sunday Sch.	3 15 0	Collec. for W & O	0 10 1	Street—	
Lylington—		Goodshaw—		Collec. for W & O	7 0 0
Collec. for W & O	2 2 0	Collec. for W & O	0 15 0	Do. Princes Street—	
Newport, Isle of Wight—		Liverpool, Bootle Chapel—		Collec. for W & O	1 7 0
Collec. for W & O	2 0 0	Collec. for W & O	2 4 0	West Haddon—	
Contribs. for Mrs.		Do. Pembroke Chapel—		Contribs. Sunday Sch.	
Page's Sch., Barisal	2 16 0	Collec. for W & O	16 0 0	for N P	0 8 0
Do. for Georgina Rat-		Do. Richmond Chapel—		Wollaston—	
cliff, in do.	5 0 0	Collec. for W & O	3 5 4	Collec. for W & O	0 6 6
Shirley—		Do. Stanhope Street—		Woodford—	
Contributions	5 15 0	Collec. for W & O	1 6 8	Collec. for W & O	0 10 0
Southampton—		Do. Walnut Street Sun-		NOTTINGHAMSHIRE.	
Collec. Public Meeting	4 19 10	day School—		Carlton-le-Moorland—	
Do. Carlton Rooms—		Contributions	2 13 9	Collec. for W & O	0 7 6
Collec. for W & O	2 0 0	Manchester—		Collingham—	
Contributions	8 15 5	Contribs. on account,		Collec. for W & O	0 10 0
Do. East Street—		by W. Bickham,		Nottingham, Derby Road—	
Collections	4 9 10	Esq., Treasurer	100 0 0	Contributions	1 13 6
Do. Portland Chapel—		Oldham, Man hester St.—		Southwell—	
Collec. for W & O	3 0 4	Collec. for W & O	1 5 7	Collec. for W & O	0 15 3
Contributions	39 4 7	Oswaldwistle—		OXFORDSHIRE.	
Wellow, Isle of Wight—		Collec. for W & O	1 0 0	Bloxham—	
Collec. for W & O	0 12 1	Padiham—		Collection	1 13 6
HEREFORDSHIRE.		Collec. for W & O	1 2 4	Coate, &c.—	
Hereford, Zion Chapel—		Preston, Pole Street—		Contributions, Aston...	1 3 2
Collec. for W & O	1 10 0	Collec. for W & O	0 7 0	Do. Bampton	0 6 0
HERTFORDSHIRE.		Ramsbottom—		Do. Brige Norton	0 11 8
Hitchin—		Collec. for W & O	1 9 6	Do. Buckland	0 15 0
Collec. for W & O	5 11 8	Rochdale, West Street—		Do. Coate	29 18 7
Markyate Street—		Collec. for W & O	4 0 0	Do. do. for W & O	1 0 0
Collec. for W & O	0 15 3	Do. Drake Street—		Do. Ducklington	0 3 6
Tring, New Mill—		Collec. for W & O	0 12 0	Do. Hardwick	0 4 2
Collec. for W & O	1 10 0	Southport—		Do. Lew	0 4 7
St. Alban's—		Contribs. on account...	27 9 5	Do. Standlake	1 8 6
Collec. for W & O	6 3 0	Sunnyside—		Woodstock—	
HUNTINGDONSHIRE.		Collec. for W & O	0 5 0	Collec. for W & O	0 10 8
Huntingdonshire, on ac-		Wigan, Scarbrick St.—		RUTLAND.	
count, by W. Payne,		Collec. for W & O	1 0 0	Belton—	
Esq., Treasurer	80 0 0	LEICESTERSHIRE.		Contributions	1 15 0
Ramsay, Salem Chapel—		Blaby—		Do. for N P	0 16 9
Collec. for W & O	1 10 0	Collec. for W & O	1 1 0	SROPSHIRE.	
St. Neots—		Foxton—		Madeley—	
Contribs. for N P	0 3 3	Collec. for W & O	0 10 0	Contributions	3 10 2
Yelling—		Leicester, Belvoir Street—		Pontesbury—	
Collec. for W & O	0 12 0	Collec. for W & O	5 12 7	Collec. for W & O	0 12 0
Contribs. for N P	0 11 0	Contribution	0 10 0	Contributions	2 3 1
KENT.		Do. Charles Street—		Welchpool—	
Bessels Green—		Collec. for W & O	2 5 0	Collection	0 13 3
Collec. for W & O	3 4 6	LINCOLNSHIRE.		Wem—	
Collection	2 1 1	Brocksby—		Contributions	2 13 0
Boro' Green—		Contributions	2 0 0	SOMERSETSHIRE.	
Collection	2 4 4	Great Grimsby—		Bath, Kensington Chapel—	
Dover, Salem Chapel—		Collec. for W & O	1 5 0	Collec. for W & O	5 0 0
Collec. for W & O	1 0 0	Contributions	16 12 1	Boroughbridge—	
Lee—		NORFOLK.		Collec. for W & O	0 8 0
Collec. for W & O	8 0 5	Aylsham—		Bridgewater—	
Lewisham Road—		Collec. for W & O	0 10 0	Collec. for W & O	4 6 6
Collec. for W & O	3 10 0	Diss—		Bristol—	
Margate—		Contributions	5 0 0	Contribs. on account,	
Collec. for W & O	3 3 0	Downham Market—		by G. H. Leonard,	
Matfield Green—		Collec. for W & O	0 18 0	Esq., Treasurer	40 0 0
Collec. for W & O	1 0 0	Great Yarmouth—		Do., Thirless Street—	
Mcopham—		Collec. for W & O	1 11 0	Collec. for W & O	1 5 0
Contribution	10 0 0	Contributions	1 2 0	Cheddar—	
New Cross, Union Chapel—		Norwich, Surrey Road—		Collec. for W & O	1 0 0
Collection	5 8 0	Collec. for W & O	2 2 8	Chard—	
Screensoks—		NORTHAMPTONSHIRE.		Collec. for W & O	2 0 0
Collec. for W & O	1 10 0	Euchbrook—		Frome, Bntex Lane—	
Contributions	20 10 6	Collec. for W & O	1 0 0	Collec. for W & O	2 5 0

	£	s.	d.		£	s.	d.		£	s.	d.
Keynsham—				Westbury Leigh—				Neath, Tabernacle—			
Collec. for W & O.....	1	0	0	Collec. for W & O.....	1	2	4	Contributions.....	8	3	6
Montacute—				WORCESTERSHIRE.			Swansea, Mount Pleasant—				
Collec. for W & O.....	1	0	0	Evesham—				Collec. for W & O.....	3	2	7
Weston-super-Mare, As-				Collec. for W & O.....	1	13	6	Wantruda—			
sembly Rooms—				Pershore, Old Baptist				Collec. for W & O.....	0	10	0
Collec. for W & O.....	3	3	0	Chapel—				MONMOUTHSHIRE.			
Winscombe—				Collec. for W & O.....	1	0	0	Abertillery—			
Collec. for W & O.....	1	10	0	Stourbridge—				Contributions.....	3	1	2
Yeovil—				Collec. for W & O.....	1	1	0	Beaufort—			
Collec. for W & O.....	2	6	8	Upton-on-Severn—				Collection.....	0	14	0
STAFFORDSHIRE.				Contributions.....	4	17	0	Briery Hill—			
Brettell Lane—				YORKSHIRE.			Contributions.....	1	3	9	
Collec. for W & O.....	0	10	0	Bradford Westgate—				Caerleon—			
Coseley, Providence Chapel—				Collec. for W & O.....	5	0	0	Contributions.....	2	0	0
Collec. for W & O.....	2	0	0	Do. Zion Chapel—				Caerwent—			
Croxton—				Collec. for W & O.....	9	10	8	Contributions.....	0	8	0
Collec. for W & O.....	0	6	6	Do. Trinity Chapel—				Langwem—			
Hanley, New Street—				Collec. for W & O.....	2	7	0	Contributions.....	4	16	8
Collec. for W & O.....	2	4	6	Do. Hallfield Chapel—				Do. for N.P.....	0	5	0
SUFFOLK.				Collec. for W & O.....	3	14	5	Magor—			
Suffolk Auxiliary—				Brearley—				Contributions.....	5	5	10
Contribs. on account,				Collec. for W & O.....	0	15	0	Do. Sun. Sch. for N.P.	0	15	5
by S. H. Cowell, Esq.,				Burlington—				Maidee—			
Treasurer.....	100	0	0	Collec. for W & O.....	0	6	0	Contributions.....	2	17	9
Eye—				Farsley—				Nash—			
Collec. for W & O.....	1	0	0	Collec. for W & O.....	2	5	0	Contributions.....	1	19	2
Ipswich, Stoke Green—				Gildersome—				Newport, Commercial			
Collec. for W & O.....	2	0	0	Collec. for W & O.....	1	4	0	Street—			
Rattlesden—				Halifax, Pelton Lane—				Collec. for W & O.....	5	0	0
Collec. for W & O.....	1	2	6	Collec. for W & O.....	1	0	0	Ponther—			
Somerleyton—				Haworth—				Contributions.....	12	4	6
Collec. for W & O.....	1	0	0	Contributions.....	18	9	8	Whitebrook—			
Contributions.....	10	14	0	Hunslet—				Contributions.....	1	5	0
SUSSEX.				Collec. for W & O.....	0	10	0	Lanvithangel Crucorney—			
Brighton, Bond Street—				Keighley—				Contributions.....	3	5	0
Collec. for W & O.....	1	10	0	Collec. for W & O.....	0	10	0				
Contributions.....	20	8	11	Meltham—				Less expenses.....	5	2	9
Forest Row—				Collec. for W & O.....	0	14	6				
Collec. for W & O.....	0	5	0	Contribs., Juvenile ...	4	18	0				
Hastings, Salem Chapel—				Minsbridge—							
Collec. for W & O.....	1	17	6	Collec. for W & O.....	0	5	0	RADNORSHIRE.			
WARWICKSHIRE.				Rotherham—				Prosteign—			
Birmingham—				Collec. for W & O.....	0	14	0	Collec. for W & O.....	0	10	0
Contribs. on account,				Salterforth—				Contribs. for N.P.....	0	17	0
by T. H. Hopkins,				Collec. for W & O.....	0	13	2	SCOTLAND.			
Esq., Treasurer.....	198	10	2	Shipley—				Berwick—			
Coventry, St. Michael's Chapel—				Collec. for W & O.....	2	0	0	Collec. for W & O.....	2	9	6
Collec. for W & O.....	2	19	0	Contributions.....	28	5	1	Brandenburgh—			
Dunchurch—				Do. for China.....	5	10	0	Collec. for W & O.....	0	6	3
Collec. for W & O.....	0	10	2	Stanningley—				Dunee, Constitution			
Henley-in-Arden—				Collection.....	3	3	9	Road—			
Collec. for W & O.....	0	10	0	Sutton—				Contribs. for T.....	5	0	0
Stratford-on-Avon—				Collec. for W & O.....	0	12	0	Edinburgh, Bristo Place—			
Collec. for W & O.....	0	18	2	Wakefield—				Collec. for W & O.....	2	16	5
WESTMORELAND.				Collec. for W & O.....	0	15	0	Galashiels—			
Brough and Vinton—				York—				Collec. for W & O.....	1	12	9
Collec. for W & O.....	0	4	3	Collec. for W & O.....	1	4	6	Glasgow, North Frede-			
WILTSHIRE.				SOUTH WALES.			rick Street—				
Bromham—				BRECKNOCKSHIRE.			Collec. for W & O.....	2	2	8	
Contributions.....	5	0	0	Brynmawr, Calvary En-				Contribs. for N.P.....	2	6	4
Chippenham—				glish Chapel—				Do. Blackfriars Street			
Collec. for W & O.....	1	10	0	Collec. for W & O.....	0	6	0	Chapel—			
Crockerton—				CARNARTHENSHIRE.			Contribs., Gallowgate				
Contributions.....	1	16	0	Carmarthen, Priory Street—			School, for N.P.....	0	13	3	
Devizes—				Contributions.....	24	7	5	Perth—			
Collec. for W & O.....	4	12	9	Drefach—				Collec. for W & O.....	2	0	0
Downton—				Contributions.....	1	1	6	Tullymet-by-Dunkeld—			
Collec. for W & O.....	1	0	0	GLANMORGANSHIRE.			Contribs. for China ...	0	8	0	
Gossington Slimbridge—				Caersalcu—				Wick—			
Collec. for W & O.....	0	6	0	Collec. for W & O.....	0	10	0	Contrib. for W & O ...	0	1	0
Contribs. for N.P.....	0	10	0	Canton, Hope Street—				FOREIGN.			
Salisbury—				Collec. for W & O.....	2	7	0	NEW ZEALAND.			
Collec. for W & O.....	3	0	0	Contribs. Sunday Sch.	2	12	0	Nelson—			
Trowbridge—				Merthyr Tydfil, High				Ralph Turner, Esq.,			
Collec. for W & O.....	3	0	0	Street—				per the Bank of			
WESTMOUTHSHIRE.				Contributions.....	2	9	0	England.....	5	0	0

JAMAICA SPECIAL FUND.

Contributions received from November 21st to January 20th, 1866.

£ s. d.		£ s. d.	
Frome, Badcox Lane, by J. P. Coombs, Esq.	5 4 6	Sir S. Morton Peto, Bart., M.P., and Lady Peto, for the Jamaica Missionaries, as an expression of confidence and esteem	500 0 0
Ashampstead, by Rev. H. Fuller	1 1 8	The following by J. J. Colman, Esq., Norwich—	
Streatley, by do.	0 18 0	Downham,	2 5 0
Compton, by do.	0 10 10	East Dereham,	1 16 6
Haworth, by Rev. J. Aids, Jun.	2 16 0	King's Lynn,	11 15 3
Miss M. E. Viney, Upper Clapton	5 0 0	Norwich, St. Mary's,	63 1 0
Baptist Friends at Aldbourn	2 0 1	Swaffham,	4 7 3
Grantham, by Mr. J. King	0 18 0	Do. for Rev. E. Hettell, Jamaica	7 0 0
Gravesend, by Rev. W. Emery	21 12 6	Brixton-hill, by A. H. Rixon, Esq.	39 1 0
W. S.	1 1 0	Foikestone, by Mr. J. Clark	7 19 8
By Rev. T. Henson	0 15 8	Brighton, by Mr. J. Durntall	1 6 0
Leatherhead, by Mr. W. Harrison	0 8 0	Frome, Sheppard's Barton, by Rev. T. G. Rooke, B.A.	6 6 0
Newport, Commercial St., by Mr. W. Evans	20 15 0	Combmartin, by Rev. W. Davey	4 0 0
Maidstone, King St., by Rev. H. H. Dobney	6 16 0	Mrs. and Miss Dent, Milton, near Northampton, by Rev. F. Trestrail	1 10 0
Purnham, Essex, by Rev. J. Cole	2 9 0	Salisbury, by Mr. S. R. Atkins	7 15 0
Manchester, Granby Row, by Mr. Robert Rowland	0 15 4	Mr. R. Edminson	1 0 0
Wem, by Rev. J. G. Stephens	0 11 6	Rev. Dr. Pritchard, Liangollen	0 10 0
Black Torrington, by Rev. G. B. Maynard	0 15 0	Mr. J. Reynolds, Tunbridge Wells	2 0 0
Gloucester, by Rev. W. Collings	10 10 0	Greenock, West Burn-street, by J. McIlvain, Esq.	5 15 0
Guildborough, by Mr. S. Clifton	0 15 0	Christow, by Rev. A. Ashby	0 13 0
Hengoed, by Rev. R. Williams	2 7 0	Mr. J. B. Maddox, Pontrilas, Hereford, by Mr. C. Blackshaw	0 10 0
Anstruther, by Rev. Jas. Stuart	3 17 0	Mrs. Clowes, Brighton	1 0 0
Emsworth, Zion Chapel, by Mr. E. Packer	1 9 0	Leicester, Charles-st., by R. Harris, Esq.	11 7 3
Maescywmwr, by Mr. S. Hill	0 8 8	Mrs. Fielding, "The Elms," nr. Leicester, by ditto	10 0 0
Uley, by Rev. W. C. Taylor	2 12 0	R. Harris, Esq., Leicester	25 0 0
Guildborough, by Rev. J. Parkinson	1 0 0	Birmingham, by T. H. Hopkins, Esq.	30 0 0
Limpfield, by Rev. T. Henson	0 5 0	Rev. W. Blake, Broughton Gifford	0 6 0
A. Angus Croil, Esq., by Dr. Underhill	100 0 0	Dorchester, by Rev. E. Merriman	0 11 8
Necton, Norfolk, by Mr. Jas. Larwood	1 9 3	Peterchurch, by Rev. J. Beard	2 3 0
Mrs. Warburton, Loughton, by Rev. S. Brawn	1 0 0	Friends, by Rev. E. Edwards, Chard	30 0 0
Rev. H. Cousins, Buckhurst Hill, by do.	0 10 0	Croxton, by Rev. J. Shelley	0 13 6
Monkwearmouth, by Rev. T. Oliver	0 5 0	Friends at Somerleyton, by Rev. C. Daniell	2 10 0
Worstead, by Rev. J. F. Smythe	2 0 0	The Trustees of "The Psalmist"	10 0 0
Bedlington, by H. Angus, Esq.	0 7 6	Mr. Thomas Greig, Cupar	2 0 0
Claycross, by Mr. Joseph Bailey	0 10 0	Rev. G. H. Rouse, M.A.	1 0 0
Ipswich, by Rev. J. Cox	1 16 0	Diss, by Mr. T. H. Sparham	3 0 0
Coventry, by W. Franklin, Esq.	13 1 0	Winccanton, by Rev. J. Hannan	2 10 0
Old Buckenham, by Mr. H. Sparham, Diss	1 14 0	Presteign, by Rev. W. H. Payne	10 0 0
Felinfoel, Carmarthenshire, by Mr. W. George	2 5 2	Geo. Lowe, Esq., F.R.S.	5 5 0
Abergavenny, Lion St., by Rev. S. R. Young	2 0 6	Eythorne, by John Harvey, Esq.	5 4 1
North Curry, by Rev. J. Read	1 0 0		
Gondhurst, by Rev. J. J. Kendon	0 5 0		
G. W. Anstie, Esq., Devises	5 0 0		
South Ossett, by Mr. Jesse Scott	0 2 6		
Bristol, by G. H. Leonard, Esq.	4 11 6		

FOREIGN LETTERS RECEIVED, to December 20th, 1865.

AFRICA—AMBOISES BAY, Pinnock, F., Sept. 25.
 CAMEROONS, Fuller, J. J., Oct. 30; Pinnock, F., Oct. 30; Saker, A., Oct. 30; Smith, R., Oct. 26 and 30; Thomson, Q. W., Oct. 21 and 31.
 SIERRA LEONE, Diboll, Mrs., Nov. 13.
 AMERICA—NEW YORK, Brown, A., Nov. 10.
 AUSTRALIA—ADELAIDE, Holden, J. A., Oct. 27.
 ASIA—CEYLON, KANDY, Waldock, F. D., Nov. 6.
 CHINA, CREFOO, Etherington, R. F., Oct. 4.
 INDIA, AGRA, Etherington, W., Nov. 7.
 BARISAL, Ellis, R. J., Oct. 4.
 BENARES, Heinig, H., Oct. 9.
 CALCUTTA, Leslie, A., Oct. 20; Lewis, C. B., Oct. 20, 21, Nov. 22; Wenger, J., Oct. 21, Nov. 2, 7, and 8.
 DELHI, Smith, J., Oct. 21.
 GYA, Greiff, J. E., Oct. 10.
 MADRAS, Cassidy, H. P., Oct. 16; Jewett, L., Oct. 20.
 MAGOORAH, Hobbs, W. A., Oct. 25.
 MONGRIE, Lawrence, J., Oct. 14.
 MUTTRA, Williams, J., Nov. 7.

EUROPE—FRANCE, GUINGAMP, Bouhon, V. E., Dec. 1.
 MORLAIX, Jenkins, J., Dec. 15.
 NORWAY, CHRISTIANIA, Hubert, G., Nov. 17.
 WEST INDIES—BAHAMAS, INAGUA, Littlewood, W., Nov. 8.
 NASSAU, Davoy, J., Nov. 18.
 JAMAICA—BROWN'S TOWN, Clark, J., Nov. 7, 22, 23.
 DRY HARBOUR,
 FALMOUTH, Henderson, G. R., Nov. 22; Kingdon, J., Nov. 23; Lea, T., Nov. 7.
 KETTERING, Fray, E., Nov. 23.
 KINGSTON, Oughton, S., Nov. 8, 22.
 LUCCA, Teall, W., Nov. 23.
 MONTEGO BAY, Dendy, W., Nov. 21; Hewett, E., Nov. 6 and 21.
 MOUNT HERMON, Clarke, J., Nov. 23.
 RIO BUENO, East, D. J., Nov. 1, 2, 6, and 16;
 Roberts, J. S., Oct. 6.
 ST. ANN'S BAY, Millard, B., Nov. 7, 22.
 SHORTWOOD, Maxwell, J., Oct. 28.
 SPANISH TOWN, Philippo, J. M., Oct. 8, Nov. 24.
 STEWARTON, Knibb, Mrs., Nov. 7.

ACKNOWLEDGMENTS, to December 20th, 1865.

The thanks of the Committee are presented to the following Friends;—

To Mrs. Risdon, for a Parcel of Clothing for Miss Saker's School, Cameroons.
 „ Friends at Devises for a Case of do. for Rev. J. Kingdon, Jamaica.
 „ A Friend at Newport, per Mr. J. Williams, for a Lace Scarf.

THE MISSIONARY HERALD.

THE CASE OF THE REV. EDWIN PALMER.

Our readers are aware, from the last *Herald*, that our native brother, the Rev. E. Palmer, the pastor of Hanover Street Church, Kingston, was arrested during martial law. The particulars of his cruel imprisonment and of the severities he had to suffer, have been furnished us from his own pen. At our last advices he had been arraigned before the special Commission, on the charge of uttering sentiments, at the public meeting referred to below, held so long ago as last May, which, by Governor Eyre and his advisers, are regarded as seditious. So far as we are aware he did not exceed the liberty of speech which is the right of every British subject. We await with some anxiety the result of the trial, for, with Jamaica juries, past experience has taught us that truth and justice are not always the rule of decision.

It may not prove uninteresting to you to have an account of my late sufferings; and, although the perusal of them will awaken painful feelings, yet you will see what I underwent from men in power and authority. I may premise my account by saying that, as regards my having any complicity in the late outbreak in St. Thomas-in-the-East, you may rely on me when I say that I neither directly or indirectly had anything to do with the affair.

I was arrested on the 20th day of October, 1865, without any warrant, and no cause has ever been made out against me, neither to this date can I get any accurate information as to what the charge or charges against me are. I am not conscious of having done or said anything that can be construed into sedition or conspiracy.

I remember having been at a meeting, legally convened by the Hon. Edward Jordon, C.B., Mayor of Kingston, at the Court-house, on the 3rd of May, 1865, to take into consideration the circular issued by his Excellency the Governor, to elicit facts in connexion with the state of the island. At this meeting all the speakers gave expression to their opinions in the form of resolutions, copies of which were forwarded to his Excellency the Governor, the Right Hon. Edward Cardwell, and to Dr. Underhill. This took place about six months before the riot at Morant Bay. A section of the city press has been labouring to make the public believe that this meeting was the origin of the Morant Bay riot, whereupon I have been apprehended as having complicity therein. I may state that, although I have been living in Kingston for the last twelve years, this was the only time at which I attended and spoke at a political meeting. You will now be in a position to see on what grounds I have been arrested; allow me, therefore, to give you some idea of my sufferings since my arrest by the local authorities.

THE ARREST.

On the 20th of October, 1865, between ten and eleven o'clock a.m., I was apprehended by two policemen without any warrant. I was placed for two hours in the city cage; after that removed to the barracks, and locked up in the dark cell. Next morning I was removed to the Up Park Camp, and on my arrival there my

boots were taken off, my hair was cut, my hands were tied behind me, and then I was locked up in the cell. On Saturday, the 21st, I was taken from the camp by a large detachment of soldiers, with muskets loaded and bayonets fixed, and marched through the streets of Kingston to the Ordnance Wharf.

THE VOYAGE TO MORANT BAY.

At this place the sailors were ordered by the master in charge of the boat to lash or pinion my hands behind my back, which they did severely, after which we were ordered to get in to the boat. While at sea I complained that my arms were benumbed; a temporary relief was afforded me until I got alongside the *Aboukir*, which is the guardship stationed at Port Royal. The captain, on my arrival in the ship, ordered me to be placed in irons, and in this condition I remained from Saturday night until Tuesday, the 24th of October. Whenever I was called by nature to go the head of the ship, I was taken by a guard, with a rope round my neck, he holding one end of it in his hand, and in the other hand a drawn sword. On the evening of Tuesday, the 24th, I was released from irons, handcuffed, and sent to have an airing on the main deck of the ship. During my confinement in irons I was almost driven to a state of madness. Truly the "iron entered into my soul." I did not know myself, but was wholly insensible. My brother prisoners had to watch me narrowly. They informed me that the doctor of the ship had been brought to attend on me. The fever flew into my head, which continued until the Tuesday of my partial relief from irons, when I had about two hours' airing on the main deck, for which mercy I humbly thank God.

On the 2nd of November I was put on board her Majesty's ship *Cordelia*, and taken to Morant Bay. I cannot here describe my feelings, but amidst the emotions of my mind I was thankful to God that I was not sent to Morant Bay in the *Wolverine*, for during the time I was on board the *Aboukir*, the seaman and petty officers joined in the hope that if the prisoners were to be sent to Morant Bay it might not be in that ship; and during the passage up it gave me occasional consolation.

SCENES AT MORANT BAY.

I landed at Morant Bay at about half-past three o'clock p.m. on Tuesday, the 2nd November. I was instantly marched by a company of marines to the police-station, and on my way thither, amidst the taunts and jeers of the marines, was shown the gallows, ropes, &c., all prepared for my execution at seven o'clock the following morning. On our arrival at the station we were ordered to answer to our names. At the presence of the justly-dreaded provost-marshal terror seized our minds, and in an instant there arose a cry for mercy which made my blood curdle in my veins.

A fellow-prisoner named Goldson was lashed to a post in front of the station, and received twelve lashes by an order from the provost-marshal, put on by a blue-jacket with all his might, or, as they say, "in true man-of-war fashion." In like manner one Samuel Clarke received twelve lashes; the following day witnessed his execution. A Rev. J. H. Crole was ordered to get two dozen, but his body presented such a milk white appearance that the provost-marshal's cheek was suffused with a blush of shame, so that he recalled the order. Judge what my feelings must have been at that instant, when I was every moment expecting to be next called out and summarily dealt with. You may be disposed to inquire what was the cause of these men being flogged. Nothing, nothing whatever. They had not even put down their parcels out of their hands, nor shown the least symptoms of insubordination of any kind whatever before they were flogged. "Verily, there is a God that judgeth in the earth." How Mr. W. Kelly Smith, the reputed editor of the *Watchman*, escaped the wrath of the provost-marshal God only knows, for he was severely threatened. Most foully and wickedly was I abused by the provost-marshal, who called me the "damned Baptist parson;" said we were only fit to be "hewers of wood and drawers of water;" were black devils, savages, and used other expressions too disgusting to be communicated.

About a quarter of an hour after this degradation, I was again ordered to go

to the parade to witness the executions that were about to take place. I am afraid to describe the scenes I have witnessed, as there is no certainty of this letter reaching you in perfect safety. Such horrors may Heaven permit me never to witness again. The utter disregard for sex or age, to the innocent or to the guilty—the utter recklessness with regard to the taking away of human life, Heaven's own gift—beggars all description. Let me here again particularly observe that Messrs. Sydney Levien, editor of *The County Union*, and Dr. Bruce, although political prisoners, were precluded from witnessing these degrading sights, and were allowed certain indulgences, comforts, &c., upstairs in the police-station, where the provost-marshal resided, who occasionally had them taken out for an airing morning and evening, with a solitary policeman as a guard following at a distance.

THE IMPRISONMENT.

For twelve days I was at the police-station, lying on the bare floor, and fed like a pig, unable to speak a word to my fellow-prisoners, policemen guarding with loaded guns and fixed bayonets night and day, and daily did I look for my execution, although wholly innocent of having done anything constitutionally wrong against the Government of her gracious Majesty the Queen. The water at the station, which we were compelled to drink, was putrid and offensive in the smell. I could not keep it to my nostrils from the strong stench, particularly in the evenings. Martial law having expired on the evening of the 13th November, I, in company with eleven other political prisoners, was sent down to Morant Bay district prison, without any document, but only a verbal order of the provost-marshal to the superintendent in charge, Mr. McPherson, with instructions that we should be kept apart in the yard of the condemned cells, but which the superintendent refused, alleging that martial law had ceased. He (superintendent) placed us in another department, to be fed with convict's food, *i. e.*, half-boiled or sour cornmeal for breakfast, and yams boiled with the skin and dirt for dinner. In this state I was kept till the 18th December. Occasionally on Sundays we had a change of food, namely, a little beef.

During the period intervening from the 14th November to the 18th December, being thirty-four days, a portion of which time myself and the others were sick unto death, I was induced to join with them in forwarding a petition, through Mr. H. B. Shaw, the Inspector of Prisons, who, on visiting the prison and seeing our condition, at the request of the prisoners promised that he would forward any respectful petition coming from us to his Excellency the Governor, asking for our release, and which we did through the Superintendent, Mr. McPherson, with his assurance that he would transmit the same to Mr. H. B. Shaw, and promising that he would accompany it with a recommendation on our behalf. With longing eyes and with uplifted hearts have we in vain waited until this day. During my imprisonment in this district prison, soldiers, with loaded guns and fixed bayonets, night and day, were placed to guard prisoners, including ourselves. I was placed at nights in a dark cell, without a bed to lie on, save a few petticoats of the female prisoners, which happened to be in that cell, and which was a fortunate circumstance for me.

MARTIAL LAW.

I must not forget to mention that every day when a court was held during martial law, and persons were to be hanged or flogged, we were ordered out to witness those very revolting and painful sights. It is true our friends would like to hear and know them, but our unfortunate position at present as prisoners on parole precludes our doing so. I may, if spared, on a future occasion be able, when I have received your acknowledgments, and after my trial, give you an outline of the scenes enacted at Morant Bay—scenes of which I was an unwilling and shuddering spectator. The number of victims, stated to have been rushed into eternity, by several witnesses, is reckoned to be between two or three thousand. Districts once densely populated are now desolate, villages swept clean, townships blotted out. It is stated that from Morant Bay to Monkland, a distance of fourteen miles,

including Stoney Gut, York, Middleton, Hill-side, Fonthill, Trinity Village, Somerset, &c., there is scarcely a man who has not been catted; and that from Morant Bay through Manchioneal to Portland, there are very few black inhabitants left. It would be well for a census to be taken of the inhabitants of St. Thomas-in-the-East, otherwise a correct statement cannot be arrived at.

Allow me respectfully to state for your information that the people of St. David's attached to my congregation have all remained steadfastly loyal—so much so, that prior to the proclamation of martial law, when the authorities were affrighted at the report of the riot in St. Thomas-in-the-East, they went and volunteered their services, and were put in charge of two of the largest and most thriving estates in that parish to protect them.

HIS INNOCENCE.

I may observe here that shortly after my arrest, the inspector of police came with two of his men to the mission-house where I reside, and searched my study, my letters, and my books; he afterwards sent his sergeant, who went into the chapel, broke open a press in which were kept the things for the ordinance of the Lord's Supper; then the floor of the chapel was by them broken in four different places, searching, it is said by Mrs. Palmer and others, who were in occupation of the premises, for papers, &c.; but, thank God, I had nothing for them to lay hands upon.

I beg, reverend sir, to call your particular attention to a paragraph that has appeared in some of the English papers in connection with my name. Indeed, sir, I was deeply pained and grieved when I saw in a late number of the *Baptist Magazine* that I was represented as having been a member of a secret society called the African Liberator Society. I beg leave most respectfully to state that I never heard nor knew of, nor ever joined such a society, and that therefore that assertion, from whatever quarter it may have originated and found its way into that article in the magazine, is an unmitigated falsehood, and has no foundation whatever in fact. How such a base untruth could possibly have got into circulation I am at a loss to know. But the fact is, so many untruthful and pretentious assertions have lately been put into circulation in respect to this riot, that one really has no alternative but to calmly disprove such statements as he best can.

We met in the chapel to answer certain public queries, and to prepare resolutions for the public meeting at the Court-house, which meeting was legally convened. I never heard the name of Morant Bay mentioned, nor indeed had we any communications with any other parish. There was neither sedition nor conspiracy in our midst, and I never dreamt of such things as have occurred. Never was there a meeting held in my chapel at which I was not present, and nothing but the most loyal sentiments were ever uttered by the few who attended those meetings; and besides the few meetings that were held came to a conclusion soon after the public meeting had been held. I am perfectly at a loss to know how the authorities should have traced the origin of the riot to the meeting. Conscious of loyalty, and integrity, and innocence, amidst all this sad affair, I leave it to men of impartial judgment, and, above all, to "Him who seeth not as man seeth."

RELEASE.

I was taken out of prison on Sunday evening, at six o'clock, by a writ of *habeas corpus*. On Monday morning, after I had reached home, a guard was set over me until Wednesday, the 20th, when I was taken over to Spanish Town, and appeared before Allan Kerr, Esq., one of her Majesty's judges in this island, and there I entered into bail in the sum of £300—Rev. J. M. Phillippo in the sum of £100, and myself in the further sum of £200, to appear at the Court of Commissioners, to be held in February, but which has since been changed to 23rd January; four commissioners, four judges, and eight jurors, being the persons to try me.

I left the prison suffering from fever; in fact, severely ill, which illness I had contracted during my incarceration; for whilst there I suffered from fever, ague, vomiting, spitting of blood, dysentery—in short, everything that bad air, bad

food, bad water, and bad treatment are calculated to produce on a frame not very robust, and not at all accustomed to such things. Even now I am a constant sufferer from fever and other bodily ailments, and to the mercy of God must I ascribe my present existence.

I am, &c.,

E. PALMER.

P.S.—I may state that I am just from my solicitor, and he tells me that up to this moment he has not gleaned any information as to what the charges against me are, the Attorney-General informing him that he is instructed by the Queen's Advocate-General not to disclose them.

E. P.

THE REV. J. C. PAGE IN AUSTRALIA.

DURING his visit to Australia for his health, our esteemed missionary, Mr. Page, has employed the occasion to stir up our Australian friends to active exertion in the mission cause. We rejoice in the zeal they display, and welcome them as co-operators in the spread of the Lord's Kingdom. The following letter from Mr. Page will, we are sure, be perused with great interest. It is dated Waylesford, Victoria, October 22. Mr. Page has now returned to his work in India, where he arrived safely on the 5th of January, "wonderfully improved in health and appearance":—

"I write a line to say what has been done in South Australia and in Victoria since I last wrote to you. In the former colony the friends had formed, last year, the South Australian Baptist Missionary Society, and the South Australian Translation Society. I was in time to help them in all their meetings, and visit some (nearly all) of the Churches of their Association, and hold services in connection with these meetings. I took the opportunity of directing the attention of the friends to Eastern Bengal, as a field open, and promising fruit also. The South Australian Society have resolved to occupy Fureedpore. They will contribute £100 this year for native agency, and double the sum next year. The South Australian Translation Society will spend some forty or fifty pounds also in printing texts, &c., and for colporterage in Fureedpore. In my visit to Angaston, the friends there wishing for a definite purpose to which their gifts might be applied, were pleased to know that my wife was about to re-open the Christian children's boarding-school in Barisaul, and unto this I am promised £100 a-year: I spent four weeks nearly in Adelaide and the country round, and must say I never saw people more interested in the cause of missions, and kinder to the missionary. Our brother Mead deserves the hearty thanks of the Committee for his zeal and active exertions in urging on his own people and others to do something in the cause of missions, and leading them to form the societies named above. I believe, ere long, we may hope for some £400 a-year, at least, from South Australia.

"I came to Melbourne some eighteen days back, and at once commenced to speak on missions. Mr. New and Mr. Taylor very kindly opened their pulpits to me. I conducted services also in the suburbs, in Caulfield, Kew, St. Hilda, Prahran, and had the pleasure of twice meeting the Committee of the Victoria Baptist Association. Last week it was resolved to form a Victoria Baptist Missionary Society. £160 are voted this year to begin with. The Victoria Baptist Missionary Society will also occupy a district in East Bengal. The field we did not decide on, as I wished to consult our brethren there. I believe you feel strongly with me that we are called to extend our operations in East Bengal before all other parts. We must attend to these districts ere other denominations come in. Your own directions to occupy Fureedpore or Pubna were first nullified by inaction. Our brethren in these two colonies will, I trust, supply this lack of service.

"After getting through with the work in and about Melbourne, I set off last Friday for the country. Here, yesterday, we had capital services. Hence I go to

Kyncton, Castlemaine, Maldon, Newstead, Sandhurst, White Hill, Tedmergulla, Ballarat; then I return to Melbourne on the 7th November. On the 8th we have a public missionary meeting in Melbourne proper, to 'inaugurate' the Victoria Baptist Missionary Society, and then go on to Sydney, just to get through one or two things, rest a week, and leave for India, if it please God, by the mail of the 22nd November. The Lord has graciously prospered my way, given me favour in the eyes of the Churches—given me one soul as my hire (more precious blessing than all); and I do humbly hope has condescended to use me in creating or increasing the missionary spirit in our Churches out here. Deeply humbled would I be in His presence; and devoutly would I acknowledge the love wherewith it pleased the Heavenly Father to chasten me. Oh! I would I could spend more time in Australia, so as to do more for missions.

"Appended is a copy of an address read to me when I was leaving Adelaide. Such loving hearts there are not out of England.

'Adelaide, October 4, 1865.

'DEAR SIR,—We have very great pleasure in informing you that a few, who esteem it indeed a privilege to have an opportunity of in any way aiding you in your self-denying efforts in the cause of Christ, having accidentally ascertained that your late illness, added to other causes, had greatly trenching upon your means, and desiring to express their deep sympathy with you in the trials you have been called upon to sustain, have subscribed the sum of £100 for your own private use, and trust that you will gratify them by receiving this, as they feel it to be but an atom of their duty to Him whose servant you are, thus to aid in worldly things one who, they feel assured, so faithfully and lovingly spends himself in proclaiming the glorious Gospel of our common Saviour to the poor heathen of India.

'We all exceedingly regret that circumstances prevented Mrs. Page visiting us with you, and pray that on your return to Barisaul you may find her fully restored to health, and your family in the enjoyment of every needful blessing. Our warmest and best wishes go with you.

'(Signed)

'C. H. GOODE.

'W. W. KYFFYN THOMAS.

'JAMES A. HOLDEN.

'HENRY WHEELER, M.D.

'MATTHEW GOODE.

'GEORGE STONEHOUSE.

'S. BAKWELL.

'GRIFFIN CAUH.

'JAMES CUMMING.

'W. GARLICK.

'G. S. WIGG.

GEORGE FOWLER.

JAS. JEFFRIES.

ALEX. MURRAY.

JOSEPH J. EDWARDS.

GEO. PAQUELIN.

JOSEPH JOWETT.

JOHN NEILL.

JAMES WHITING.

GEORGE PRINCE.

THOMAS BURNES.

RICHARD PARKIN.'

'Rev. J. C. Page.'

"Time precluded the possibility of the names of others of the subscribers being obtained to the address."

BENGALI INQUIRERS.

BY THE REV. F. SUPPER.

WE came down to Munshigunge, when Lal Chand, who resides there, brought a young man to me of about eighteen years of age. This youth came in a state of great anxiety of mind, having left his father and mother the evening before, to embrace Christianity. His home is only a few miles distant from Munshigunge. Since yesterday he has eaten nothing, with the intention of breaking his caste by dining.

This young man belongs to the Kayasta caste, which is nearest to Brahmins.

He writes a nice hand, in which I tested him. He has left all behind him, only having with him two pieces of cloth, for he fled away from home and could not take anything with him. I will give further information when I receive more; in the meantime I would ask the fervent prayers of all who take an interest in the conversion of a heathen to remember the simple-minded Hindoo youth often before the throne of grace. Of course his knowledge of our religion is very little; but he has only broken caste, and is not yet baptized, nor will this be likely to be the case very soon.

Since our arrival at this mela we have preached to a great number of hearers. Six native preachers are with me, and morning and evening we all testify of Jesus, dividing ourselves into two parties. The people invariably hear wonderfully well. Disputes, as in former years, are almost unknown, whilst many approve of what we say. The bathings had but few visitors, whilst the mela is still kept up. An akrah in the neighbourhood, which annually had so many people at its idol-shrines, and yielded so much gain to the owner, was altogether deserted.

During these days a pilgrim hunter from Pooree came to my boat, and told me his story, which speaks for itself. This man belongs to the Kayasta caste, and has been an ambassador of the Brahmins of Juggernaut for many years, to animate as many people in Bengal for a pilgrimage to the shrine of Juggernaut as he could find. He has received two rupees only per month, but he said he made money besides from the people who went with him to the holy shrine. He had travelled ten or eleven times to Orissa, with between 400 and 900 pilgrims, out of the Dacca and Tipperah districts; but he had now tried for two months to animate folks, without the least success. When we preached I saw the man standing before us with his beads around his neck, and took occasion to describe the life of such a man, and his end, saying, "How different it would be if he had believed in the Saviour of the world, in Christ, and had invited many to come to Him." Afterwards I went to my boat, and soon he came. I then had a long talk with him. He said this quite revived all that he had heard in Orissa from the missionaries there, and that he intended to become a Christian. As his wife is there, and his home very near to Piplee, one of the stations of the Baptist missionaries there, I advised him to go back to his country, and without delay to become a Christian, which he promised.

Another man, a Bengali, also of the Kayasta caste, came to me much distressed in his mind not to be able to become a Christian, whilst he was fully convinced that only in Christ we could be saved. I inquired about all the particulars which it was desirable for me to know, and I am happy to say that the man seems to be perfectly sincere. I then gave him my advice. He stayed three days, dining with our people, and accompanying us to our preaching places, where he heard many addresses. Before he left he said that he would go to his home, which is not far off, bring away his young wife (she is only fourteen years old), and be at Dacca at our arrival. He would no longer hesitate to confess Christ. This man would promise very well for a native preacher; he has all that could be wished, and certainly it would not require much preparation, as he has been an inspector of several schools that are maintained by some rich Hindoos.

AN APPEAL TO THE BAPTIST CHURCHES IN GREAT BRITAIN FROM AFRICA.

DEAR BRETHREN,—We venture to address you on the present state of our mission in Western Africa, in the earnest hope that help may be sent us speedily.

Sickness, physical weakness, and death, together with the positive statement of the Committee, that the funds at their disposal absolutely forbid the sending of further help at present, renders our position a consideration, not of enlargement and increase, but of continuance and decay. On the other hand, the vastness of the field before us, the darkness of the unnumbered thousands who inhabit the coast to the north and to the south, and especially the millions who dwell in the country stretching

out to the far east, together with the number of open doors for the entrance of the missionary, and the cries continually assailing us for aid and instruction; these together not only justify us, but make it our imperative duty, to address you thus.

We need scarcely say that we who are here as your messengers have no other thought than devotedness to the claims around us; and we unitedly affirm that, God helping us, this mission shall be continued while we live. Sickness may, and often does, lay us low; death may enter our midst and take one and another; but till our latest breath we cannot consent to an abandonment of this field. To be here, to see what we see, to know what we know of barbarism, of wretchedness, of black, black ignorance, of the prevalence of everything that is vile and vicious, of the tyranny of man and the degradation of woman, forbid that we should rest in our attempts to extend the knowledge of that Gospel which will alone transform and save. So to you—our brethren, members of the Baptist churches, and all who love the Saviour—we come, in the earnest hope that our appeal will meet with a hearty response.

EXTENT OF THE WORK.

The work around us now is all continental, our work at the island of Fernando Po having closed without the hope of recommencement. Our principal station is at the Cameroons River.

At Victoria, forty miles distant, and on the sea-coast, is the station commenced on our expulsion from the island. There the township is small, but its church and schools keep Mr. Pinnock fully employed; while, for the want of further aid, the growing need of schools in the village, and the cry of the perishing for instruction in the surrounding districts, cannot be met by the labours of Mr. Johnson.

The vast mountain district too, with its large and scattered population, can only and very occasionally be visited. Two additional native teachers and a missionary are essential for the work in that place.

At Bimbia, ten miles nearer to us than Victoria, we can only keep a native teacher for the schools, with an occasional Sabbath service by Mr. Pinnock, from Victoria.

Here at Cameroons, on the south bank of the river, we have towns extending, with small intervals, a distance of ten miles, and containing a very large population. The towns and villages on the north side are more circumscribed. The first in order on the south side is Bell's Town, with a large population. Here we have a school and public worship twice on the Sabbath, and once in the week.

At the next series of towns, and separated only by a creek, are the Aqua tribes. These families extend along the river six miles, and at two miles beyond commence the Aqua slave towns. At the western end is our principal building; here the Scriptures are being translated and printed, and from hence the missionaries itinerate. Four miles east are the families of John Aqua, where we have a station; it is central to a population of many thousands. On the north side is Hickory, where we have also a school, and where services are conducted on the Sabbath and in the week.

THE WORKMEN REQUIRED.

Our mission-band for this river are the brethren Saker, Smith, Thomson, and Fuller. The former has his time chiefly taken up in translating and printing the Scriptures, and the latter is stationed at present at John Aqua's Town, where he has more work than he can do. On Mr. Smith devolves the care of the church at Aqua's Town, with a weekly service at Bell's Town, and itinerating in all directions. Mr. Thomson's time has been thus far divided in daily itinerating with an interpreter, and in learning the language.

The earnest call for a settled missionary at Bell's Town and at Hickory will be half met by the settlement of Mr. Thomson at one of those places, but we are unable to supply the other. To a people to whom for years we have borne the precious news of mercy, and many of whom are ever waiting for services, can we longer refuse to settle one missionary in their midst? And yet where is he to be found?

Bimbia speaks aloud for a Missionary; Hickory presents a claim we cannot meet; here, at Aqua's and Bell's Town, is a work for which our strength is not equal, and what can we do? Leaving Mr. Fuller to his work at John Aqua's, we who are left are three, to supply the pulpit at four places in the week and the Sabbath, to translate and print Scriptures, and to itinerate among the people, and yet some one of us is ever and anon prostrated with fever, and our strength daily declines; we are fast sinking with a load too heavy for our frames.

But, dear brethren, not for this place alone do we ask you for your aid. Twenty miles north-east is Wuri, with its thousands; north of us twenty-five miles is Abo, with 50,000 in a small radius; and still nearer is Dibumbari, populous and wicked; south-west thirty miles is Malimba, on the coast, but approachable by a creek from Cameroons River, lined with villages, near to Malimba, and opening a direct road to the high lands of Ndonga, with its multitudes; and add to these the Bassa and Kolli tribes.

Brethren, these are people close to our door, and for whom we can do little more than mourn. But beyond these are countless thousands who are covered by a pall we cannot lift. Brethren, our hearts bleed while we look at this darkness, and feel our impotence. It is our most ardent wish to bear the light of truth into the midst of this darkness, but if we go the people among whom we now labour will be left destitute. This cannot be! therefore, while the heart pants to advance we are bound to the spot until reinforcements arrive from home. Are they to come? Are we to be set at liberty to penetrate the clouds which rest upon the tribes beyond us?

WHAT MUST BE DONE?

The solution of these two questions rests with you. *We are ready to go.* We will sacrifice much, we will sacrifice all to go; but first our places here must be filled. Will you not fill them? We want money—we want men. If you will provide the funds we fear not for the men. It is God's work, and He will find the instruments fitted for its accomplishment.

Oh! brethren, we would that we could put into this letter some of our own heartfelt feelings of the importance of this work.

You are away from the people and the scenes which are every day producing their influences upon our hearts, and you cannot be expected to feel as we do; but listen to our testimony: oh! hear our prayers! We are in the work; we see its vastness; we see the misery of the multitudes about us, and with our whole soul we cry to you for help! Will you—can you deny it to us? We long for—we expect better and brighter days for Africa. There is, we believe, a harvest to be reaped which will far outweigh all that has been expended thereon; but there is work to be done too, and if we would have the harvest we must do the work. So, brethren, as you pray with us for the ingathering of these tribes, make a special effort to increase our staff.

We want four new missionaries, and permission to employ three additional native preachers. Again we beg you to help us.

For the sake of Him who thought it not too much to endure the agonies of Gethsemane and Calvary to redeem the fallen, to make a way of reconciliation to God for men, oh! rouse yourselves to the noble work of sending the knowledge of His name and work to those buried in darkness.

You who possess such joyful news, can you consent to retain it? Can you refuse to rejoice the hearts of these benighted Africans with that joy wherewith you are made glad? Oh! will not shame cover him who seeks to bury in himself the good news of God's love and of a Saviour's finished work, while millions groan for deliverance, ignorant that the battle has been fought, the victory won?

Praying that God may incline your hearts to respond to our cry without delay,

We are, dear Brethren,

Faithfully yours in Jesus,

ALFRED SAKER,

ROBERT SMITH,

QUINTIN W. THOMSON.

THE MISSION CONFERENCE AT THE METROPOLITAN TABERNACLE.

THIS meeting was held, as was announced, on Tuesday, the 30th January. The circular convening it was addressed to the ministers of the Baptist Churches in and around London, inviting them to attend a conference of pastors, deacons, and treasurers and secretaries of Missionary Auxiliaries, for the purpose of discussing plans for the extended support of the mission in the metropolis. About two hundred and fifty gentlemen responded to the invitation, of whom about one hundred and eighty were present. The proceedings of the day commenced at half-past ten o'clock by a devotional service, over which Joseph Tritton, Esq., presided. After a few earnest and devout expressions from him, the following gentlemen offered prayer:—Revs. James Spurgeon, Dr. Leechman, Dr. Hoby, and J. Teall; the chairman concluding. The service was manifestly appreciated by all present, and gave an earnest of good results from the business that was to follow. Mr. Tritton being obliged to leave the assembly, the chair was taken by W. H. Watson, Esq., who at once asked Dr. Underhill to explain the purpose of the meeting. Having, in the name of the Committee, welcomed the ministers and gentlemen present, he proceeded to say that the meeting had been called at the suggestion of the Finance Committee of the Mission, who were under the impression that the London Churches were not up to their proper mark in the support they rendered to the Society, and that what was wanted was not so much a missionary spirit as organisation. Dr. Underhill then made some important statements respecting the Mission, and among them the following, viz., that during the last ten or twelve years, the number of preachers and native teachers employed by the society had increased nearly fifty per cent., while the funds were not increasing in nearly the same proportion; and that the present state of the funds was not satisfactory. He also mentioned the important fact that the present amount for the working expenses was not larger than it was when the income was very much smaller. The chairman then called on Dr. Angus to read a paper he had been requested to prepare. His subject was the privilege and duty of all Christian men, individually and unitedly, to work in spreading the Gospel. This excellent paper we hope to lay before our readers in the next number of the *Herald*. A discussion followed, in which the Revs. S. Green, W. Landels, E. Dennett, Dr. Hoby, S. Manning, S. Cowdy, and others took part. A suggestion was made which we hope to see carried out through all our Churches. One speaker remarked on the want of connexion between the Churches and the Society. Auxiliaries, it was said, are recognised in the constitution, but not Churches. To this it was replied—Every Church ought to be itself an auxiliary. The spread of the Gospel is the business of the Churches of Christ. Only let each Church become an auxiliary, appoint its officers—treasurer and secretary—and they become at once members of the parent Committee and of the Society. Every member of the Church who gives little or much, money or prayer, is forthwith a member of the auxiliary and a “partner in the concern.” In some of our most prosperous Churches this identification of the auxiliary and the Church has been productive of the best results. Why may it not be universal? No change in the constitution is necessary for this. Ministers who are members, whether residing in London or in the country, with the treasurers and secretaries of London auxiliaries, are entitled to attend and vote at the meetings of the Committee, so that the Committee may truly be a representative body, representing the Churches of which the Society is composed.

After the meeting dinner was provided for the friends assembled, after which Dr. Underhill gave some interesting, though sad, details respecting the Jamaica massacre.

In the afternoon the ministers and friends re-assembled to hear Mr. Marshman's paper on “Organisation.” It was a practical and valuable one, and we hope to discuss it before long. A short discussion on various matters of detail followed.

In the evening a public meeting was held in the Tabernacle, but it was not as

largely attended as we had hoped. A. A. Croll, Esq., presided, and addresses were delivered by the Revs. John Davey, of the Bahamas, D. Katterns, W. Brock, and Baptist Noel.

The resolutions were as follows:—

That this meeting rejoices in the spread of the Kingdom of Christ in all lands, and ardently desires its speedy establishment over all nations, that thereby men may be redeemed from sin, and every country be purged from superstition, idolatry, unrighteousness, and oppression. They recognize the claim which people of every clime and of every colour have upon their sympathies, as children of one Father, and as entitled to the same religious privileges as themselves, and they will cheerfully sustain the brethren who are called by God's providence and grace to be the messengers of the glad tidings of reconciliation and peace.

That this meeting has heard with feelings of the deepest regret of the events that have interfered with the progress of the emancipated people of Jamaica in civilization and prosperity, and especially of the lamentable transactions connected with the recent riot at Morant Bay. They offer their warmest sympathy and support to the ministers and missionaries connected with the Baptist Missionary Society who have been singled out as the objects of opprobrium and reproach, this meeting having the confident assurance that their lives and ministry have been characterized by loyalty to the Crown, by observance of the laws and institutions of the island of Jamaica, and by an earnest and successful effort to instruct the people in the fear of God, and in obedience to every lawful authority.

The speeches were of unusual interest and excellence. Mr. Noel gave a most interesting and beautiful account of the life of the late Mr. George W. Gordon, which we are happy to inform our readers Mr. Noel is preparing for the press. The meeting throughout was enthusiastic, and we are full of hope that the union manifested and desire shown for the advancement of the Kingdom of Christ will bear fruit plentifully in the days to come.

HOME PROCEEDINGS.

DURING the past month deputation work has been pressing. Mr. Trestrail and Mr. Robinson finished their Irish tour, and the brethren Sampson and Davey have begun the Scotch journey, which will run on to the third week in March. Dr. Underhill has been engaged at Bromley, Northampton, Battle, Hastings, High Wycombe, and, with Mr. Trestrail and S. R. Pattison, Esq., attended the first missionary meeting held in Forest Hill Chapel, at which J. Parry, Esq., formerly of Delhi, was chairman. Mr. Bion was to have gone to Gloucester, but sudden illness prevented him, but, being now better, he has been able to visit Leighton Buzzard. Mr. Gamble has attended a meeting at Maze Pond, and in the latter part of the month fulfilled several engagements in Radnorshire, and part of Hereford. Mr. Gregson has been working with right goodwill in Bradford and parts adjacent, whence he went to Oxford, Abingdon, Woodstock, &c.

The engagements for March are very numerous. The Secretaries, and all the missionaries in England, will be fully occupied, and if more help be needed, we hope some of our *home* brethren will give us their aid.

NOMINATION OF COMMITTEE.

It is important that no one be nominated who is not *known* to be willing to serve if elected. Any member of the Society may nominate any number of gentlemen. The ballot-list is made up of the names which are sent in, and these names 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 hope our friends who intend to nominate will be so kind as to attend to these regulations.

FINANCES.

ALL moneys intended to appear in the Report for the current year should be sent up speedily. We shall feel obliged if this be done as soon as possible, as the officers have been frequently overpowered during the last two or three days. The accounts close on the 31st March; but three days' grace will be allowed for the convenience of friends living at a distance.

ANNUAL SERVICES.

As the arrangements for the Annual Services in April are nearly complete, we have the pleasure of announcing that the Introductory Prayer Meeting will be held on Thursday, April 19th, at John Street Chapel (the Hon. and Rev. Baptist Noel's), to commence at 11 o'clock, when the Rev. Joshua Russell will preside.

The Annual Sermon to the Welsh resident in London, will be preached by the Rev. J. G. Owen, of Rhyl, on Friday evening, the 20th, at seven o'clock.

Sermons on behalf of the mission will be preached in the Chapels of London and the neighbourhood, by various ministers, on Lord's Day, April 22nd.

The Annual Members' Meeting of Subscribers will be held in John Street Chapel, on Tuesday morning, April 24, the chair to be taken at ten o'clock.

The Annual Sermons will be preached by the Rev. R. W. Dale, M.A., of Birmingham, and by the Rev. R. Glover, of Glasgow, if his health, which is at present, we regret to say, far from good, will permit; the one in the Walworth Road Chapel, and the other in Bloomsbury Chapel.

The Annual Public Meeting will be held in Exeter Hall, on Thursday morning, April 26th, the chair to be taken by W. E. Baxter, Esq., M.P., at eleven o'clock. The Revs. R. Robinson, of Dacca, J. Aldis, of Reading, J. P. Chown, of Bradford, E. G. Gange, of Landport, and R. Robinson, Home Secretary of the London Mission, have kindly consented to speak on the occasion.

In regard to these meetings we ask for the earnest prayers of all our friends, that they may be pervaded by a spirit of brotherly love, earnest zeal, and unflinching faith. May all who take part in them be united in devout and ardent desire to promote the glory of Christ, and the salvation of souls. "Then God, even our own God shall bless us, and all the ends of the earth shall fear Him."

The Secretary of the Bible Translation Society requests us to announce that the annual meeting will be held in Kingsgate Street Chapel, Holborn, on Thursday, the 19th April. The chair to be taken at seven o'clock. The Revs. C. B. Lewis, of Calcutta, R. Robinson, of Dacca, W. Sampson, of Serampore, and J. Gregson, of Agra, are expected to speak. As these brethren are all honoured missionaries of the Society, we hope they will be supported by a numerous attendance of friends to cheer them in their work, and express for them the sympathy which is so precious to a missionary's heart.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, from January 22nd, 1866, to February 20th, 1866.

ANNUAL SUBSCRIPTIONS.			£ s. d.			£ s. d.					
	£	s.	d.		£	s.	d.		£	s.	d.
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Vines, C., Esq.....	5 5 0	Castle Street, Welsh—		Great Brickhill—	
Walkden, J., Esq.....	1 1 0	Collection.....	2 6 2	Collec. for W & O.....	2 0 0
Whitehorn, Jas., Esq....	1 1 0	Devonshire Square—		Great Marlow, Ebenezer	
DONATIONS.		Contributions.....	2 5 4	Chapel Sunday School—	
A Friend, for Mrs. Reid,		Ealing—		Contribs. for N P.....	0 6 8
<i>Jamaica</i>	1 0 0	Collec. for W & O.....	1 5 0	Great Missenden—	
A Mother.....	0 10 0	Eldon Street, Welsh—		Collec. for W & O.....	1 10 0
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bridge.....	35 0 0	Chapel—		Collec. for W & O.....	0 7 0
L. M. V. C. for India.....	5 0 0	Collec. for W & O.....	4 14 0	CAMBRIDGESHIRE.	
T. S. K.....	0 10 0	Hampstead, Heath Street—		Caxton—	
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Young Men's Missionary		Do. Sunday Sch., by		Cottenham Old Meeting—	
Association, at Messrs.		Y. M. M. A.....	0 15 9	Collec. for W & O.....	1 0 0
J. and R. Morley's,		Harrow-on-the-Hill—		Gamlingay—	
Wood Street.....	10 14 5	Collec. for W & O.....	1 0 0	Collec. for W & O.....	1 0 0
Collected by Rev. W.		Contributions.....	1 15 3	Haddenham—	
Sampson, for <i>Johnnug-</i>		Do. for N P.....	3 6 0	Collec. for W & O.....	1 0 0
<i>ger Chapels, &c., Seram-</i>		Islington, Salters Hall—		Over—	
<i>poré</i> —		Collec. for W & O.....	10 0 0	Donation for W & O...	0 5 0
London—		Kennington, Charles Street—		CHESHIRE.	
Rawlings, E., Esq.,		Contribs. Sun. Sch., for		Birkenhead, Welsh Bap-	
Camberwell.....	2 2 0	N P, by Y. M. M. A.	1 4 5	tist Sunday School,	
Leamington—		South Kensington—		Price Street—	
Bates, Mrs.....	0 10 0	Collection.....	4 4 6	Contribs. for N P.....	3 1 2
Greet, Miss.....	0 10 0	Lower Edmonton—		Chester, Hamilton Place—	
Salter, Rev. W. A.....	0 10 0	Collec. for W & O.....	6 18 11	Contribs. Sunday Sch.	1 7 9
Slack, Dr.....	0 10 0	Shouldham Street—		Do. for N P.....	1 4 5
Whittridge, Miss.....	0 10 0	Contributions.....	6 0 0	CORNWALL.	
Liverpool—		Stoke Newington, Church		Looe—	
Proceeds of Lecture...	1 10 0	Street—		Contribs. for N P.....	0 7 0
Contributions.....	1 5 0	Contributions.....	4 14 10	Padstow—	
Wolverhampton—		Upton Chapel—		Contribution.....	1 0 0
Collec. after Lecture...	3 0 0	Collec. for W & O.....	5 15 0	Penzance, Clarence Street—	
LEGACIES.		Vernon Chapel—		Collec. for W & O.....	1 12 0
James, the late Mr. W.,		Collec. for W & O		Contribs. for N P.....	2 4 3
of Tredgar, Iron		(moiety).....	2 5 0	Saltash—	
Works, by Messrs. T.		Wandsworth, East Hill—		Collec. for W & O.....	0 14 6
W. and J. G. James.....	100 0 0	Collec. for W & O.....	3 0 0	Contributions.....	3 14 19
Hunter, the late Mrs.		BEDFORDSHIRE.		Do. for N P.....	0 15 6
Mary Welsford, of the		Blunham—		DEVONSHIRE.	
"Paragon," Street-		Collec. for W & O.....	0 5 0	Barnstaple—	
ham, by Messrs. Lind-		Contribs. for N P.....	0 1 0	Collec. for W & O.....	2 0 0
say and Mason.....	10 0 0	Cranfield—		Bradnich—	
Watt, the late Miss Mary,		Contribs. for N P.....	0 11 8	Contributions.....	3 0 0
of Irvine and Glasgow,		Leighton Buzzard, Hock-		Budleigh Salterton—	
by Messrs. Alexander		liffe Road—		Collec. for W & O.....	1 0 0
Watt and John Hugh		Contribs. for N P.....	0 7 6	Cullompton—	
Watt, trustees for the		Ridgmount—		Collec. for W & O.....	0 10 0
estate; less legacy		Collec. for Rev. W. H.		Contributions.....	6 0 0
duty and charges.....	44 15 0	<i>Gamble's Chapel,</i>		Devonport, Morice Square	
LONDON AND MIDDLESEX.		<i>Trinidad</i>	1 8 0	and Pembroke Street—	
Acton—		Steventon—		Contribs. on account...	5 16 2
Collec. for W & O.....	2 0 0	Collec. for W & O.....	0 7 0	Ifracombe—	
Bloomsbury—		Thurleigh—		Contribs. for W & O...	1 9 2
Contribs. Sun. Sch., for		Contribs. for N P.....	1 5 0	Teigamouth—	
Rev. J. Clark, Brown's		BERKSHIRE.		Contribs. for N P.....	1 11 6
Town.....	10 0 0	Beech Hill—		Contribs. on account...	20 0 0
Do., for Rev. F. John-		Contribs. for N P.....	0 9 0	DORSETSHIRE.	
son, Clarksonville.....	5 0 0	Faringdon—		Childe Okeford—	
Brentford, Park Chapel—		Contributions.....	7 9 0	Collec. for W & O.....	0 8 0
Collec. for W & O.....	1 1 0	Newbury—		Weymouth—	
Camberwell, Denmark		Contribs. for N P.....	2 10 0	Collec. for W & O.....	1 10 0
Place—		Wokingham—		DURHAM.	
Collec. for W & O.....	9 15 10	Contribs. for N P.....	3 7 2	Darlington, Archer Street	
Do., Cottage Green—		BUCKINGHAMSHIRE.		Sunday School—	
Collec. for W & O.....	1 1 0	Aylesbury—		Contributions.....	0 5 4
Contribution.....	0 10 0	Contribs. for N P.....	1 0 0	Do. for N P.....	0 15 8
Camberwell, Mansion		Dinton—			
House—		Collec. for W & O.....	0 10 0		
Collec. for W & O.....	2 2 6	Contribs. for N P.....	1 13 6		
Contribs. Sunday Sch.,					
by Y. M. M. A.....	2 2 2				

		HUNTINGDONSHIRE.			
£ s. d.		£ s. d.		£ s. d.	
Witton Park—		Winwick—		Horncastle—	
Contribs. for <i>N P</i> 0 7 8		Contribs. for <i>W & O</i> ... 0 10 0		Collec. for <i>W & O</i> 0 10 0	
ESSEX.		KENT.		Contributions 7 12 4	
Barking—		Ashford—		Do. Sun. Sch. for <i>N P</i> 6 6 6	
Contribs. for <i>N P</i> 0 14 8		Contributions 4 0 0		Do. Horsington (moiety) 1 3 6	
Chadwell Heath—		Brabourne—		Do. Mareham-le-Feu... 1 16 1	
Collec. for <i>W & O</i> 0 5 0		Collec. for <i>W & O</i> 1 1 6		Less expenses and	
Halestead, Providence		Chatham—		amount acknow-	
Chapel—		Collec. for <i>W & O</i> 1 2 0		ledged before 15 0 4	
Contributions 0 5 0		Crayford—			
Do. for <i>N P</i> 1 12 6		Collec. for <i>W & O</i> 2 0 0			
Loughton—		Deal—			
Contributions 3 6 10		Collec. for <i>W & O</i> 1 7 0			
Rayleigh—		Contributions 10 0 0		NORFOLK.	
Collec. for <i>W & O</i> 2 0 0		Edenbridge—		Bacton—	
Romford, Salem Chapel—		Collec. for <i>W & O</i> 1 0 0		Contribs. for <i>N P</i> 0 15 9	
Collec. for <i>W & O</i> 1 0 0		Contributions 6 17 7		Buxton—	
Contribs. for <i>N P</i> 1 10 4		Hythe—		Collec. for <i>W & O</i> 1 8 7	
GLOUCESTERSHIRE.		Contribs. for <i>N P</i> 1 13 6		Diss—	
Blockley—		Ramsgate—		Collec. for <i>W & O</i> 1 0 0	
Contribs. for <i>N P</i> 0 18 0		Contributions 11 1 10		Contributions 18 15 5	
Eastington, Nupend		Smarden—		Do. for <i>N P</i> 2 7 2	
Chapel—		Collec. for <i>W & O</i> 1 4 0		Ellingham—	
Contribs. for <i>N P</i> 1 2 9		Woolwich, Parsons Hill—		Collec. for <i>W & O</i> 0 16 0	
Kingstanley—		Moiety of Weekly Half-		Fakenham—	
Collec. for <i>W & O</i> 1 5 0		penny Subs. collected		Contribs. for <i>N P</i> 0 10 0	
HAMPSHIRE.		by Mission Band..... 10 0 0		Lynn, Stepney Chapel—	
Eaunlien—		LANCASHIRE.		Collec. for <i>W & O</i> 2 2 0	
Contribs. for <i>N P</i> 2 2 0		Birkenhead, Grange Lane—		Necton—	
Crockham—		Collec. for <i>W & O</i> 5 16 0		Collec. for <i>W & O</i> 0 10 0	
Contributions 3 2 8		Contributions 20 8 2		Norwich, St. Mary's—	
Do. for <i>W & O</i> 1 1 0		Do. for <i>N P, Delhi</i> 12 10 0		Collec. for <i>W & O</i> 14 5 3	
Poulner Ringwood—		Do. for <i>Rev. Q. W.</i>		Swaffham—	
Collection 0 7 0		<i>Thomson, Africa</i> 5 0 0		Collec. for <i>W & O</i> 2 1 6	
Newport, Isle of Wight—		Blackpool—		Worstead—	
Contribs. Sunday Sch.		Collec. for <i>W & O</i> 1 2 6		Collec. for <i>W & O</i> 2 1 6	
for <i>N P</i> 0 13 9		Contribs. for <i>N P</i> 2 0 7		Contribs. for <i>W & O</i> 2 1 6	
Romsey—		Coniston—		Northamptonshire.	
Collec. for <i>W & O</i> 0 16 0		Contribs. for <i>N P</i> 0 10 6		Aldwinkle—	
Contributions 8 9 1		Heywood—		Collec. for <i>W & O</i> 0 10 0	
Do. for <i>N P</i> 0 11 1		Collec. for <i>W & O</i> 0 6 0		Blisworth—	
Ryde, Isle of Wight—		Contribs. for <i>N P</i> 1 8 9		Collec. for <i>W & O</i> 1 0 0	
Contribution 0 5 0		Liverpool, Athol Street,		Bythorn—	
HEREFORDSHIRE.		Welsh—		Collec. for <i>W & O</i> 0 7 0	
Fownhope—		Contribs. Sun. School		Contribs. for <i>N P</i> 0 17 6	
Collec. for <i>W & O</i> 0 4 0		for <i>N P</i> 5 16 2		Guisborough—	
Contributions 3 17 11		Do. Myrtle Street—		Contribs. for <i>N P</i> 1 18 0	
Ledbury—		Collec. for <i>W & O</i> 40 0 0		Hackleton—	
Contribution 0 5 0		Contribs. Juv. Society		Collec. for <i>W & O</i> 1 0 0	
Stansbatch—		for <i>N P, Delhi</i> 12 10 0		Harpole—	
Collec. for <i>W & O</i> 0 10 6		Do. for <i>School, Bahamas</i>		Collec. for <i>W & O</i> 0 11 6	
Contribs. for <i>N P</i> 0 18 3		Do. for <i>Makawilla</i>		Helmdon—	
HERTFORDSHIRE.		<i>School, Ceylon</i> 5 0 0		Collec. for <i>W & O</i> 0 8 3	
Buntingford—		Do. for <i>School at Sa-</i>		Kettering—	
Contributions 1 5 3		<i>vannah la Mar, Ja-</i>		Collec. for <i>W & O</i> 2 17 8	
Do. for <i>N P</i> 0 10 7		<i>matuca</i> 5 0 0		Kingsthorpe—	
Chipperfield—		Lumb—		Collec. for <i>W & O</i> 0 8 0	
Collec. for <i>W & O</i> 0 10 0		Collec. for <i>W & O</i> 1 1 3		Contribs. for <i>N P</i> 1 0 6	
Hemel Hempstead—		Contribs. for <i>N P</i> 0 18 1		King's Sutton—	
Collec. for <i>W & O</i> 2 1 9		Rochdale, West Street—		Contribs. for <i>N P</i> 1 0 6	
Markyate Street—		Contribs. for <i>N P</i> 4 16 2		Kislingbury—	
Contribs. for <i>N P</i> 2 15 3		Manchester—		Collec. for <i>W & O</i> 0 10 0	
St. Albans—		Contribs. on account,		Milton—	
Contribs., Juv. Society,		by W. Bickham, Esq...100 0 0		Collec. for <i>W & O</i> 1 4 4	
on account 2 18 8		Tottlebank—		Contributions 2 8 1	
Do. for <i>N P</i> 4 3 7		Collec. for <i>W & O</i> 0 19 0		Patchill—	
Sarratt—		Contribs. for <i>N P</i> 0 18 6		Collec. for <i>W & O</i> 0 10 0	
Collec. for <i>W & O</i> 0 10 0		LEICESTERSHIRE.		Ravensthorpe—	
Rickmansworth—		Arnsby—		Collec. for <i>W & O</i> 1 2 6	
Collec. for <i>W & O</i> 1 5 0		Contribs. for <i>N P</i> 0 11 0		Ringstead—	
Contribs. for <i>N P</i> 1 9 10		LINCOLNSHIRE.		Collec. for <i>W & O</i> 1 2 0	
		Grantham—		Roade—	
		Contribs. for <i>N P</i> 0 8 7		Collec. for <i>W & O</i> 1 5 0	
				Weston-by-Weedon—	
				Collec. for <i>W & O</i> 0 10 6	
				NORTHUMBERLAND.	
				Newcastle, Bewick Street—	
				Collec. for <i>W & O</i> 10 0 0	

	£	s.	d.		£	s.	d.		£	s.	d.
Do. New Town Hall—				Wiston—				Rotherham—			
Collec. for W & O	2	0	6	Contribs. for NP	0	9	0	Contributions	2	0	0
NOTTINGHAMSHIRE.				SURREY.				South Ossett—			
Bassingham—				Guildford—				Contribs. for NP	0	13	6
Contrib. for India	1	0	0	Contributions	0	12	0	Skipton—			
Contribs. for NP	0	10	0	SUSSEX.				Collec. for W & O	0	9	0
Newark—				Brighton, Town Hall—				Contributions	8	15	5
Contribution	0	5	0	Contribution	1	1	0	Do. for NP	1	4	3
Nottingham—				Lewes—				York—			
Contribution	10	0	0	Contribs. on account...	17	0	0	Contribs. for NP	0	4	6
OXFORDSHIRE.				WARWICKSHIRE.				NORTH WALES.			
Banbury—				Birmingham—				FLINTSHIRE.			
Collec. for W & O	1	0	0	Contribs., balance	5	3	2	Mold Nannerch—			
Contributions	2	10	0	Harbury, Southam—				Contribs. for NP	1	0	0
Charlbury—				Contribs. for NP	0	5	0	MONTGOMERYSHIRE.			
Contribs. for NP	0	7	3	Warwick—				Newtown—			
Rollright—				Collec. for W & O	2	0	0	Collec. for W & O	1	7	6
Contribution	0	5	0	WILTSHIRE.				SOUTH WALES.			
SHROPSHIRE.				Aldbourne—				BRECKNOCKSHIRE.			
Shrewsbury, St. John's				Contribs. for NP	1	13	10	Brecon, Kensington Chapel—			
Hill—				Bratton—				Contribs. for NP	4	3	8
Collec. for W & O	1	10	0	Collec. for W & O	1	5	0	CARMARTHENSHIRE.			
SOMERSETSHIRE.				Contributions	15	10	7	Cross Inn, Ebenezer Chapel—			
Beckington—				Bromham—				Contributions	3	9	6
Contribs. for NP	1	14	0	Contribs. Sun. School,				Pembrey, Tabernacle—			
Bristol—				for NP	0	12	0	Contributions	8	13	4
Contribs. on account...	45	0	0	Chippenhain—				GLAMORGANSHIRE.			
Burnham—				Contribs. for NP	1	2	0	Bridgend, Hope Chapel—			
Collec. for W & O	0	5	0	Downton—				Collec. for W & O	1	0	0
Contribs. for NP	1	8	0	Contributions	2	7	0	Contributions	9	13	0
Chard—				New Swindon (Welsh)—				Do. for NP	1	19	0
Contribs. for NP	1	10	0	Contribs. for NP	0	13	0	Tonyfein—			
Croscombe—				Wat ton Bassett—				Contribs. for NP	0	5	11
Contribs. for NP	1	0	0	Contribution	1	1	0	MONMOUTHSHIRE.			
Frome, Sheppards Barton—				WORCESTERSHIRE.				Beaufort—			
Collec. for W & O	3	1	0	Bewdley—				Contribs. for NP	0	12	10
Contribs. for NP	2	12	3	Contribs. for NP	1	19	0	Penallt—			
Shepton Mallet—				Bromsgrove—				Collection	0	11	0
Contribs. for NP	1	1	0	Contributions	29	5	0	Newbridge, English Chapel—			
Stogumber—				Lench, &c.—				Contribs. for NP	2	14	4
Contribs. for NP	1	9	6	Collec. for W & O	0	12	8	Newport, Stow Hill—			
Taunton, Silver Street—				Contribs., Lench	6	10	4	after Lecture by Rev.			
Collec. for W & O	1	10	0	Do. Dunnington	4	0	0	N. Haycroft, M.A.—	8	0	0
Wellington—				Do. Pitchill	0	5	0	Pontabergargoed—			
Collec. for W & O	2	1	9	Do. Sheriff's Lench	0	15	6	Contributions	2	16	0
Wincenton—				Do. Wrathley	0	5	3	Ponthir—			
Collec. for W & O	0	10	0	Shipston-on-Stour—				Collec. for W & O	1	3	1
Contribs. for NP	1	11	0	Collec. for W & O	1	1	0	Contribs. for NP	2	12	10
STAFFORDSHIRE.				Contributions	5	0	11	Talywaen, Pisgah—			
Hanley, New Street—				Do. for NP	1	9	0	Contribs., Sun. School,			
Contribs. for NP	1	11	2	Do. Streton - on -				for NP	0	16	0
Stafford—				Fosso	1	0	8	Trdegarg—			
Collec. for W & O	0	10	0	Worcester—				Contribs. for NP	1	11	5
Contribs. for NP	1	17	7	Collec. for W & O	2	0	0	PENBROKESHIRE.			
Wednesbury—				YORKSHIRE.				Milford, Short Lane—			
Collec. for W & O	0	5	0	Armley—				Contributions	3	1	0
Wolverhampton—				Collec. for W & O	0	4	0	Do. for NP	0	13	0
Collec. Public Meeting,				Bedale—				St. David's			
(less expenses)	5	0	7	Contributions	3	17	3	Contribs. for NP	1	5	0
Do. Waterloo Road—				Bingley—				RADNORSHIRE.			
Collec. for W & O	1	10	0	Collec. for W & O	0	12	0	Presteign—			
Contributions	4	0	5	Heaton—				Contribs. for NP	0	3	0
SUFFOLK.				Collec. for W & O	0	5	6	SCOTLAND.			
Aldringham—				Contributions	0	15	2	Carnarveron Alford, Aber-			
Collec. for W & O	0	10	0	Horkinstone—				deenshire—			
Bury St. Edmunds—				Collec. for W & O	0	7	6	Contribution	2	0	0
Collec. for W & O	2	6	0	Horsforth—							
Contribs. for NP	2	0	0	Collec. for W & O	0	17	0				
Eye—				Long Preston—							
Contributions	0	5	0	Collec. for W & O	0	17	0				
Do. for NP	2	5	6	Millwood—							
Waltton—				Collec. for W & O	0	5	0				
Collec. for W & O	0	10	0	Rishworth—							
Contribs. for NP	0	17	4	Contribs. for NP	1	5	0				

		IRELAND.			
£ s. d.		£ s. d.		£ s. d.	
Elgin—		Athlone—		Dublin, Lower Abbey Street—	
Collec. for <i>W & O</i>	0 12 0	Collection	1 0 8	Contributions	13 0 8
Contribs. for <i>N P</i>	0 16 9	Ballymena—		Grange—	
Eyemouth—		Contributions	0 15 0	Contributions	1 11 1
Contribs. for <i>N P</i>	1 2 0	Banbridge—		Limerick—	
Fortrese—		Collection	1 10 0	Collection	4 0 0
Contribs. for <i>N P</i>	0 13 6	Belfast—		Portadown—	
Glasgow, Blackfriars Street—		Contributions	24 18 9	Collection	2 0 3
Collec. for <i>W & O</i>	4 13 0	Cairndaisy—		Portglenone—	
Do. Glassford Street—		Collec. for <i>W & O</i>	0 7 0	Contributions	5 9 0
Contribs. for <i>N P</i>	1 9 2	Carrickfergus—		Tandragee—	
Irvine—		Collection	6 0 0	Contribs. for <i>N P</i>	1 1 4
Contribs. for <i>N P</i>	1 0 0	Coleraine—			
Kirkcaldy—		Contributions	8 13 9		
Contribs. for <i>N P</i>	5 0 0	Conlig—		Less expenses	127 1 11
Old Town, by Inch—		Collection	0 11 4		
Contribs. for <i>W & O</i>	1 0 0	Cork—			
Contribs. for <i>N P</i>	1 0 0	Collection	0 10 4		
Paisley—		Dublin—			
Contrib. towards <i>sup-</i>		Contributions	42 19 0		
port of <i>Mr. Balz,</i>		Do. Rathmines—			
<i>Missionary to India</i>	10 0 0	Collection	2 13 0		
Perth—		Do. Bolton Street—			
Collec. for <i>W & O</i>	2 0 0	Contributions	10 0 0		

FOREIGN.

Switzerland, Berne—	
By <i>M. B. de Wattenwyl,</i>	
for <i>Rev. J. Wenger's,</i>	
<i>N P Kader Bok</i>	15 14 11

JAMAICA SPECIAL FUND.

Contributions received from January 22nd to February 20th, 1866.

£ s. d.		£ s. d.	
Bowmore, Islay, N. B., by Rev. J. Miller	2 0 0	Miss Barnett, Brighton, by Miss M. E. Pear-	1 0 0
Mrs. Pottenger	1 0 0	sall	1 0 0
Therapie-Soken, by Rev. J. French	0 16 9	James Nutter, Esq., Cambridge	10 0 0
Leicester, by T. D. Paul, Esq.	125 14 6	Hanley, New Street, by Rev. R. Johnstone	2 16 6
Miss Chandler, by Mr. J. R. Phillips	0 10 6	Mr. A. Gibb, Paisley	5 0 0
G. W. Anstie, Esq., <i>Devizes, for expenses</i>		E. Morgan, Esq., Newtown, Montgomery-	
<i>of legal proceedings</i>	5 0 0	shire	1 0 0
Willison, Mr. J., Aylesbury, <i>ditto</i>	1 0 0	Romsey, by Miss George	2 1 6
Abergavenny, Frogmore Street, by Mr. J.		Walworth Road Chapel, by Mrs. Watson	56 16 6
Wyke	3 12 9	<i>Ditto</i> by <i>Rev. J. Thompson,</i>	
Bloomsbury Chapel, by J. Betts, Esq.	61 2 8	<i>Mount Charles</i>	25 0 0
H. Kelsall, Esq., Rochdale	15 0 0	Camberwell, by Mr. B. Collis	2 0 0
Devonport, Morice Square and Pembroke		Rochdale, Drake Street, by Rev. A. Pitt	1 0 0
Street, by Rev. J. Stock	6 6 0	Mr. M. Hubbard, Uppingham	1 1 0
Rev. H. Anderson Bratton, by J. S.		Mrs. Thompson, Uppertorpe, Sheffield ...	1 10 0
Whitaker, Esq.	0 10 0	Wellington, Somerset, by W. D. Horsey,	
W. L. Smith, Esq., St. Albans	10 0 0	Esq.	1 5 0
Canterbury, St. George's Chapel, by Rev.		Collection at Public Meeting at Metropo-	
A. W. Heritage	5 3 6	litan Tabernacle	24 15 1

ACKNOWLEDGMENTS.

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

Miss Garland, for a parcel of clothing, for <i>Rev. J. Reid, Jamaica.</i>	Missionary Working Party, Salem Chapel, Cheltenham, per Miss Banbury, for a parcel of clothing, value £6, for <i>Mrs. Kingdon, Jamaica.</i>
Missionary Dorcas Society, Hope Chapel, Devonport, per Miss C. A. Parker, Plymouth, for a parcel of clothing, value £8, for <i>Rev. A. Saker, Africa.</i>	Mr. A. Elwin, for a parcel of clothing, for <i>Jamaica.</i>
J. Gurney, Esq., Putney, for Magazines.	Little Alle Street Sunday School, per Mrs. J. L. Macdonald, for a parcel of clothing, for <i>Africa.</i>
Dr. Elton, Exeter, for ditto.	Ladies' Working Party, Mare Street, Hackney, per Mrs. Woolley, for a case of clothing, for <i>Rev. H. Heinig, Benares.</i>
Miss Buris, Upper Clapton, for ditto.	Mrs. Biggs, <i>Devizes</i> , for a parcel of clothing, for <i>Jamaica.</i>
Mrs. Collings, Gloucester, for a bale of clothing, for <i>Rev. G. R. Henderson, Jamaica.</i>	
Mrs. Longland, Olney, Bucks, for a box, for <i>Rev. E. F. Laughton, Chefoo, China.</i>	

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. J. Wenger. Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, Twells, and Co.'s, 54, Lombard Street, to the account of the Treasurer.

THE MISSIONARY HERALD.

ANNUAL SERVICES

OF THE BAPTIST MISSIONARY SOCIETY FOR 1866.

THURSDAY, APRIL 19TH.

SPECIAL PRAYER MEETING.

A Meeting for SPECIAL PRAYER, in connection with the Missions, will be held in John Street Chapel, Bedford Row, in the morning, at eleven o'clock. The Rev. J. Russell, of Greenwich, will preside.

BIBLE TRANSLATION SOCIETY.

We are requested to state that the ANNUAL MEETING will be held in the evening, at Kingsgate Street Chapel, Holborn, at seven o'clock. S. R. Pattison, Esq., F.G.S., has consented to take the chair. The Revs. C. B. Lewis, of Calcutta; R. Robinson, of Dacca; W. Sampson, of Serampore, and John Gregson, of Agra, are expected to address the meeting. Brethren and friends are earnestly requested to attend.

FRIDAY, APRIL 20TH.

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. J. G. Owen, of Rhyl. The entire service will be in Welsh, and will commence at seven o'clock.

LORD'S DAY, APRIL 22ND.

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. G. Short		Rev. G. Short
Alfred Place, Old Kent Road			
Alie Street	Rev. J. Webb		Rev. J. Webb
Arthur Street, Camber- well Gate	Rev. J. Drew		Rev. W. H. Wylie
NEW SERIES, VOL. X.			19

PLACES.	MORNING.	AFTERNOON.	EVENING.
Arthur Street, Gray's Inn Road	Rev. J. Bennett		Rev. J. Lewitt
Barking	Rev. D. Taylor		Rev. D. Taylor
Battersea	Rev. J. C. Butterworth, M.A.	Rev. I. M. Soule	Rev. S. Evans
Belvidere	Rev. J. Davis		Rev. J. Davis
Blandford Street	Rev. J. Stock		Rev. J. Harvey
Bloomsbury	Rev. R. Robinson	Rev. R. Bion	Rev. S. Manning
Bow	Rev. J. H. Blake		Rev. J. H. Blake
Brentford, Park Chapel	Rev. B. W. Carr		Rev. R. Bayly
Brixton Hill	Rev. C. M. Birrell	Rev. D. Jones	Rev. F. Tucker, B.A.
Brompton, Onslow Chapel	Rev. W. Sampson	Rev. W. Sampson	Rev. J. Davey
Camberwell, Denmark Place	Rev. C. Stanford		Rev. C. Stanford
Do. Cottage Green	Rev. C. J. Middle-ditch	Rev. C. J. Middle-ditch	Rev. W. Barker
Do. Mansion House	Rev. E. C. Pike.		Rev. J. Teall
Camden Road	Rev. F. Tucker, B.A.	Rev. J. Gregson	Rev. W. Sampson
Castle Street (Welsh)	Rev. Dr. Price		Rev. Dr. Price
Chelsea	Serm	ons on 13th May.	
Clapham	Rev. W. L. Giles		Rev. W. L. Giles
Colney Hatch	Rev. T. G. Atkinson		Rev. T. G. Atkinson
Commercial Street	Rev. C. Stovel	Rev. C. Stovel	Rev. C. Stovel
Crayford	Rev. J. T. Collier		Rev. J. T. Collier
Dalston	Rev. S. H. Booth		Rev. G. S. Reaney
Devonshire Square	Rev. T. M. Morris	Rev. W. T. Henderson	Rev. E. C. Pike
Drummond Road, Bermondsey	Rev. — Brown		Rev. — Brown
Edmonton	Rev. T. A. Binns		Rev. T. A. Binns
Eldon Street	Rev. R. A. Jones		Rev. R. A. Jones
Forest Hill	Rev. J. J. Brown		Rev. W. Walters
Gravesend	Rev. T. C. Page		Rev. T. C. Page
Greenwich, Bridge Street	Rev. J. Mostyn	Rev. B. Davies	Rev. J. Mostyn
Do. Lewisham Road	Rev. J. Hanson		Rev. J. Hanson
Grove Road, Victoria Park			Rev. S. Green
Gospel Hall, Golden Lane	Rev. W. H. Payne		Rev. T. Brooks
Hackney, Mare Street	Rev. W. Walters	Rev. J. Wilshire	Rev. T. Thomas D.D.
Hackney Road, Providence Chapel	Rev. J. Harvey	Rev. J. Russell	Rev. A. Mursell
Hammersmith	Rev. J. Wilshire	Rev. S. G. Green, B.A.	Rev. S. G. Green, B.A.
Do. Spring Vale			Rev. W. Perrott
Hampstead	Rev. W. Brock, jun.		Rev. W. Brock, jun.
Harington	Rev. T. Henson		Rev. T. Henson
Harrow-ol-the-Hill	Rev. J. P. Haddy		Rev. J. P. Haddy
Henrietta Street			
Highgate	Rev. E. Edwards		Rev. E. Edwards
Islington, Cross Street	Rev. N. Haycroft, M.A.		Rev. J. Drew
Do. Salter's Hall	Rev. A. Mursell		Rev. J. Gregson
James Street, Old Street	Rev. G. S. Reaney		Rev. T. M. Morris
John Street	Hon. & Rev. B. W. Noel, A.M.		Hon. & Rev. B. W. Noel, A.M.
Kennington, Charles St.	Rev. T. Attwood	Rev. T. Attwood	Rev. T. Attwood

PLACES.	MORNING.	AFTERNOON.	EVENING.
Kensington . . .	Rev. B. Evans, D.D.		Rev. J. H. Millard, B.A.
Do. Palace Gardens .	Rev. J. Offord		Rev. J. Offord
Kingsgate Street . .	Rev. J. H. Cooke	Rev. W. H. Burton	Rev. J. Makepeace
Kingston	Sermons on 11th	March by Rev. R.	Bion
Lee	Rev. J. Davey	Rev. W. C. Jones	Rev. W. C. Jones
Maze Pond	Rev. C. Clark	Rev. C. B. Lewis	Rev. C. Clark
Metropolitan Tabernacle	Rev. C. H. Spurgeon	Rev. J. Davey	Rev. C. H. Spurgeon
New Cross	Rev. T. J. Malyon		Rev. T. J. Malyon
Norwood	Rev. S. A. Tipple		Rev. S. A. Tipple
Notting Hill, Cornwall Road	Rev. G. Gould		Rev. R. Robinson
Do. Norland Chapel .			
Peckham	Rev. R. Bayly	Rev. T. J. Cole	Rev. T. J. Cole
Plaistow	Rev. J. Foster		
Poplar, Cotton Street .	Rev. J. R. Jenkins	Rev. B. Preece	Rev. J. R. Jenkins
Regent's Park	Rev. J. Gregson		Rev. G. Gould
Regent's Street, Lambeth	Rev. R. B. Lancaster	Rev. R. B. Lancaster	Rev. R. B. Lancaster
Romford	Rev. S. Pearce		Rev. S. Pearce
Romney Street	Rev. J. G. Owen		Rev. J. S. Morris
Rotherhithe, Midway Place	Rev. J. W. Munns	Rev. J. W. Munns	Rev. R. R. Finch
St. John's Wood, Abbey Road	Rev. W. Stott		Rev. W. Stott
Shacklewell	Rev. W. F. Burchell		Rev. J. Stock
Shepherd's Bush . . .	Rev. J. Lewitt		London Mission
Shouldham Street . . .			
Spencer Place	Rev. R. G. Moses, B.A.	Rev. P. Gast	Rev. J. H. Cooke
Staines			
Stratford Grove	Rev. M. Foreman		Rev. R. G. Moses, B.A.
Tottenham	Rev. W. C. Jones	Rev. S. H. Booth	Rev. S. H. Booth
Twickenham	Rev. S. Evans		Rev. J. C. Butterworth, M.A.
Upton Chapel	Rev. J. Makepeace		Rev. J. J. Brown
Uxbridge	Rev. A. J. Ashworth		Rev. A. J. Ashworth
Virginia Row, Bethnal Green	Rev. T. Brooks		Rev. W. H. Payne
Walthamstow	Rev. G. H. Davies		Rev. G. H. Davies
Waltham Abbey	Rev. W. Robinson		Rev. W. Robinson
Walworth Road	Rev. C. B. Lewis	Rev. W. H. Gamble	Rev. N. Haycroft, M.A.
Wandsworth, East Hill .	Rev. W. Barker		Rev. B. W. Carr
Westbourne Grove . . .	Rev. W. G. Lewis	Rev. W. G. Lewis	Rev. W. G. Lewis
West Drayton	Rev. A. G. Fuller		Rev. A. G. Fuller
Wild Street	Rev. J. Howe		Rev. J. Howe
Woolwich, Queen Street	Rev. J. Teall	Rev. T. Wilkinson	Rev. T. Wilkinson
Do. Parson's Hill . . .	Rev. W. Woods	Rev. W. Woods	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 22nd. 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* for April, and it is hoped that the tunes will be practised before the meetings.

NAME OF CHAPEL.	PREACHER OR CHAIRMAN.	SPEAKER.
Battersea, York Road . . .	Rev. J. M. Soule	
Bloomsbury Chapel . . .	Rev. R. Bion	
Brixton Hill . . .	Rev. D. Jones	Mr. W. C. Bunning
Brompton, Onslow Chapel	Rev. W. Sampson	
Camberwell, Charles Street	Rev. T. Attwood	Mr. J. J. Bunning
Do. Cottage Green . . .	Rev. J. C. Middleditch	
Do. Denmark Place . . .		
Camden Road . . .	Rev. J. Gregson	
Crayford . . .		
Commercial Street . . .	Rev. C. Stovel	Mr. Freeman and Mr. Hannam
Devonshire Square . . .	Rev. W. T. Henderson	Mr. F. Andrew
Goswell Road, Spencer Place	Rev. P. Gast	Mr. Jordan
Greenwich, Bridge Street . .	Rev. B. Davies	Mr. W. C. Harvey
Hackney, Mare Street . . .	Rev. J. Wilshire	
Hammersmith, West End	Rev. S. G. Green, B.A.	
Holborn, Kingsgate Street	Rev. W. H. Burton	Messrs. Birt and Freer
Islington, Cross Street . . .		Mr. G. Rabbeth
Do. Baxter Road School Room . . .		Mr. H. Gamble Hobson
James Street, St. Luke's . .		Mr. G. B. Chapman
Lambeth, Regent Street . .	Rev. R. B. Lancaster	Mr. G. J. Inder
Lee, High Road . . .	Rev. W. C. Jones	
Lewisham Road . . .		
Maze Pond . . .	Rev. C. B. Lewis	
Metropolitan Tabernacle . .	Rev. J. Davey	
New Park Street . . .		Mr. J. Deane
Peckham, Park Road . . .	Rev. T. J. Cole	
Poplar, Cotton Street . . .	Rev. B. Preece	Mr. W. H. Root
Regent's Park School Room		Mr. W. Tresidder
Rotherhithe, Midway Place	Rev. J. W. Munns	Mr. Manning
Shoreditch, Providence Chapel . . .	Rev. J. Russell	Mr. S. Crawley
Tottenham . . .	Rev. S. H. Booth	
Vernon Square . . .		Mr. Henry Keen
Walworth, Arthur Street . .		Mr. T. C. Carter
Do. East Street School Room . . .		Mr. M. J. Lindsey
Do. Road Chapel . . .	Rev. W. H. Gamble	
Westbourne Grove . . .	Rev. W. G. Lewis	
Woolwich, Queen Street . .	Rev. T. Wilkinson	
Do. Parson's Hill	Rev. W. Woods	Mr. J. Wates and Mr. J. J. Hartley
Highgate . . .		Mr. W. Rothery

TUESDAY, APRIL 24TH.

ANNUAL MEMBERS' MEETING.

The Annual General Meeting of Members of the Society will be held in John Street Chapel, Bedford Row. 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 25TH.

ANNUAL MORNING SERMON.

The Committee announce with pleasure that the Rev. William Walters, of Newcastle, will preach the Annual Morning Sermon on behalf of the Society, at Walworth Road 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 Bloomsbury Chapel. The Committee have pleasure in announcing that the Rev. R. W. Dale, M.A., of Birmingham, will be the preacher on the occasion. Service to commence at half-past Six.

THURSDAY, APRIL 26TH.

PUBLIC MEETING AT EXETER HALL.

The Annual Public Meeting of the Society will be held, as usual, in Exeter Hall, at which William Edward Baxter, Esq., M.P., has kindly consented to preside.

The Rev. R. Robinson, of Dacca; the Rev. J. Aldis, of Reading; the Rev. J. P. Chown, of Bradford; the Rev. E. G. Gange, of Landport, and the Rev. R. Robinson, Home Secretary of the London Missionary Society, 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 Meeting of Members will be held in the Lecture Room, Walworth Road Chapel, on Tuesday, 17th April. The chair will be taken by the Rev. J. Angus, D.D., at Seven o'clock.

The Annual Public Meeting will be held on Thursday Evening, 26th April, at Upton Chapel, Lambeth Road. W. H. Watson, Esq., will take the chair at Seven o'clock. Addresses will be delivered by the Rev. W. T. Rosevear, of Abingdon; W. Sampson, of Serampore; W. Walters, of Newcastle, and other ministers.

Tea will be provided in the Schoolroom at Five o'clock. Tickets Ninepence each if taken before the 26th (One Shilling at the doors), which may be obtained of the Superintendent of Sunday Schools, or at the Mission House.

THE CASE OF THE REV. E. PALMER.

IN our last issue we intimated the probability that Mr. Palmer would not escape conviction, owing to the character of the jury by which he was about to be tried. Our expectations have been realized; and our good brother has been sentenced to eight weeks' confinement in Kingston Penitentiary. We will briefly relate the chief circumstances of his trial and conviction.

Although every effort was made by Mr. Thomas Oughton, the solicitor employed, he was unable to obtain a clue to the charges against Mr. Palmer. Nor was it until after the indictment was found by the grand jury, and the Court had directed a copy to be furnished, that it was known on what specific act the trial was to take place. It is almost needless to remark that, by such a course, every obstacle that could be raised was placed in the way of the defence. It was at length found that Mr. Palmer was indicted for seditious language used at a public meeting held in the Court House of Kingston, to support the statements of Dr. Underhill's letter, so long ago as last May.

Rumours were rife in Kingston to the effect that the jury returned had not been fairly and properly struck; and as a thoroughly fair and unbiassed jury lies at the very root of justice, Mr. Thomas Oughton deemed it his duty to sift the matter. Inquiry confirmed suspicion, and it was resolved to contest the question in Court; besides which, grave doubts existed as to the legal and constitutional character of the Special Commission itself. The Court, however, overruled all objections to its own jurisdiction, and proceeded to try the cases brought before it.

A grand jury was at once sworn, and after they had found a true bill against Mr. Palmer, his counsel, Mr. George Phillippo, by way of objection, placed thirteen pleas on the record. The Crown's counsel demurred; and in order to avoid a technical ground of demurrer, the pleas relative to the jurisdiction of the Court were abandoned. The pleas relied on were those which touched the constitution of the grand jury. After argument, and a night's consideration, the Chief Justice pronounced a judgment in favour of Mr. Palmer, and he was discharged.

Notwithstanding this damaging check to the whole proceedings of the Court, the Crown renewed the indictment; and, by the same grand jury, a true bill was again found. On the trial of another person,—although it was distinctly proved that the jury panel had been improperly selected by a clerk of the Provost Marshal, and persons omitted who it might be supposed would take an unprejudiced view of the cases brought before them; and although the previous decision of the Chief Justice had thrown the gravest doubts on the

legal constitution of the jury—every effort made by Mr. Phillippo, to set the jury panel aside, failed. The counsel for the Crown persisted in the trial; and on Monday, the 19th of February, Mr. Palmer was arraigned on an indictment exactly similar to the one previously quashed.

Opinions were freely expressed in Court, when the jury was sworn, that the result was a foregone conclusion. In vain did Mr Phillippo object to several of the jurors; the Court overruled every objection. The foreman was a man who had been injured in the Morant Bay disturbances, and who is reported to have said that he would convict all the prisoners if he stayed in town six months to do it. An eye-witness in Court thus speaks of the trial: "I sat so as to be able to keep an eye on the jury-box. I observed the utmost eagerness in listening to the evidence for the prosecution; but as soon as the defence was begun, most of the jurors became listless, and, except occasionally, they seemed scarcely to listen to the witnesses." The chief witness for the prosecution was a man named Fouché, and in order that our readers may know what a Jamaica jury regards as seditious language, we copy his sworn deposition. After stating who were present at the meeting in question, he swears that "The Rev. Edwin Palmer said: 'The people were poor and destitute; the planters robbed them of their wages; they were trampled under foot; the Government was oppressive; the merchants in Kingston would employ none but white or coloured men in their stores, which was a disgrace and a shame; that the time would soon come when they would be compelled to do it. The flogging bill was only a mark of the introduction of slavery, and was intended only for the black man.'"

The witness Fouché, in his examination, stated that he was ignorant of shorthand; but had made notes of the speeches uttered at the meeting in his pocket-book; that he had enlarged them in his deposition from memory five months afterwards, when the Government wanted evidence to arrest the speakers. Yet he swore to the identical words which the speakers used. Our correspondent says:—

"Fouché is a man that I believe no jury in England would have believed for a moment. He professed to do what no man without an almost miraculous memory could have done, and is known to be subject to epileptic fits. While some witnesses attested to a general correctness in his report, others declared that the words he swore Mr. Palmer had used had never been uttered. Yet, on the evidence of this one man, the jury, in about ten minutes, came back into court with a verdict of guilty. And guilty of what? Words, which cautious men like ourselves might perhaps think indiscreet or foolish; but which it seems simply ridiculous to call seditious. In his reply to Mr. Phillippo the Attorney-General made two admissions—1. That the meeting was a lawful one, legally convened; and 2. That it had no connection with the Morant Bay outbreak. Yet they were evidently

prosecuting for it; for it was not till that event had occurred that the prosecution was thought of; and the evident intention of all these prosecutions is to justify the Government in the atrocious measures employed for suppressing the disturbance."

It is more than probable that on an appeal to the Privy Council in this country the entire proceedings of this Special Commission may be invalidated, and measures are in progress to obtain the best counsel's opinion on the subject. Meanwhile Mr. Palmer will have emerged from his brief confinement, in common with others bearing testimony by his sufferings to the character of a Jamaica jury, and how free speech and the rights of public meetings are regarded in one of the dependencies of the British Crown.

We have only to add that on another indictment for conspiracy, in which Mr. Palmer was included with many other persons, the case so utterly broke down in the hands of the Attorney-General, that on the advice of the Chief Justice the prosecution against Mr. Palmer and some others was abandoned, even before any witnesses were called.

DECEASE OF DR. PRINCE.

Many of our readers will retain a pleasant recollection of the estimable man whose decease we have now the regret to record. With the Rev. John Clarke he founded the mission in Africa, and for several years gave the missionaries the advantage of his advice as a medical man, as well as heartily assisted them in the work of evangelization. On his retirement from Africa he lived for a few years in this country, but, finally, emigrated to the United States. He died near Davenport, Iowa, on the 18th June, 1865, in his 65th year. The following account of his last days is from the pen of his beloved wife, addressed to a friend in Jamaica:—

"My dear George died of cancer in the stomach. I believe it had been the growth of years, but only the summer before last (whatever his suspicion may have been) did he inform me of his opinion of the nature of his complaint. I was greatly shocked, as you may suppose, and hoped against hope that he was mistaken, but so true did the symptoms develop themselves according to his prognostics, that I was forced to believe the painful truth. I tried to concentrate nourishment into the smallest possible quantity, and as palatable as he could desire, but a tea spoonful of calves' foot jelly would be like a live coal in his stomach in a few minutes after he had swallowed it; so he wasted away from day to day, till at last he could no longer leave his bed, and literally starved to death. It may be said that for three months he lived upon nothing but his own substance, for if he took a spoonful of water or tea it came up directly, accompanied with a dreadfully foetid fluid, which he was constantly gulping up, like black vomit: he was reduced to a mere skeleton. I was his only nurse till the last fortnight, when a kind friend came to my assistance—Mr. Judd, who married Miss Page. He is a clergyman of the Episcopal Church. He is as tender as a woman with a sick person, and a faithful Christian. He was ready at any moment of the night that I called upon him to turn the poor sufferer from one side to the other.

"My poor husband gave Dr. Worley leave to open him, and take away his stomach. I never saw any one die so easily; his breathing came at longer and longer intervals, seemingly without any effort, till at last it ceased altogether.

His mind was in perfect peace, resting solely on the finished work of Christ, longing to depart, but patient, willing to wait the Lord's time. He used to wish that he might have a triumphant death, and be able to preach to those around his death bed; but, as it was not the Lord's will, he was contented to be dealt with as He pleased, and so he passed quietly into the presence of his Lord, where I hope and expect soon to meet him. Dr. Worley made the *post mortem* examination, and found that the tumour had turned the stomach quite out of its position.

"We buried him alongside of our poor Marian, leaving space between him and her for me, when it shall please the Lord to take my soul to be with Him till His glorious appearing, when these vile bodies shall be made like to His glorious body, and be for ever with Him."

Thus has passed away a faithful fellow-labourer in the kingdom of our Lord. The sons of Africa had in him no better friend, and many will be found in Heaven whom his words led to the Saviour's feet.

MRS. SALE'S SCHOOL.

THE accounts of the school are still most encouraging. The number of pupils at present is eleven, but more have been under instruction. Three girls from Cherrapoonjee, whose father was a Christian, were removed through the influence of their Heathen mother, who lost another child by death during their absence, and could not longer bear the separation. Another girl was removed by her father in consequence of the young wife of a person with whom he was at variance being placed in the school. The case of this young wife-child is interesting. She is twelve years of age, and is the first girl Mrs. Sale has received direct from Heathenism. Her husband was converted after their marriage, and had to delay his baptism till he could take his wife from her family, as she was quite a child when she married. He was so anxious for her education that he placed her in the school. She is a Brahminee, and thinks much of her caste. Her horror at the idea of wearing shoes made of the skin of dead animals, and only touched by the lowest caste, was very great at first. She has, however, overcome that, and she now wears shoes like the others, and joins in their lessons. She learns very quickly, and all the others take much pleasure in reading and explaining to the new-comer. "Indeed," Mrs. Sale adds, "the progress of all the girls is very satisfactory."

Mrs. Sale persists in not receiving any children without payment, which keeps the numbers down. Even with the payments the school is not at present self-supporting, but the success already attained is sufficient to warrant the expectation that in time it will become so.

THE WORK OF GOD IN AGRA.

BY JOHN BERNARD, NATIVE PASTOR.

A REVIEW of this year presents us with much cause for gratitude and encouragement. Our labours are not in vain, but pretty regularly carried on, and not without tokens of the Divine blessing. We regard our preaching to the heathen as a work of first importance, to which our attention should be primarily directed. When we go out preaching, people listen respectfully and with serious attention. Many of this city are acquainted with the Bible, for missionaries have laboured from a long time; their labours are not in vain, but in a flourishing state. Many missionaries have schools, where the children receive Biblical instruction. The good effects of the Gospel are daily becoming visible; the people seem serious

and attentive, and some have often boldly silenced wranglers, who try to balk us with unreasonable questions, and we often puzzle them with their own questions.

This city is the residence of Mahommedans, who are harsh in asking questions; but God always assists us by means of His Word. We have at present one inquirer, whom we daily instruct in the Gospel, and teach him the chief doctrines of the Gospel, but very few who seek after truth and salvation. In June and July three melas were held by the worshippers of Dabee (or goddess). I and Mr. Broadway conducted them, and continued our labour from six A.M., to five P.M. The attendance was unusually large, and the people listened to the Gospel with serious attention. In August two other melas were held—one in Secundra, and the other in Iitora—and these were visited by me and Mr. Broadway. The attendance was large, and our opportunities for preaching were most favourable; many declared themselves convinced of the folly and fallaciousness of heathenism and idol-worship, and even say—"We believe Christianity is true, but we cannot leave the religion of our forefathers."

On 22nd August I baptized two young scholars from among the orphans who came after the death of Colonel Wheler—viz., Peter and Daniel; and a few others are requesting baptism. The special branch of our work is carried on in this way with my usual vigour and care among the native Christian community daily. In the morning and evening I pray among the orphans; after prayer I distribute their daily meals, and medicines to the sick. Two evenings a-week I have conducted prayer meetings in the Benevolent Institution. On Friday morning a meeting for native Christian women. Many women have derived a great improvement through this meeting, as is evident from the general tone and the character of their prayers. In addition to the chapel services, I and Mr. Broadway alternately conduct several weekly services in houses of our friends; these two services have been attended chiefly by East Indians. On Sundays I have conducted the morning service, and sometimes the evening, and also a Sunday class after the morning service.

Work among the Heathen.—Three evenings a-week I preach in Sudder Bazaar and elsewhere, and every morning I go out preaching in Bazaar. It must suffice to observe that thousands upon thousands listened to the Word of God—some indeed scoffingly, many with indifference, but by no means a few with devout, wrapt attention.

Sometimes I examine the boys on Saturday, when there is no master; hence I will, in future, generally send my report to Committee.

HOME PROCEEDINGS.

It will be seen from the previous pages of the *Herald* that the arrangements for the Annual Services are completed. The hope expressed in our last issue, that the Rev. R. Glover, of Glasgow, would, if his health permitted, preach one of the annual sermons, has not been realized. With the greatest reluctance he was obliged to decline a service which he would, under other circumstances, most gladly have endeavoured to render the Society.

The Committee then requested the Rev. W. Walters, of Newcastle, to supply Mr. Glover's place. Laying aside all personal considerations, he most kindly and promptly acceded to the request presented to him, showing, in this instance, as on all previous occasions, his warm attachment to the Mission, and his readiness to promote its interests to the utmost of his power.

The meetings held during the past month have been very numerous. At Southampton and Southsea there have been gatherings of the churches in those localities, to promote better organization in them, and to strengthen what already exists. These meetings have not been held as a part of the regular services in connection with a visit of a deputation from the Society, but independently and in addition

to them. They were addressed by brethren on the spot, and we have reason to hope that great good will spring from them; similar gatherings in all the districts of the country would be of vast service in deepening the missionary spirit. The Rev. F. Trestrail had engaged to attend the Southampton meeting, but was prevented by illness.

The brethren, Davey and Sampson, had nearly finished their engagements in Scotland when the former was summoned to Hereford by the death of his sister. Happily Mr. Sampson was able to take all the services which remained after Mr. Davey's departure, paying a visit on his way home to our friends in Newtown, Montgomeryshire. We have every reason to believe that the visit of the deputation to Scotland has been one of unusual interest to the churches there.

It has been found necessary, owing to the increase of our denomination in Scotland, to divide the journey into two, and the churches north of Dundee will be visited in June. The disappearance of some few names from the Report this year will thus be accounted for: they will resume their places in 1867 as usual.

The Rev. J. Gregson has been engaged at Ramsgate, Deal, Margate, and other places in Kent; at Wokingham and Blackwater; and with the Rev. F. Trestrail, at Tewkesbury, and Cheltenham. The Rev. W. H. Gamble, after completing his tour in Hereford, visited Harlow, Newbury, and Loughton, at which latter place the Rev. R. Bion joined him. Mr. Bion was also present at Kingston, with the Rev. E. Dennett; and Tottenham, Windsor, &c., with Dr. Underhill, who also represented the Society at Bunyan Chapel, Bedford, and gave a lecture on Jamaica, at Gloucester.

The Rev. C. B. Lewis, of Calcutta, advocated the Society's claims at Dunstable, assisted by pastors of the neighbouring churches; and at Hitchin, where the Rev. E. Dennett was his colleague for the public meeting.

The Rev. R. Robinson was at Brighton, and subsequently with the Rev. S. Hodges, formerly of Jamaica, at Canterbury, Ashford, and Folkestone, and, but for severe indisposition, would have gone to Saffron Walden and Raleigh. The former was kindly supplied, at a few hours' notice, by the Rev. S. Green, of Hammersmith; the latter by the Rev. J. Davey, of Nassau.

By a recent letter from the Rev. J. Allen we learn that Mrs. Allen was obliged to leave Ceylon somewhat suddenly, in consequence of an illness which seemed to threaten her life. We are glad to find, by a note from herself, dated the 21st ult., that she has arrived safely, and, though suffering much during the voyage, is in a state of health improved beyond expectation. Mrs. Martin, by medical advice, has removed to Hastings, in the hope that the change might be beneficial. We trust this hope may be realized; but her illness is very severe, and separation from her husband is a source of great anxiety to herself, and to the Committee also. We commend these afflicted ones to the sympathy and prayers of all our friends, and we are sure we shall not do so in vain.

TO THE EDITOR OF THE "MISSIONARY HERALD."

Dear Sir,—Your readers will probably remember, that at the last Annual Members' Meeting the Rev. B. Davies gave notice of a resolution respecting membership in our Society. I intend to propose the following amendment:—"That all the words which follow 'Society' in Mr. Davies' resolution be left out, and that the following be substituted for them:—'The pastor and one delegate from every church making an annual contribution or collection for the Society; all persons subscribing ten shillings and sixpence to the parent Society or an auxiliary; also, one of the executors, on the payment of a bequest of £50 or upwards, are considered as members thereof.'"

Trusting that the members will come to a right and final conclusion at their next Annual Meeting,

I am, yours truly,

CHAS. WILLIAMS.

Southampton, March 16, 1866.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, from February 21st, 1866, to March 20th, 1866.

ANNUAL SUBSCRIPTIONS.			£ s. d.			£ s. d.					
	£	s. d.		£	s. d.		£	s. d.			
Anderson, W., Esq.	1	1	0	Wales, by Mr. Levi Davies, Merthyr Tydvil	14	18	5	Hackney Road, Providence Chapel—			
Barlow, F., Esq.	1	1	0	Robinson, the late Mr. John, of Adderbury, Oxon. (less duty and costs), by J. W. Kilby, Esq., Banbury, Oxon	44	0	0	Contribs. Sun. School for Y M M A for Rev. W. A. Hobbs's N P Jessoro	16	0	0
Barlow, G., Esq.	1	1	0	LONDON AND MIDDLESEX.							
Beddome, R. B., Esq.	1	1	0	Acton—							
Beeby, Mrs., Kilburn.	2	2	0	Contribution	1	1	0	Contribs. Sun. School for Y M M A	11	0	0
Blackmore, Rev. S., Eardisland	1	1	0	Alfred Place, Old Kent Road—				Islington, Cross Street—			
Bloomfield, Rev. J., Carter, John, Esq., Brighton	0	10	6	Contribs. for N P ...	1	4	3	Collec. for W & O	6	0	0
Carson, W. Esq., Bedford	1	0	0	Arthur Street, Camberwell Gate—				Contribs. Sun. School for N P by Y M M A	2	8	9
Chandler, J., Esq., Sydenham	2	10	0	Contributions	4	10	0	Contribs. Sun. School for N P by Y M M A	2	0	0
Dutton, Miss	1	0	0	Do. Sun. Sch. for N P by Y M M A	1	10	6	Maze Pond—			
Foster, R. S., Esq., Brixton	1	6	0	Battersea—				Contribs. Sun. School for Rev. G. Kerry's N P, Initially by Y M M A	20	0	0
Gurney, Jos., Esq.	5	5	0	Contribs. on account...	7	10	0	Newington, Ebenezer Sunday School—			
Haddon, J. Esq.	1	1	0	Do. York Road, Sunday School—				Contribs. by Y M M A	1	1	4
McBean, A., Esq.	1	0	0	Contribs., Sun. School, for N P by Y M M A ...	2	0	0	Do. for N P by Do.	0	5	0
Pardon, B., Esq.	1	1	0	Blandford Street—				Norland Chapel—			
Smith, W. L. Esq.	2	2	0	Contribs. on account...	5	0	0	Contribs. (moiety)	3	5	0
Smith, R., Esq.	1	1	0	Bloomsbury—				Poplar, Cotton Street—			
Symmons, Miss	1	0	0	Collec. for W & O	15	0	0	Contribs. Sun. School for N P by Y M M A	3	7	0
Taring, C., Esq.	1	1	0	Brompton—				Regent Street, Lambeth—			
DONATIONS.				Contributions	1	11	6	Contribs. Sun. School for N P by Y M M A	1	6	1
A Friend	50	0	0	Camberwell—				Rotherhithe, Midway Place—			
Bible Translation Society for T.	300	0	0	Contribs. on account...	22	4	2	Contribs. Sun. School for N P by Y M M A	1	1	0
Davies, E. W., Esq., College Street, Islington, per Messrs. Barclay & Co.	5	0	0	Do. Cottage Green—				Spencer Place—			
Hill, Miss M. A., Hull, for Additional Missionaries to India	25	0	0	Contributions	7	13	8	Contribs. Juv. Society for N P	1	5	4
Montacute, a thank offering, for	5	0	0	Do. Sun. School by Y M M A	8	19	1	Do. for Jessoro School	4	14	9
Collected by Rev. W. Sampson, for John-nigger Chapels and buildings destroyed by the cyclone, Serampore. London—				Do. Do. by Do. for Rev. J. Pearce's N P, India	21	0	2	Walworth Road—			
Camden Road	5	5	0	Do. Do. by Do. for Rev. W. H. Gamble, Trinidad	2	10	0	Contribs. Sun. School for N P by Y M M A	4	15	3
Rochedale—				Camden Road—				Do. for Gahalaia School, Ceylon	5	0	0
Kelsall, H., Esq.	10	0	0	Collec. for W & O	16	13	10	Do. for Mr. Hobbs's School, Jessoro	2	0	0
Scotland, Dundee—				Contribs. Sun. School, Do. for N P by Y M M A	3	17	3	Do. for Orphans in Mr. Anderson's School, Jessoro	5	0	0
Anderson, R., Esq.	0	15	0	Commercial Street—				Do. East Street—			
Cox, Jas., Esq.	3	0	0	Contribs. for N P by Y M M A	5	0	0	Contribs. Sun. School for N P by Y M M A	1	5	0
Cox, W., Esq.	3	0	0	Cromer Street—				Wandsworth, East Hill—			
Lamb, Mr.	1	0	0	Contribs. for N P by Y M M A	0	13	0	Contributions	6	1	0
Scott, W., Esq.	5	0	0	Do. for Rev. J. Smith, Delhi by Do.	2	2	0	West Drayton—			
Watson, P., Esq.	1	0	0	Dalston—				Contribs. for N P by Y M M A	1	1	3
Dunfermline—				Contribs. on account...	30	0	0	Do. Yiewsley Sunday School for W & O	0	17	4
Malhewson, Mr.	1	0	0	Devonshire Square—				Upton Chapel—			
Edinburgh—				Contribs. Sun. School for N P by Y M M A	1	6	6	Contribs. Sun. School for N P by Y M M A	5	11	8
Haldane, Mr. and Mrs. Liddell, Mrs.	2	0	0	Edmonton—				BEDFORDSHIRE.			
Under 10s.	0	6	0	Contribs. Sun. School for N P by Y M M A	1	6	0	Bedford, Mill Street—			
Kirkcaldy—				Gray's Inn Road, Arthur street—				Contribs. for N P	1	17	6
Provost, Swan	2	10	0	Contribs. Sun. School by Y M M A	3	0	0	Biggleswade—			
LEGACIES.				Do. for N P by Do.	0	11	0	Contribs. for N P	0	19	1
Broad, the late Mrs. Sarah, of Brunswick Villas, Hammersmith, by K. Percival Daniel, Esq., sole executor	45	0	0	Hackney, Mare Street—				Dunstable—			
Davies, the late Mr. David, of Shithim Chapel, Felingswn, Carmarthenshire, South				Collec. for W & O (moiety)	9	6	10	Collec. for W & O	1	7	4
				Contribs. on account...	50	0	0	Contributions	35	6	8
				Do. Grove Street—				Do. for China	0	10	0
				Contribs. Sun. School for N P by Y M M A	0	5	1				

		£	s.	d.			£	s.	d.			£	s.	d.
Houghton Regis—					Contributions	3	0	0	Ross—					
Contributions	25	0	11	Weymouth—					Collec. for <i>W & O</i>	1	10	0		
Do. for <i>Rev. W. H. Gamble's Chapel, San Fernando</i>	3	2	0	Contribs. Sun. Sch.	10	5	7	Stansbatch—						
Leighton Buzzard, Hockliffe Road—				DURHAM.					Contributions	3	9	3		
Contributions	7	10	0	Sunderland, Sans Street—				Do. for <i>Rev. W. H. Gamble's Chapel, San Fernando</i> ...	1	9	0			
Riseley—				Contributions	8	3	2							
Collec. for <i>W & O</i>	0	13	0	Witton Park—										
Shefford, Union Chapel—				Contributions	0	11	6							
Collec. for <i>W & O</i>	0	12	0	Walsingham—										
Sunden—				Contributions	5	0	0							
Contributions	2	6	1	ESSEX.										
BERKSHIRE.					Plaistow—									
Abingdon—				Collec. for <i>W & O</i> (moiety)	1	14	0							
Collec. for <i>W & O</i>	1	4	8	White Colne—										
Contributions	38	6	2	Contributions	3	17	0	HERTFORDSHIRE.						
Do. Cothill & Fifield	1	9	6	GLOUCESTERSHIRE.						Royston—				
Do. Drayton	3	9	10	Cheltenham, Cambray Chapel—				Contributions	5	0	0			
Do. do. for <i>W & O</i>	0	6	0	Collection	12	5	0							
BUCKINGHAMSHIRE.					Coleford—				HUNTINGDONSHIRE.					
Amersham—				Collec. for <i>W & O</i>	1	10	6	Bluntisham—						
Contributions	16	12	2	Contributions	0	11	9	Contributions	25	18	3			
Aylesbury—				Do. Sun. Sch. for <i>NP</i>	2	13	7	Buckden—						
Contributions	3	0	0	Do. Do., Parkend, for <i>NP</i>	0	12	4	Collection	1	4	6			
Cuddington—				Fairford—				Dean—						
Contributions	2	12	10	Collec. for <i>W & O</i>	1	0	0	Contributions	1	13	7			
High Wycombe—				Lydney—				Fenstanton—						
Contributions	31	15	9	Contributions	10	12	0	Contributions	6	0	0			
Do. for China	1	0	0	Shortwood—				Godmanchester—						
Long Crendon—				Contributions	6	11	6	Collec. for <i>W & O</i> (moiety)	0	5	0			
Collec. for <i>W & O</i>	0	10	0	Thornbury—				Hail Weston—						
Olney—				Collec. for <i>W & O</i>	0	10	4	Contributions	1	5	6			
Collec. for <i>W & O</i>	2	2	0	Contributions	2	2	0	Houghton—						
Contributions	7	3	10	Do. for <i>NP</i>	0	3	11	Collection	1	5	0			
Do. for <i>NP</i>	5	3	0	Wotton-under-Edge—				Contribs. for <i>Orissa Mission</i>	9	10	0			
Do. for <i>Chefoo Chapel</i>	1	15	9	Contributions	8	0	0	Huntingdon—						
Stoney Stratford—				EAST GLOUCESTERSHIRE.						Collec. for <i>W & O</i> (moiety)	1	15	0	
Contribs. for <i>NP</i>	1	17	6	Cirencester—				Contributions	21	14	3			
Towersey—				Contribution for <i>India</i>	10	0	0	Kimbolton—						
Contributions	3	14	8	HAMPSHIRE.						Collec. for <i>W & O</i> (moiety)	0	14	0	
Weston Turville—				Andover—				Contributions	4	12	2			
Collec. for <i>W & O</i>	0	11	0	Contributions	12	13	8	Needingworth—						
Contributions	3	17	0	Do. for <i>W & O</i>	1	0	0	Collections	1	4	3			
Do. for <i>NP</i>	0	8	7	Do. Juv. Society for <i>NP</i>	3	2	5	Offord—						
CORNWALL.					Crookham—			Contributions	2	0	0			
Hayle—				Contribs. for <i>NP</i>	1	0	0	Perry—						
Contribs. for <i>NP</i>	0	3	0	Southampton, East Street—				Col. for <i>W & O</i> (moiety)	0	3	6			
Helston—				Contributions	3	5	4	Ramsey—						
Contribution	1	10	0	Wallop—				Collec. for <i>W & O</i> (moiety)	0	17	6			
DERBYSHIRE.					Contributions	9	16	0	Contributions	14	16	7		
Riddings—				HEREFORDSHIRE.						Roxton—				
Contribs. Sun. Sch. for <i>NP</i>	0	17	8	Garway—				Collections	0	18	8			
DEVONSHIRE.					Contributions	2	6	6	St. Ives—					
North Devon Auxiliary, By J. Durracont, Esq., Grant	55	0	0	Gorsley—				Collec. for <i>W & O</i> (moiety)	1	8	4			
Do. (special), for <i>Rev. Josiah Parsons</i> , per <i>Rev. J. R. Wood</i>	11	1	8	Fownhope—				Contributions	41	9	10			
Newton Abbot, East Street—				Collec. less expenses ...	2	0	0	St. Neots—						
Contributions	7	7	10	Hereford—				Collec. for <i>W & O</i> (moiety)	0	17	6			
Do., Sun. Sch. for <i>NP</i>	0	15	3	Contributions	12	13	9	Contributions	11	3	9			
Tormay—				Do. for <i>NP</i>	2	17	6	Spaldwick—						
Collec. for <i>W & O</i>	0	4	0	Do. for <i>Rev. W. H. Gamble's Chapel San Fernando</i>	0	10	0	Collec. for <i>W & O</i> (moiety)	0	6	9			
Uffculme—				Knighton—				Contributions	6	10	10			
Contributions	2	5	4	Collection	1	3	4	Woodhurst—						
DORSETSHIRE.					Longhope, Zion Chapel—				Collec. for <i>W & O</i> (moiety)	0	5	8		
Poole—				Collec. for <i>W & O</i>	0	10	7	Contributions	2	13	3			
Contribs. Sun. Sch. for <i>NP</i>	2	18	3	Contribs. Sun. School	0	8	0	Yelling—						
Shaftesbury—				Do. do. for <i>NP</i>	0	16	5	Contributions	2	5	0			
Collec. for <i>W & O</i>	0	10	6	Orcop—										
HERTFORDSHIRE.					Contributions	1	6	3						
Ledbury—				Collec. less expenses ...	0	17	0							

Less amount acknowledged before 80 0 0
 83 0 7

KENT.			LINCOLNSHIRE.			Forest Row—			
£	s.	d.	£	s.	d.	£	s.	d.	
Ashford, St. John's Lane—			Lincoln, Mint Lane—			Contribs. Sun. School	0	10	0
Collec. for W & O	1	0	0	1	0	Midhurst—			
Contributions	5	6	8			Contributions	2	16	8
Crayford—			Contribs. for NP	1	1	Tilgate—			
Contribution	2	0				Contribution	1	10	0
Do. for NP	2	10				WARWICKSHIRE.			
Do., Sun. Sch. for			Neatishead—			Kenilworth—			
Toddcagadura Sch			Contribs. Sun. School			Collection	2	14	2
Ceylon	3	11	for NP	0	8	Leamington—			
Dover—			Saxlingham, Thorpe—			Collec. at Beck's Room	6	0	0
Contribution	1	1	Contributions	1	3	Do. Clarendon Chapel—			
Eynsford—			NORTHAMPTONSHIRE.			Collec. for W & O	2	15	6
Contribs. Sun. School	2	7	Guilsborough—			Contributions	24	8	7
Forest Hill—			Collec. for W & O	0	10	Do. Warwick Street—			
Contributions	69	14	Kettering—			Contributions	17	18	1
Gravesend, Windmill Street—			Contribs. for NP	3	1				
Contributions (moiety)	12	7	Roads—			Less expenses.....	53	16	4
Kingsdown—			Contributions	0	10		0	0	
Contribs. Sun. School	2	2	Rushden—			52	16	4	
Lewisham Road—			Collec. for W & O	1	10	WESTMORELAND.			
Contribs. for Rev. J. C.			Stanwick—			Winton, Brough, & Asby—			
Page's School, Barisal	14	10	Collection	1	18	Contributions	0	10	8
Do. for NP	0	14	Contribs. for NP	0	16	WILTSHIRE.			
St. Peter's—						Corton—			
Contributions	2	16	NORTHUMBERLAND.			Contributions	2	1	6
Do. for Rev. J. Hobbs's			Newcastle, Bewicke St.—			Damerham & Rockbourne—			
School	1	13	Contributions	4	3	Collec. for W & O	0	5	0
Smarden—			Do. for NP	7	0	Contribs. Damerham...	1	7	10
Contributions	4	13	NOTTINGHAMSHIRE.			Do., Rockbourne...	0	14	3
Woolwich, Queen Street—			Southwell—			Downton—			
Contribs. Sun. Schools,			Contributions	2	12	Contribs. for NP	4	6	0
for NP, by Y.M.M.A.	0	14				Ridge—			
LANCASHIRE.						Contributions	0	5	0
Bacup, Zion Chapel—			OXFORDSHIRE.			WORCESTERSHIRE.			
Collec. for W & O	1	0	Chipping Norton—			Stourbridge—			
Blackpool—			Collec. for W & O	4	0	Contributions	11	0	0
Contributions	6	8	Oxford, New Road—			YORKSHIRE.			
Cloughfold—			Contributions	21	18	Barnoldswick—			
Collec. for W & O	1	0	Do. for NP	0	12	Collections	20	0	0
Colne—			Woodstock—			Bramley—			
Collec. for W & O	2	0	Contributions	7	0	Collec. for W & O	0	11	9
Contributions	28	0	SHROPSHIRE.			Contributions	11	17	9
Manchester, Granby Row—			Bridgnorth—			Do. for China.....	0	10	6
Contributions	2	16	Collec. for W & O	0	7	Hebden Bridge—			
Do. for NP	2	9	Contribs. for NP	1	9	Collec. for W & O	1	0	0
Oldham, King Street—			Wellington—			Lockwood—			
Collec. for W & O	2	0	Contributions	4	16	Collec. for W & O	3	0	0
St. Helens—			SOMERSETSHIRE.			Contributions	58	2	11
Collection	0	15	Bridgwater—			Do. for NP	3	1	7
Waterbarn—			Contribs. for NP	1	3	Long Preston—			
Contribs. for NP	3	2	Hatch Beauchamp—			Collections	3	0	0
Wigan—			Collec. for W & O	0	14	Masham—			
Collection at United			Wells—			Collec. for W & O	1	0	0
Public Meeting			Donation for W & O ...	1	9	Millwood—			
Do., King Street	3	12	STAFFORDSHIRE.			Contribs. for NP	0	15	5
Collec. for W & O	0	18	West Bromwich—			Rawdon—			
Contributions	6	13	Contribution	1	0	Collec. for W & O	2	5	0
Do. Scarisbrick Street—			SUFFOLK.			Scarborough, Second Baptist Church, Mechanics' Hall—			
Contributions	7	1	Charsfield—			Contributions	2	10	0
Contributions	67	16	Collec. for W & O	0	10	Sheffield, Portmahon Chapel—			
Less expenses.....	4	7	SURREY.			Contributions	23	0	3
	63	8	Addlestone—			NORTH WALES.			
LINCestershire.			Collec. for W & O	1	10	CARNARVONSHIRE.			
Leicester, Belvoir Street—			Contributions.....	1	10	Glanwydney—			
Contribs. for NP	0	15	Haslemere—			Contributions	0	10	0
Do. Charles Street—			Collec. for W & O	0	10				
Contribs. for NP	3	6	Norwood—						
Do. Thorpe Street Sun-			Collec. for W & O	11	13				
day School—			Contribution	2	0				
Contributions	4	4	SUSSEX.						
Oadby—			Chichester—						
Collec. for W & O	0	8	Contributions	3	13				

DENBIGHSHIRE. £ s. d.				SCOTLAND. £ s. d.	
Codan—		Do., Waterloo Hall—		Aberdeen, John Street—	
Contributions	0 13 6	Collec. for <i>W & O</i>	0 17 9	Contributions	13 13 9
Eglwysfach—		Contributions	2 13 10	Do. for <i>India and</i>	
Contributions	0 4 19	Tonyfein Caerphilly—		<i>China</i>	7 11 0
Fordlas—		Contributions	5 2 1	Anstruther—	
Contributions	3 0 0	MONMOUTHSHIRE.		Contributions	14 15 10
Llanilian—		Abergavenny, Frogmore		Do. for <i>N P</i>	3 0 9
Contributions	1 5 6	Street—		Berwick-on-Tweed—	
Rouwen—		Contribs. for <i>N P</i>	1 7 9	Contributions	15 6 6
Contributions	0 5 0	Ebbw Vale, Briery Hill—		Do. for <i>Rev. J. Davey's</i>	
Llangerniw—		Contribs. Sun. School	0 10 10	<i>Chapel, Nassau</i> ...	1 0 0
Contributions	0 5 0	Moomouth—		Dundee—	
		Contributions	3 10 4	Contributions	33 4 8
Less expenses	5 13 10	Talywaen, Pisgah—		Do. Constitution Road,	
	0 0 10	Contributions	3 11 0	for <i>N P, India</i>	5 0 0
	5 13 0	Tredegar, English Baptist		Do. Scotch Independent	
		Chapel—		Chapel	4 0 0
Bodgwynwch—		Contributions	6 6 6	Do. Panmure Street	5 0 0
Contributions	0 12 0	Treforest—		Do. St. Margaret's	
Llangerniw—		Contribs. for <i>N P</i>	0 8 3	Do. Close	0 8 7
Contributions	1 15 4	Twyn Gwyn—		Dunfermline—	
		Contributions	1 18 6	Contributions	26 5 7
Less expenses	2 7 4	Do. for <i>N P</i>	0 12 7	Eyemouth—	
	0 1 8	PEMBROKESHIRE.		Contributions	1 4 4
	2 5 8	Blaencconin—		Edinburgh, Charlotte	
Llandogzet—		Collec. for <i>W & O</i>	1 0 0	Chapel, Rose Street—	
Contributions	1 2 2	Contributions	10 3 10	Contributions	6 3 7
Wrexham—		Cilfowyr—		Do. for <i>China</i>	0 2 6
Contributions	2 1 0	Contributions	9 16 11	Do., Dublin Street—	
Do. for <i>N P</i>	3 8 1	Harmony—		Contributions	82 5 0
		Contributions	5 17 0	Do. for <i>China</i>	0 13 6
		Haverfordwest, Broad-		Do. for <i>Brittany</i>	0 13 0
		haven—		Do. for <i>Rev. J. Davey's</i>	
FLINTSHIRE.		Contribution	1 1 0	<i>Chapel, Nassau</i> ...	7 0 0
Rhyl—		Llisyfran, Carmel—		Ford Forze—	
Contribs. balance	7 17 9	Contributions	4 12 0	Contributions	6 17 1
		Milford—		Glasgow—	
MONTGOMERYSHIRE.		Contribution	1 0 0	Contributions	14 0 0
Newtown—		Blaenllyn, &c.—		Kirkcaldy—	
Contributions	4 0 0	Contributions	9 8 6	Contributions	13 15 0
		Newton—		Do. for <i>Rev. J. Davey's</i>	
SOUTH WALES.		Contributions	3 1 2	<i>Chapel, Nassau</i> ...	2 10 0
BRECKNOCKSHIRE.		Do. for <i>N P</i>	6 14 7	Perth—	
Brynmawr, Calvary—		RADNORSHIRE.		Contributions	43 3 1
Contribs., Sun. School		Evenjobb—		St. Andrews—	
Contributions	1 0 0	Collec. for <i>W & O</i>	0 4 8	Contributions	10 9 0
Pantecelyn—		Contributions	7 14 10	Do. for <i>N P</i>	4 5 5
Contributions	1 2 6	Gladestry—		Stirling—	
		Collec. for <i>W & O</i>	0 1 6	Contributions	14 14 4
CARMARTHENSHIRE.		Contributions	1 11 0		
Cwmsarnddu—		Gravel—			
Contributions	0 16 8	Contributions	2 11 3		
Do. for <i>N P</i>	0 13 8	Less expenses	12 3 3		
Llangynog, Ebenezer—			0 5 3		
Collec. (less expenses).			11 18 0		
Collec.	2 19 6				
Logyn—					
Contributions	4 7 8				
GLANORGANSHIRE.					
Cardiff, Tredegarville—		Presteign—			
Collec. for <i>W & O</i>	2 2 0	Contributions	9 11 10		
Contributions	7 3 2	Do. for <i>Rev. W. H.</i>			
Swansea, York Place—		<i>Gamble's Chapel,</i>			
Collec. for <i>W & O</i>	2 4 6	<i>Trinidad</i>	3 8 2		
Contributions	17 10 6				

JAMAICA SPECIAL FUND.

Contributions received from February 21st to March 20th, 1866.

£ s. d.		£ s. d.	
A Friend, by Rev. J. Aldis, Reading	1 0 0	Collected by Mr. Hall at Harding-	
Edinburgh, by Rev. J. Watson	0 5 0	stone	1 12 0
Swansea, York Place, by Rev. G. P.		Blaencconin, Pembrokeshire, by Rev. C.	
Evans	7 10 0	Griffiths	1 18 11
Northampton, College Street, by W. Gray,		Mr. J. Edmonds, Brompton, by Mr. A. H.	
Faq.	53 1 0	Baynes	1 1 0
Aldeburgh, by Rev. G. Pope and Friends...	2 5 0	G. E. Foster, Esq., Cambridge	20 0 0

	£	s.	d.		£	s.	d.
G. Viccars, Esq., Leicester, by T. D. Paul,				Rhyl, by Rev. J. G. Owen	2	12	6
Esq.	1	1	0	Lockwood, by A. Crowther, Esq.	4	10	0
Bedford, Milk Street, by Dr. Underhill.....	5	3	6				

FOREIGN LETTERS RECEIVED.

AFRICA—ALGOA BAY, Adams, J. C., Dec. 27.	WEST INDIES—BAHAMAS, GRAND CAY, Kerr, D. J., Dec. 30, Jan. 26, Feb. 6.
AMBOISES BAY, Johnson, T. H., Dec. 28.	GRAND TURK, Kerr, D. L., Dec. 18; Moon, F., Dec. 16, Jan. 16.
CAMEROONS, Fuller, J. J., Nov. 20, Dec. 30, Jan. 30; Saker, A., Nov. 29, Dec. 14, 30, Jan. 27, 29; Smith, R., Nov. 29, Dec. 30, Jan. 26, 27; Thomson, Q. W., Nov. 27, Dec. 30, Jan. 29. Pinnock F., Jan. 11.	INAGUA, Littlewood, W., Feb. 20.
GRAHAM'S TOWN, Brotherton, R. H., Jan. 9; Hay, A. J., Jan. 9.	SALT CAY, Kerr, D., Nov. 16.
SIERRA LEONE, Diboli, Mrs., Feb. 17; Melbourne, T., Feb. 16.	NASSAU, Durey, J., Dec. 9.
AMERICA—NEW YORK, Brown, N., Jan. 23.	HAYTI, JACMEL, Webley, W. H., Jan. 6, Feb. 8; Jones, J., Feb. 9.
ASIA—AGRA, Broadway Mrs., Feb. 2.	PORT-AU-PRINCE, Baumann, W., Jan. 6, 18.
CALCUTTA, Wenger, J., Jan. 22, Feb. 5, 7.	HONDURAS, BELIZE, Henderson, A., Jan. 6.
CEYLON, COLOMBO, Allen, J., Dec. 16, Jan. 16.	JAMAICA—ANNATTO BAY, Jones, S., Dec. 23, Feb. 19.
MATAKOOLY, Pigott, H. R., Dec. 16, 21, Jan. 2, 10.	BELLE CASTLE, Harris, H. B., Dec. 8.
CHINA, CHEEFOO, Kingdon, E. F., Sept. 29, Nov. 2, Dec. 4; Loughton, R. F., Nov. 8, Dec. 4, Jan. 9.	BLACK RIVER, Barrett, J., Dec. 23; Holt, S. W., Dec. 8.
INDIA, AGRA, Broadway, D. P., Dec. 2.	BROWN'S TOWN, Clark, J., Dec. 8, 23, Jan. 22, Feb. 7, 21; East, D. J., Feb. 6.
BEERBROOM, Williamson, J., Jan. 1.	FALMOUTH, Kingdon, J., Jan. 6; Henderson, G. R., Feb. 16, 21; Lea, T., Feb. 20.
BENARES, Parsons, J., Jan. 5.	FLINT RIVER, Randall, C. E., Feb. 20; Henderson, J. E., Feb. 21.
CALCUTTA, Evans, T., Dec. 8, Jan. 2; Kerty, G., Nov. 21; Wenger, J., Nov. 22, Dec. 7, 8, 9, 22, Jan. 2, 6.	FOUR PATHS, Claydon, W., Dec. 8, 22, Feb. 21.
CHITTAGONG, McKenna, A., Nov. 2, Jan. 3, 23.	FULLER'S FIELD, Burke, W., Feb. 5.
CUTWA, Reed, Mrs., Dec. 20.	GOLDEN SPRING, Thompson, J., Feb. 8, 23.
DACCA, Allen, J., Dec. 5; Supper, F., Dec. 19.	GURNEY'S MOUNT, Randall, E. C., Dec. 20.
DELHI, Parsons, J., Dec. 8, Jan. 5.	JERICHO, Clarke, J., Jan. 31, Feb. 20, 22.
DINAPORE, Kalberer, Mrs., Nov. 22; Gregson, J. G., Feb. 5.	KETTERING, Fray, E., Dec. 7, 23, Jan. 23, Feb. 23.
DINAGEPORE, Peters, L., Dec. 16.	KINGSTON, Oughton, S., Dec. 23, Feb. 8; Palmer, E., Dec. 23, Jan. 9, Feb. 8; Philippo, G., Jan. 9, Feb. 7; Philippo, J. M., Jan. 23; Smith, Kelly, Jan. 23; Oughton, T., Feb. 24; LUCEA, Teall, W., Jan. 23, Feb. 19.
HOWRAH, Morgan, T., Jan. 5.	MANDEVILLE, Claydon, W., Jan. 21.
JESSORE, Hobbs, W. A., Dec. 26, Jan. 6, 8, 11.	MORTEGO BAY, Dendy, W., Oct. 27, Dec. 5, 21, Jan. 6, 17, 19; Henderson, J. E., Dec. 8, 22, Jan. 20; Hewell, E., Jan. 6, Feb. 8; Lyons, G., Dec. 23; Reid, J., Dec. 21, Jan. 19, Feb. 7; Maxwell, J., Feb. 20.
KANDY, Waldock, F. D., Feb. 2.	MOUNT CHARLES, Thompson, J., Jan. 19.
KHOOSTIA, Anderson, J., Feb. 4.	RIO BUENO, East, D. J., Dec. 23, Jan. 6; Roberts, J. S., Feb. 23.
MONGHIR, Parsons, J., Feb. 8.	RODNEY HALL, Clark, J., Dec. 25, Jan. 22.
PATNA, Kalberer, Mrs., Dec. 2.	SALTERS' HILL, Dendy, W., and others, Feb. 23.
POONAE, Cassidy, H. P., Dec. 18.	ST. ANN'S BAY, Millard, B., Dec. 1, 7, Jan. 7, 23, Feb. 7.
SERAMPORE, Pearce, J., Nov. 30, Dec. 5, 18; Martin, T., Feb. 6.	SHORTWOOD, Maxwell, J., Jan. 22.
SEWRY, Johnson, E. C., Jan. 2.	SPANISH TOWN, Baring, E., Jan. 17; East, D. J., Jan. 23, Feb. 21; Philippo, J. M., Dec. 23, 25, Jan. 7, Feb. 7, 23.
SINGAPORE, Robinson, J., Nov. 6.	SPRING FIELD, Merrick, Mrs., Feb. 6.
AUSTRALIA, ADELAIDE, Stonehouse, G., Oct. 25.	STEWARTON, Knibb, Mrs., Dec. 5.
ANGASTON, Hannay, J., Oct. 26.	TRINIDAD, Law, J., Dec. 6, 22.
VICTORIA, Page, J. C., Oct. 22.	
EUROPE—FRANCE, GUINGAMP, Boulhon V. E., March 2.	
MORLAIX, Jenkins, J., Jan. 13.	
NORWAY, CHRISTIANA, Hubert, G., Jan. 20.	
KRAGEROE, Hubert, G., Feb. 20.	

ACKNOWLEDGMENTS.

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

Mrs. Biggs, Devizes, for a parcel of clothing for Jamaica.
Mrs. Lilliecrop, Windsor, and friends, for do. for do.

Mrs. Bacon, Edmonton, for do. for Rev. R. Smith, Africa.
Rev. T. Wilshere, Plaistow, for books, &c., for Rev. G. Millner, 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. J. Wenger, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, Twells, and Co.'s, 54, Lombard Street, to the account of the Treasurer.

THE MISSIONARY HERALD.

SEVENTY-FOURTH REPORT.

VERY varied have been the events of the year, the history of which it is now the duty of your Committee to record. Amidst much anxiety, with affliction and death invading the ranks of the missionary band, and dark clouds shrouding the future of the churches of Jamaica, the Committee have nevertheless had to rejoice over the blessing that has come to many portions of their missionary field. Although human energies and life may fail, and unexpected difficulties impede the triumphs of the Kingdom of God, the Word of the Lord endureth for ever.

FINANCES.

The accounts of the Society closed in 1863 with a balance in the Treasurer's hands of £2,723 15s. 6d., and in 1864 with one of only £8 11s. 5d. It was therefore felt by the Committee that as the expenditure for the past year had so largely exceeded the income, the whole question of Finance should be carefully considered. Very early in the year they appointed a Sub-Committee of "Ways and Means." No time was lost in preparing an estimated balance-sheet, that of the year preceding being taken as the basis of the calculation. This estimate showed a probable deficit of at least £2,000. The Sub-Committee at once addressed a communication to all the Churches in around London, proposing to meet such friends as the pastors and deacons might invite, for the purpose of prayer and conference with the officers of the Society, or one or more members of the Committee, who might be deputed to this service. This proposal was kindly met in several instances, and ultimately the pastors and deacons of these Churches met the Committee in the Metropolitan Tabernacle, on which occasion Joseph Tritton, Esq., presided. Some time having been spent in prayer, papers were read, and submitted for discussion—by Dr. Angus, "On the individual Responsibility of Christians to obey Christ's Law to Diffuse the Gospel in the World;" and by John C. Marshman, Esq., "On Organization in the Churches themselves." The

conference was followed by a public meeting in the evening, A. A. Croll, Esq., in the chair. These services were pervaded by a devout and cordial spirit, and the Committee believe that the measures adopted have not been without tokens of the Divine blessing.

The Sub-Committee subsequently gave much consideration to a proposal to divide the whole country into convenient districts, and the appointment of some one in each to undertake the superintendence thereof, visiting the Churches, animating existing organizations, forming new ones where required, and arranging for an annual public service in each Church. Their deliberations on this subject were frequent and prolonged. But the difficulties in carrying it out were found to be so great, and the probable expense so large, that it was abandoned. It is now, however, intended to communicate with the Secretaries of the various associations, requesting them to bring this subject before the pastors and delegates, and to adopt such measures as they may deem best to effect the purpose contemplated. If this be done heartily and zealously, success is sure; while the Churches will thereby be brought into more immediate co-operation with the Committee, and into more direct connection with the Mission itself.

Meanwhile several friends, impressed with the necessity of more active effort to maintain the Society's operation, had a preliminary meeting during the sittings of the Baptist Union at Bradford, in October last, and a few weeks after, another meeting was held at Birmingham, when gentlemen from all parts of the country were present. The freest expression of opinion marked these gatherings, and all who took part in the discussion seemed animated by a most earnest desire to enlarge the sphere of Mission labour, and to intensify and diffuse the Missionary spirit in the Churches. After prolonged deliberation it was, on the whole, deemed most expedient, while the Committee continued their best efforts, to devolve the work of organization in the Churches on their pastors and deacons; since it is mainly through them that the Churches can be effectually moved at all. It is only needful to say that these assemblies were not summoned by the Committee; they were called together by the spontaneous act of a few leading friends. The Committee are therefore glad to refer to them as indicating a determination in those who were present to place the Society in a better financial position, and of the revival of new life and zeal in the hearts of its friends.

In connection with these movements, the Committee record, with great satisfaction, the formation of the London Association, which promises not only to promote the spiritual interests of its members, and to extend the Denomination in the metropolis, but also to take in hand, with determined good will, the interest of the Mission in the numerous Churches composing it. They rejoice to know that the public meeting which followed its second quarterly meeting was wholly devoted to this object—the commodious chapel

in Regent's Park being filled by an audience who were evidently most deeply interested in it.

The total receipts for the year amount to £27,716 12s. 6d. and the expenditure to £30,133 12s. 6d., leaving a balance against the Society of £2,408 8s. 7d. The Committee are, however, happy to state that this adverse balance is more apparent than real, which a few remarks will make quite clear. When the Rev. C. B. Lewis—who, in addition to the pastorate of the Church at Dumdum, and other important labours, more particularly assisting in the preparation and issue of the Society's translations, has, since the death of the Rev. J. Thomas, as the Committee's Indian Financial Secretary, conducted the affairs of the Mission Press in Calcutta with distinguished ability and untiring zeal—was about to visit England to recruit his health, after twenty years of faithful toil in India, the business was handed over to the care of the Rev. J. Wenger. Though not a total stranger to this work, he was by no means accustomed to it. Mr. Lewis thought it expedient to place in the Bank of Bengal a sum of £3,000, to enable Mr. Wenger to carry on this large concern with comparative comfort and ease. But for this arrangement, which the Committee cordially approved, the "press advances," which, for this year, amount only to £1,021 10s. 4d., would have equalled those of previous years—*i.e.*, over £3,000. Such an advance would have turned the balance to the other side of the account. The simple fact, then, is, that the money is in Calcutta instead of the hands of the Treasurer.

The Committee have the satisfaction further to state that the income derived from various sources has, in almost every instance, increased, as the following instances will show. In the contributions from the Churches, the most important, perhaps, of all, the increase has been £1,328; in grants from the Bible Translation Society, and a few contributions, £105; in contributions to special objects and station funds, including the Native Preachers' Fund, contributed almost wholly by the scholars of the Sunday-schools and young people in the various congregations, £595; in the Widows' and Orphans' Fund, to which, not the wealthier Churches alone, but many of the smallest and poorest, contribute, nearly £100. The falling off for the past two years has been mainly in legacies, which have been only a little over £500. But the expression of any regret, on this account, would be exceedingly unbecoming and out of place.

A notion has somehow extensively prevailed that the interest taken by the churches in the Mission has declined, and, consequently, their contributions have declined too. As this is a mistake, it is important that it should be rectified. A brief review of the past few years will place the matter in the true light. In the year 1850 the receipts from this source amounted to £12,612, and for the following ten years they only once, in 1854, exceeded £13,000. In 1860 they were £13,836. From that time down to the present day they

have gone on increasing at the rate of very nearly £1,000 a-year, except during the period of the prevailing distress in Lancashire. Making due allowance for the increase in the number and wealth of the Churches during that period, this may not be wholly satisfactory. But taking those contributions as an indication of their attachment to the Mission, that attachment has surely not diminished. The Committee, therefore, consider the financial position of the Society to be encouraging, and that there is no solid ground for apprehension in regard to the future.

Without doubt the efforts made to raise a special fund to sustain the brethren in Jamaica in this day of bitter trial, and which will be referred to in another part of the Report, have affected the Society's current income. That effect can only, however, be temporary; and no one will regret that the Committee have interposed to prevent these brethren from being crushed by an unforeseen calamity, and by fierce denunciations and accusations, alike unjustifiable and unfounded.

The expenditure of the Society calls for no especial remark. No new fields have been entered, nor has there been any increase in the number of Europeans sent forth to the work of the Lord. Death has thinned the ranks, and the Committee can name only one accepted candidate for Mission service, a fact more to be deplored than any which they have to record.

In regard to the future, it is proper to state that the present staff can scarcely be sustained by the present income. All over India, and in most of the Colonies, the cost of living has, of late, vastly increased. Allowances which were sufficient twenty, or even ten years ago, are now found to be wholly inadequate; and if the missionaries are to be sustained, they must be better provided for. The Committee cannot any longer hesitate in taking this step. Hence they once more appeal to the Churches for renewed help and enlarged contributions.

It will be seen that the charges on House account are greater than usual. This simply arises from the fact that the Committee have not determined how much of the cost of the removal to the present premises shall be charged to the interest accruing from the principal placed in the hands of the trustees, nor have they felt themselves as yet called upon to take any action in regard to new premises. But during the coming year this subject will have their most careful consideration.

THE MISSIONARIES.

While last year celebrating the anniversary of the Society, the Bahamas mission was deprived of the efficient services of the amiable wife of the Rev. W. K. Rycroft, to be followed in a few weeks by the departure to his

heavenly rest of the sorrowing husband. For more than twenty years the Rev. W. K. Rycroft had very successfully preached the Gospel to the freedmen of the Bahamas. Only a few months before his decease he returned to his work after a first, and, as it proved, a final visit to his native land, receiving, on his arrival at Grand Cay, the most gratifying expressions of respect and affection from every portion of the population. In the month of July, the Rev. John Diboll was summoned to the presence of his Lord. In the Report of last year the Committee had the pleasure of announcing his departure for Sierra Leone, to take the oversight of two Baptist churches which have long existed in that colony. With the ardour that had characterized his previous labours in Fernando Po and on the Cameroons River, he entered on his new sphere. In the few months that preceded his decease, he had set the churches in order, bringing them into one communion, had baptized several converts, and was extending his usefulness in the vicinity of Free Town. Though advanced in years, he retained unusual vigour of body and mind; but was almost suddenly arrested by the fatal coast fever which has smitten down so many of our countrymen before him. He was one who counted not his life dear, so that he might win souls for God.

The Society has lost another indefatigable missionary by the decease of the Rev. L. F. Kalberer, of Patna. He died on the 29th November, to the regret of both heathens and Christians, after a missionary career of twenty-nine years. The bazaars of Patna and of the towns and villages for many miles in the district around, can testify to the simplicity, the fervour, and the boldness with which he proclaimed the way of salvation through Christ Jesus.

Others of the missionaries have been called to suffer in the persons of those most dear to them. The Rev. Robert Smith, of Cameroons, has had to mourn the decease of his excellent partner, after a short but very useful missionary life, while the brethren Lawrence of Monghyr, Anderson of Jessore, Allen of Ceylon, Martin of Barisal, and McKenna of Chittagong, have seen disease invading their homes and depriving them of the wonted assistance of their dearest companions.

Another missionary, the Rev. A. Leslie, with one exception the oldest of the Society's labourers in India, through illness and infirmity consequent upon it, has been led to resign the pastorate of the church in Circular Road, Calcutta, and to retire from the active service of the mission in which he has for forty-two years been engaged. His ministry, both among the natives and Europeans, has been greatly blessed. He carries with him into his privacy the warm affection and high esteem of the Committee, and of a wide circle of sympathizing and attached friends.

The missionary staff of the Society has been further weakened by the return to this country from China of the Rev. H. Kloekers and W. H. McMechan. The latter has entered on the work of the ministry at home.

The Society has thus lost the services of six missionaries during the year. Two only of the vacancies have been filled up. A gentleman of high attainments, the Rev. Albert Williams, has accepted an invitation to the pastorate of the church in Circular Road, whither he will proceed in the autumn of the present year; and the Rev. E. Bate, of Regent's Park College, has been accepted for the mission in India. Beyond this the Committee have not been able to proceed; nor can they feel justified in accepting others until the Society has secured a considerable increase in its funds.

Of the missionaries at home last year for the restoration of their health, the Revs. Thomas Evans and John Robinson have returned to India. But various stations have been deprived of the services of others. The Revs. W. Sampson of Serampore, John Gregson of Agra, Robert Robinson of Dacca, John Davey of Nassau, and W. Gamble of Trinidad, have been compelled to revisit their native land. The Committee have also renewed with pleasure their personal intercourse with the Rev. C. B. Lewis, their financial Secretary in India, and the efficient and valued superintendent of the Calcutta Mission Press, and have availed themselves of his presence and thorough acquaintance with all departments of the work in India, to review the condition of the mission, and to adopt measures for its improvement and stability.

But although the Committee are glad to see their brethren who have for years toiled in unpropitious climes to spread the Gospel of Christ, and to receive from their own lips the story of their successes, their discouragements, and their hopes, they cannot but regret the interruption thus occasioned in the progress of the Kingdom of God. In this, as in all else, it becomes them to say, "The will of the Lord be done." But they are painfully reminded that the work is one of peril; that all who enter upon it must reckon on many sufferings, on the sacrifice of personal interests, and must not count even their lives dear to them to secure the salvation of men.

GENERAL SUMMARY.

Before entering on a more particular survey of the missionary work of the year, the Committee would briefly summarize the entire foreign agency employed in connection with the Society, its general results, and the extent of its influence, so far as the returns from the stations will permit. The missions carried on under the Society's auspices are found in India, China, Ceylon, the West Coast of Africa, the West Indies, Brittany, and Norway.

The number of Missionaries and Assistant Missionaries
employed is

Of Native Converts as Pastors and Preachers, &c.	213
The number of Stations and Sub-Stations is	289
In which are erected, Chapels	162
Schoolhouses	51
The number of Members in full communion is	6,334
And the Candidates for Fellowship are returned at	659
The number of Persons connected with the various Stations as Nominal Christians is estimated at	17,177
The Day-schools supported are, in number	72
Teachers	109
And Scholars	2,734
The Sunday-schools number	70
Sunday-school Teachers	337
Scholars ,	2,766

These figures do not include the churches of Jamaica, nor do they take account of the multitudes that, as in India, hear the Gospel from the lips of Christ's messengers in their daily ministrations. With the members of the churches, and those here called nominal Christians—under which designation may be understood the families of converts and others who have placed themselves under regular instruction—there are from 23,000 to 25,000 persons who have been rescued from idolatry and ungodliness, and provided with the means of grace and other opportunities of mental and spiritual improvement, by the 384 brethren, European and Native, engaged.

The distribution of these numbers in the various mission fields may be seen from the following table :—

	India.	Ceylon and China.	West Indies.	Africa.	Europe.	Totals.
Missionaries and Assistant Missionaries	40	6	8	5	3	62
Native Pastors and Preachers	148	21	38	4	2	213
Stations and Sub-Stations	96	76	93	11	13	289
Number of Chapels	65	23	69	3	2	162
„ School-houses	22	15	5	9	—	51
„ Members.....	2,303	471	3,237	169	154	6,334
„ Nominal Christians	6,198	945	9,846	160	28	17,177
„ Day-schools	41	19	2	9	1	72
„ Teachers	70	23	2	13	1	109
„ Children in Attendance ...	1,764	558	59	339	14	2,734
„ Sunday-schools	28	11	23	8	—	70
„ Teachers	80	23	203	29	—	335
„ Children in Attendance ...	624	247	1,576	319	—	2,766
„ Candidates for Fellowship..	219	47	344	49	—	659

If, now, we add the 50,000 or 60,000 persons who, in Jamaica, look to our Missionaries for spiritual instruction, it will be seen that, in these results,

there is ample reason for gratitude to God, and that, amid all our difficulties and discouragements, there is cheering proof that of a truth, according to His promise, the Lord is with us.

INDIA.

By far the larger part of the Society's missionaries are labouring in India. Forty brethren, assisted by 148 native converts, are striving in various ways to lead the myriads of idol-worshippers to the service of the only true and living God. Passing over the smaller stations, the Committee select a few of the most important for detailed description.

BACKERGUNGE.

The mission in Backergunge, conducted by the Revs. J. C. Page and R. D. Ellis, from its extent and the nature of the results, demands the first attention. The district lies to the east of Calcutta, and is a level alluvial country, intersected by very numerous rivers and watercourses, which convey the waters of the Ganges and Brahmaputra to the sea. Owing to the frequent inundations the inhabitants raise their dwellings on mounds of earth, which, for a large portion of the year, can be reached only by boats. The people are chiefly agriculturists, their principal crop being rice. The population is said to number nearly a million souls. Schools were established in the district by the Serampore missionaries in 1830, but for several years few converts were made. The missionaries now report the number of stations at twenty-six, and of native helpers at twenty-nine. The members of churches number 749, and ninety candidates for baptism await examination and approval of the churches. Upwards of three thousand persons, gathered from the ranks of idolatry and from among the adherents of Mohammed, have been brought under Christian influence and instruction. This large body of native Christians is scattered over some hundred villages, and is receiving, from year to year, constant accessions. The converts are gathered into twenty-four churches and congregations, each church having its own pastor, the whole being visited from time to time by one or both of the missionary brethren. The character of the piety of the people may be judged from the following incident:—Owing to the drought of last year, and the consequent failure of the crops, a number of them had gone from Kotwali-para, one of the worst swamps in Eastern Bengal, to cut paddy for a ryot living on the estate of an Irish gentleman. Seeing a bungalow, they thought there must be a sahib there, who, being a Christian, would keep the Lord's day. It so happened that the proprietor was one of the comparatively few who remember, in a foreign country, the customs of the land of their birth. The native Christians

requested permission to hold a service in an outhouse, but the proprietor of the estate bade them hold it in his own dwelling. There was no preacher with them, but some of them had their Bibles; so one of their number read several portions of Scripture, led the rest in praise and prayer, and fervently exhorted them to continue in the good way. A Mohammedan afterwards attacked them on some article of their faith; an hour's argument followed, and at last, the Irish gentleman reports, "they completely demolished him." To the crowd which by this time had collected about the bungalow, the Christian advocate then boldly preached the Gospel.

During the year the cholera has made fatal inroads on the Christian community, carrying off 150 persons, and among them some of the ripest and best of the people. Their last hours were such as to call forth adoring gratitude to our God and Saviour. Aradhoni was a member of the church at Soogaon. In reply to a remark of the native pastor, she said, as the hand of death touched her, "I did not become a Christian that I might be rich in this world's goods, but that I might, through the infinite grace of God and the merits of his Son, become a partaker of eternal happiness." As he left her she said, "Give me my dismissal. I am now about to depart." And thus, after a consistent Christian life of eighteen or nineteen years, she went to be with her Lord. Horichund had served Christ for some fifteen years. When the coldness of death was creeping over him, and apparently lifeless, he responded to his pastor's words by saying, "I do not fear death, since Jesus has overcome it; and as for the judgment, why should I be judged? My confidence is in the atonement of Christ." He fell asleep in Jesus with the Bible he had been reading still resting on his breast, and apparently in the act of prayer. An old disciple, Ishan by name, who for twenty years had set an example of piety to his family and neighbours, and had endured persecution for the truth, in the interval of repose from pain, thus expressed the brightness of his hope—"This pain is but for a little, soon I shall be with my Lord. With him I shall be for ever happy." Said his pastor, Motilall, "Your departure is apparently near?" "Yes," he replied, "I feel it to be so," and was adding, "The Lord said ——," when his utterance failed. He folded his arms on his breast and expired. Thus have many left behind them a most cheering testimony to the saving power and grace of the Lord Jesus.

Not all, however, are thus faithful to the Saviour. Some have fallen away, and not fewer than 78 persons have had to be separated from Church fellowship. The habits of idolatry are not immediately overcome, and the godly discipline of the Church has to be called into play to correct the aberrations of those who are unmindful of the vows they have taken upon them.

From this mission seven students were sent to the Theological Class at Serampore, and two other brethren have been devoted to the work of Scrip-

ture distribution. In pursuance of this object they have visited 337 places, and have distributed 1,515 copies of some portion of Scripture, and 738 tracts and books.

Not less active have the native preachers shown themselves in proclaiming the Gospel to the heathen. The daily journals show that for this purpose 2,349 places have been visited, and that an aggregate of 111,474 Hindus and Mussulmans have heard the message of life. In Barisal, the chief town of the district, Mr. Ellis, with his two native helpers, has preached, in addition, to nearly 12,000 Hindus, and 28,000 Mohammedans, most of them belonging to distant parts of the country. Speaking generally, the attention of these numerous auditors has been deep and serious.

The Barisal native Church, it is pleasing to know, has established a "half-pice fund," so called from each member being supposed to contribute half-a-pice, or a farthing from every rupee he earns. It amounted to £3 16s. 4d., from which the expenses of the native chapel were defrayed. The Mission box has furnished £1 8s. 9d., and the fellowship fund £14 16s. 0d. The Committee note these contributions with great pleasure, as a very gratifying feature of the progress making among the converts in liberality to the cause of Christ. They are glad to say that similar collections are being made in the other Churches of the district.

The long absence of Mr. Page in Australia, for the restoration of his shattered health, has, doubtless, delayed the addition of larger numbers to the Churches during the year. But this has been fully compensated by his return to his beloved people, to whom he is justly most dear, in excellent health, and by his success in enlisting the sympathies of the Australian Churches in Mission work. The Committee rejoice at the prospect of their Australian brethren becoming fellow-helpers in this fertile field, and that our Antipodes will have their representatives in the neighbouring district of Fureedpore, where the Committee have long anxiously desired to plant the banner of salvation.

JESSORE.

Lying to the westward of Backergunge, its lower portion forming the marshy tract of the Sonderbunds, is the district of Jessore. It contains nearly half a million of inhabitants. It was very early visited by the missionaries from Serampore, and a few converts were made. At present there are three missionaries engaged in the district, assisted by seventeen native brethren. The number of stations is nine. Of members in Church fellowship there are 148. The nominal Christian community is estimated at 433. One of the Churches has endeavoured, not very successfully, to carry on its own affairs. Personal strifes have much injured its progress. In other stations the Roman Catholics have created considerable obstructions but,

with few exceptions, the native Christians have remained steadfast in the truth. At Magoorah Mr. Hobbs has commenced a new station, where an orphan-school and a Sunday-school, containing both children and adults, have been most usefully begun. The latter is particularly popular, the expositions of Scripture narratives being very attractive to the people. The first baptisms—three in number—took place in July last, in the presence of a deeply-interested and large assemblage of persons, some of them of the higher classes. The converts were a father and his two sons. The father's name is Joy Chundro. He is about forty years of age, and a native of the neighbouring district of Fureedpore. His early years appear to have been spent in sin and crime. Having obtained some official appointment under Government, he was brought under the influence of a pious magistrate, from whom he received a Bengali Testament and some instruction in the Gospel. In his early interviews with the missionary he appears only to have sought official advancement. Disappointed of his aim, he left, and sought out the Roman Catholic priest. Receiving nothing but promises, he took to a wandering life, which brought upon him great privations. One morning he re-appeared at Magoorah, and flinging himself at Mr. Hobbs' feet, he cursed the pride which had driven him away, and expressed his willingness to take any kind of work that should be offered him. Employments formerly spurned, he and his son now cheerfully accepted. It became, after a time, apparent that a great change had been wrought in his moral nature. Step by step he made such advances in biblical knowledge and consistent behaviour, appeared so anxious as to his condition as a sinner, and professed such full reliance upon Jesus as his Saviour, that when he solicited baptism and union with the Church, he was gladly welcomed as a brand plucked from the burning. His eldest son had from the first shown a strong desire to be a Christian. The seed of the Word of Life appeared to fall into his heart as into ground prepared for it. The second son, a lad of fourteen years of age, and blind, with good abilities and an amazing memory, soon after his arrival exhibited the effect of the ministry of the Word upon his life. It showed itself in the restraint he put upon his temper, being naturally highly excitable and passionate, and then in his delight in prayer. "When you pray, Holodhar," said the missionary to him one day, "what do you ask God for?" In an instant he sprang to his feet, clasped together his hands, turned upwards his sightless eyeballs, and poured forth such a series of simple but beautiful and earnest supplications, "that my heart," continues the missionary, "bounded for joy. It was a happy day for us all when father and sons were baptized in the presence of about 200 persons. The magistrate lent us his tank and tent." Such was the first Christian baptism in Magoorah.

For a portion of the year Mr. Hobbs assumed the direction of an Anglo-vernacular school, which had previously been under the control of the Govern-

ment, continuing to receive a grant in aid from the Council of Education. Although it is not customary for the Committee to regard such assisted schools as a part of their missionary agency, it is mentioned here from the opportunity it has given Mr. Hobbs to bring the claims of the Gospel before the minds of persons of high social position. In the Bible class, which has sprung out of the school, about a dozen youths became regular attendants, and some thirteen Bibles have been purchased by the scholars, besides a number of smaller books. For a time, at least, the influence of Christianity has been substituted for that of mere Deism, and many have heard of Him who is the Light of the World.

The itinerating work of the mission has been, as usual, very extensively carried on, and a large distribution of the Scripture and tracts secured. Not many villages within four or five miles of the stations have remained unvisited; some have been visited a dozen times, while once a month the preachers have gone to the large markets in their vicinity, and remained for three or four days preaching to hundreds of people. One incident may be given as illustrative of the effect produced by these itineracies among the thickly-strewn villages of Bengal. A few months ago a man of the sect of the Korta Bhojas came to Khoolneah. The Korta Bhojas are a modern Hindu sect, professing to see in their Guru the god Krishna incarnate. They are also said to be no observers of caste. The native preachers were engaged at the time in preaching, and distributing the Scriptures. Seeing the New Testament in their hands, the stranger eagerly inquired the price of a copy, and immediately consented to pay the eight annas, or one shilling, asked. An interesting conversation ensued, after which the preachers proceeded to the obscure village to which the stranger belonged. They found a group of poor villagers, comprising ten or fifteen families, having in their possession three or four copies of the New Testament. Their views of the nature of Christianity were confused and erroneous, but they had fully recognized the excellence of the Gospel teaching. They affirmed that the new Shastre they had acquired was the Word of God. On account of their attachment to the views they had embraced and endeavoured to propagate, they had for years been put out of caste, and only lately had their neighbours consented to its restoration. They assured the preachers that they had not given up their belief in the Gospel, and continued to be diligent readers of the New Testament. At first they endeavoured to show the native brethren what the Book, as they understood it, taught, instead of listening to the exposition given them. Thus there is proof continually accumulating that the wide proclamation of the Gospel, and the circulation of the Scriptures, carry the truth to unknown places, and exercise a powerful influence, where missionaries, from the fewness of their numbers, can never come

MYMENSING AND DACCA.

For several years past your missionaries, especially the Rev. R. Bion, have diligently traversed the vast regions of Eastern Bengal watered by the mighty Brahmaputra and its tributaries. Eight millions of human beings live in this great valley. What they know of the Gospel has been communicated to them by the agents of the Society, and our latest reports show that the harvest is indeed plenteous. Labourers only are wanting to gather it in. Many months of the year are spent preaching in the numerous towns that line the banks of the rivers. Two missionaries and twelve native preachers have been thus engaged during the year. "Our native preachers and myself," writes Mr. Supper, "have been throughout the year much engaged in making known the Gospel to many thousands, in the bazaars, in the people's houses, and in our own homes." One while the preachers may be seen addressing thousands in the open air, at another they are found in the house of some zemindar, in the presence of 50 or 100 persons, holding lively conversation on the way of salvation. Hospitality and an unusual degree of respect are often shown them, and the preachers return home in high spirits at the good reception they met with, their broken voices testifying to the zeal and diligence with which they had prosecuted their work. Four or five Churches have been established, embracing about one hundred members, the first fruits, it is hoped, of the incoming that awaits the continued diligent labour of the servants of God. In Dacca itself Mr. Allen has been much engaged in controversy with the increasing sect of Brahmists, whose progress in divine knowledge leads him to hope that many of them may at length find, by faith in Christ, the fulfilment of their aspirations after the Good and the True. The obvious present effect of their inquiries is to destroy all confidence in idols, and to create a ferment of expectation that stimulates thought, and secures a welcome reception to the messengers of Christ wherever they go.

TWENTY-FOUR PERGUNNAHS.

In the villages to the south of Calcutta there are some pleasing tokens of a religious revival. The Christian community is here somewhat numerous. In thirty villages, about 1,200 persons profess to be followers of Christ, of whom 224 are in Church fellowship. They are divided into ten churches and congregations, and fourteen native brethren exercise themselves in the ministry of the Word among them. These converts are, for the most part, very poor, and suffered much in the destructive cyclone of the previous year. The missionary, Mr. Kerry, reports concerning them, that in morality and intelligence they excel the same class of heathen around them. They love the truth. Yet are they timid, and do not seem to understand the aggressive character of the Gospel of Christ. Nevertheless, their influence on the

surrounding population is very obvious, many of whom are learning to talk *like* Christians. During the last two years an annual meeting of the Churches has been held in one of the villages of the district. The result has been most gratifying in deepening the piety of the converts, and in stimulating them to activity for the souls of others. The expenses attending these gatherings have been wholly provided by themselves, and in some of the Churches weekly offerings have been commenced for the advancement of the Kingdom of Christ. The Committee are glad to learn that the mischievous effects produced by the interference in former years of the agents of the Society for the Propagation of the Gospel, are likely to be removed by a cordial understanding between the missionaries of the three Societies labouring in the district. Closely connected with these Churches is the Girls' Boarding-school at Intally, which is under the care of Mrs. Kerry. The children are almost entirely drawn from the villages, whither they return on the completion of their education, carrying with them the piety and instruction they have received. Mrs. Kerry has been greatly cheered by the conversion and baptism of not fewer than ten during the past year. The sorrow experienced in the loss of her own dear child has been turned into joy, by its sanctifying effect on the children of the school. Fifty scholars are now under her charge, and the Committee most cheerfully commend her labours to the sympathy and support of the friends of the Society.

DELHI.

Of the mission in Northern India the Committee select for special mention the work proceeding in and around the important city of Delhi. It was a long night of toil during which the devoted Thompson seemed to labour in vain in this centre of Mohammedan power. Few converts were made, and what good was done appeared to be obliterated during the mutiny. The burning and shining lights of Mackay and Walayat Ali were quenched in blood. On the resumption of the Mission in 1859, by the Rev. Jas. Smith, it soon became manifest that the labour of so many years was not lost. Many flocked to the sound of the Gospel, and a movement was commenced which, with some variations and drawbacks, has continued to this day. Co-operating with the two missionaries there are not fewer than thirty native agents, striving by preaching, by teaching, and by the distribution of God's word, to establish Christ's kingdom in this imperial city. The Church members in the five congregations number 168 persons, in addition to whom there are some 500 individuals who have broken with their country's gods, and are under Christian instruction. The candidates for baptism number fifty-seven, and the children in the schools are 155. A very striking feature of the work in Delhi is the

numerous prayer meetings held several evenings of every week in various parts of the city. The average attendance is given at 460, and the meetings are described as of a most edifying character. Among other means of usefulness, a room is kept open for four hours a day for the use of inquirers. It is well supplied with Scriptures, religious books, and tracts. Tracts and gospels have, also, been regularly lent out in the several bazaars, to such as are able and willing to read them, and have been changed once a week.

By an admirable arrangement the six districts into which the city is divided are daily visited for some religious duty or object, while beyond the city walls are eight suburbs, which also receive daily attention. Besides this regular work, ten different tours, for the preaching of the Gospel, have been made by the missionaries and their native assistants. The district immediately around Delhi has been mapped out into four divisions, and it is the intention of the brethren, during the coming year, to traverse these sections at least three times. The Committee cannot but be thankful for the grace given their brethren so wisely and systematically to arrange for the thorough evangelization of the region where they dwell.

It is worthy of note that it is no part of the plans of the Missionaries to segregate the converts from their countrymen. They form no Christian villages. The town Missionaries, Scripture Readers, Preachers, and members, all live among the heathen. The converts continue to follow their usual occupations, and to reside in their old localities. It is hoped that they will thus escape the moral feebleness which has ever been found to follow, when converts are removed from the natural operation of those social influences of the outer world, which are so powerful to mould and strengthen, as well as to try the character.

It can well be understood that under such circumstances the missionaries should write of one of their stations in the city—"Not a few in this locality have become thoroughly acquainted with Christianity, and the effect is not to be reckoned according to the number of Christians only. Idolatry has to a large extent been given up. An old woman on one occasion, at the close of a prayer-meeting, said: 'Before you began to come amongst us we were all superstitious, and when there were melas we went to them, taking our children, to worship Seeta, Bhowani, and Kali. I was one of the worst of them, but now I care nothing about those gods. I worship the one God, and look to him alone for protection from sickness.' At another meeting a man, who obtained years ago a Hindi Testament, said: 'I can remember the time when you could not find a family here that was not under the slavish influence of idolatry. Now you can find whole rows of houses occupied by families, not one of which is idolatrous.'"

The Church in Shadra is reported as manifesting more independence of action than any other of the station. During the greater part of the year, this

small Church of twelve members has managed its own affairs without the presence of any agent of the society. It is the only really independent Church in Delhi. The people have been thrown on their own resources, and have evidently benefited by it. They will, however, need some assistance for their school, and this it is proposed to supply.

Were space at their command, the Committee might add to the above encouraging details from the remaining portions of their mission-field in India. Other brethren have been not less faithful, nor have they toiled without reward. There is scarcely a district that has not seen some added to the Church of God. The great cause of regret is, that with openings so numerous, and prospects so bright, your Committee have been unable to seize the opportunities for usefulness afforded them.

THEOLOGICAL CLASS.

Before closing this portion of their report, the Committee have to record with great gratification the entire success which has followed the efforts of the Rev. Geo. Pearce to establish at Serampore a class for the training of native preachers. Twenty young men were last year members of the class, and the report of their progress and conduct is all that the Committee can desire. They have come from nearly every district of the Mission in Bengal, and afford the best hope that the Church of the future will not fail to possess men of God, in all respects, fitted by natural gifts and Divine grace, for the ministry of the Word.

CEYLON.

The progress of the Mission in this beautiful island has, during the year, been most encouraging. Not fewer than sixty-eight persons have been baptized, a number very much beyond any previous accession to the Churches in a single year. Four missionaries are attached to this mission, with eighteen native helpers. At seventy-four stations, most of them situated in the depths of the forests, they preach the Word of Life. The Churches now contain 453 members, and the estimated number of nominal Christians under direct instruction is about 950, thus giving about 1,400 persons as rescued from the deadly soul-apaty of Buddhism, and brought under the regular ministry of the Gospel. The day-schools contain some five hundred and fifty scholars, and the Sunday-schools 247. The children are usually apt scholars, displaying that great precocity which is the characteristic of the children of the sun. The general diligence of the brethren may be gathered from the fact, that in that portion of the Colombo district under Mr. Allen's care, there are twenty-six services held every Lord's day, and on the week days.

forty-seven; besides teaching from house to house, and frequent gatherings in the jungle during the tours of the missionaries. Mr. Allen regards the estimate of nominal Christians as far too low, and that three times the number stated are under the influence of the Society's agents. A very commendable spirit of liberality has the last two or three years begun to show itself among the Churches, while three have established their independence of the funds of the Society.

In the district under Mr. Pigott's care, one new station has been formed. A substantial chapel, to seat eighty people, has been built, a good portion of the cost having been furnished by the people on the spot. Three new preaching stations have been opened at other places. The pastor of the Gonawelle Church, Juan Silva, has been engaged at Waragodde in controversy with a priest, a champion of the Buddhist faith. Of the result the Christian community had no need to be ashamed. Another discussion took place in the Kandy district, when the Christian advocates had to confront no fewer than seven priests. These discussions have attracted great attention; they are cases, which of late have become numerous in Ceylon, in which Buddhist priests have assailed Christianity with extreme bitterness, availing themselves of the sceptical writings of a Colenso and a Parker to stop the progress of Divine light and truth. Buddhism seems to have cast aside the apathy of ages, and the activity of its adherents shows that they think they have cause to dread the increasing power of the Gospel.

The girls' school, so long and so efficiently conducted by Mrs. Allen, has been transferred to the care of Mrs. Pigott, Mrs. Allen's health having given way, and obliged her to revisit her native land. Three young persons from this school were baptized during the year. At Kottigahawatte, two of the scholars employ their knowledge in teaching a girls' school which they have formed; it contains twenty-three scholars. A member of the Church has undertaken to collect ten shillings monthly to meet the expenses of this interesting school.

Mr. Carter continues to employ his enforced silence in the preparation of a new version of the Old Testament into Singhalese. The recent discussions with the Buddhists show the great necessity for an accurate translation, some of their objections to the Bible being founded on the incorrect translation of the version in use.

CHINA.

The departure of the Revs. H. Z. Kloekers and W. H. McMechan from Chefoo early in the year, necessarily greatly weakened this infant mission, and delayed its progress. Sickness, too, interfered with the move-

ments of Mr. Laughton, which, with the time lost in obtaining more healthy residences, prevented the brethren from taking the extensive tours they meditated in the district of Shantung. Mr. Kingdon has, however, found abundant opportunities for making known the Gospel to the numerous patients who have resorted to his medical skill. Mr. Laughton has daily preached to the people, and has also devoted a portion of his time to the systematic instruction of the native assistants, one of whom he especially mentions as an acceptable and zealous preacher, as an earnest student of the Word of God, and as giving him unqualified pleasure and satisfaction. The migratory population of Chefoo has had abundant opportunities of hearing the Gospel. In the sowing of the seed of the kingdom, the Mission, says Mr. Laughton, has been eminently successful. A Presbyterian missionary reports that in tours he made in the district he met with more than a hundred men who were more or less acquainted with the way of salvation, and had gained their knowledge at the mission chapel in Chefoo.

The station at Tsongkya has been visited several times by Mr. Laughton in company with the native assistant. One person has been baptized and added to the Church, and another is awaiting baptism. The visits of the missionary to this village and the neighbourhood have given much encouragement. At present it is the day of small things; but the missionaries feel their faith strengthened by the reception their message has met with, and are hopeful for the future.

AFRICA.

Amid the barbarism, wretchedness, utter ignorance and vice of the uncivilized tribes on the Cameroons river, the missionaries have continued steadfastly to labour for the salvation of the perishing people, and not without signs of the Lord's presence with them. The congregations and the attendance in the schools have increased; both at Bethel Town and at Victoria there have been considerable additions to the Churches. The new chapel gradually approaches completion, and Mr. Saker, with the aid of one of the female members of his family, is hastening at the press his translation of the Word of God. Through Divine protection Mr. Saker's life has been preserved from a watery grave and in the illness that succeeded, while his fellow-labourers have been permitted safely to traverse the neighbouring rivers, and to penetrate to tribes hitherto unvisited by the messengers of peace, everywhere finding a hearty welcome and a desire for the Gospel. From the vast mountains of the Cameroons—from the numerous and populous towns that extend for many miles along the river side—from Wuri with its thousands, and

Abo with its tens of thousands—from Malimba, and Dibumbari, the high lands of Ndonga, and the tribes of Bassa and Rolli—the cry of help has come. Your missionaries are too few to supply the need. “We long for, we expect,” say the missionaries, “better and brighter days for Africa. There is, we believe, a harvest to be reaped which will far outweigh all that has been expended thereon; but there is work to be done too, and if we would have the harvest we must do the work. We want four new missionaries, and permission to employ three additional native preachers. Again we beg you to help us.” Your Committee can only make known to the Churches the earnest appeal of their brethren on behalf of these perishing multitudes. Gladly would they obey the call which summons them to the noble work of giving the knowledge of Christ’s name to those buried in Pagan darkness. Will the Churches supply both the men and the means?

The Committee have with pleasure to record the visit to Victoria of the Commodore of H.M.’s fleet on the station, and the appointment of their long-tried native friend Mr. Johnstone to be H.M.’s Consul, thus placing the settlement under the protection of the British flag. This will remove a fear that had begun to prevail, that it was the intention of the Spanish Government to lay claim to the mainland opposite to Fernando Po. Had this come to pass, there can be no doubt that the same intolerance which expelled the Mission from that island would have been exercised at Victoria. Happily this catastrophe is now entirely averted.

WEST INDIES.

There is little of special interest to note in the Society’s missions in Trinidad, Hayti, and the Bahamas. The numerous Churches established in these islands have continued to enjoy their usual degree of prosperity. Notwithstanding the civil war in Hayti, Mr. Webley reports an increasing interest in the Gospel. Six persons have been baptized, and several pleasing instances of the power of the Gospel in conversion and at the hour of death have cheered the missionary, and produced an impressive effect on many witnesses. In Nassau the chapel has been materially enlarged and opened under the auspices of the Governor of the colony. The chief part of the cost—amounting to £600—has been found on the spot. The Committee are rejoiced to learn from the personal testimony of their esteemed missionary, the Rev. John Davey, that the freedmen of these islands are steadily advancing in moral character and material prosperity; by their social order, obedience to the laws, and desire for education, they show themselves worthy of the liberties they enjoy.

JAMAICA.

The affairs of Jamaica have necessarily occupied during the year a large share of attention. The distress prevailing among a considerable portion of the population, owing partly to the severity of two or three seasons, and partly to the decadence of the agricultural and commercial interests of the island, greatly affected the resources of the Churches. The strife of political parties, which was greatly embittered by the course taken by Governor Eyre and the island press with regard to the letter of Dr. Underhill to the Secretary of State for the Colonies, added to their difficulties. At the Quarterly Meeting of the Committee, held in October last at Bradford, numerous letters were laid before them exhibiting a state of things calculated to jeopardize the very existence of the mission, and the continuance of many of the brethren at the posts they have so long and so efficiently filled. The deliberations of the Committee led them to make a further appeal to the Churches for at least an additional £1,000; but so liberally was this appeal met that the fund has reached £2,250, and enabled the Committee to meet the pressing cases of need that were brought to their knowledge. Scarcely were these measures taken than the country was startled by the announcement of those disturbances which have not yet ceased to occupy the attention of the nation. It is no part of the duty of your Committee to narrate the savage deeds which have desolated one of the finest portions of the island. But their indignation was justly roused at the public charge made by an influential organ of the press, and also affirmed by Governor Eyre in his despatch describing the measures of suppression that he had taken, that your missionaries and one of the Secretaries of the Society, were the parties to whom this lamentable outbreak of lawless violence was to be attributed, in perfect harmony with very similar conduct in the Slave Insurrection of 1832. Your esteemed Treasurer lost no time in challenging the slanderous accusations of the *Times* newspaper, while the publication of the facts soon convinced all reasonable men of the injustice and untruthfulness of the statements of Governor Eyre.

In compliance with the Resolution passed at the influential meeting of the friends of the Society held at Birmingham on the 28th November, a numerous deputation of ministers and gentlemen from the principal districts of the country waited on the Right Honourable E. Cardwell to present a memorial to Earl Russell, expressive of their opinion and earnest desire that a full and impartial investigation should immediately be instituted by the Home Government into the causes of the outbreak, and the measures taken for its suppression. This, the deputation were informed, Her Majesty's Government had resolved to do, and the nation is awaiting the Report of the Inquiry now nearly closed. At the same meeting, another resolution was passed expressing

their hearty sympathy with Dr. Underhill, and their confidence both in the purity of his motives and in the propriety of the step he took in calling the attention of the Secretary of State for the Colonies to the condition of Jamaica.

Following the information of the outbreak at Morant Bay, came intelligence of the direful results consequent on the proclamation of martial law, of the violent measures taken by the House of Assembly to destroy civil liberty and the liberty of the press, and the teaching of all religious bodies, except that of the Church of England, the Church of Rome, the Kirk of Scotland, and the Jews, under the plea of preserving the public worship of God from scandalous abuses, superstitious practices, and seditious purposes.

The Committee lost no time in communicating with other missionary bodies, and a conference was held on the 15th December, at Freemason's Hall, for the purpose of taking united action with respect to a measure that threatened the extinction of all missionary labours in Jamaica. Dr. Raleigh presided at the meeting. There were present gentlemen of the Independent, Baptist, Wesleyan, Moravian, and Presbyterian denominations, and a resolution was unanimously passed condemnatory of the measure proposed in the Jamaica House of Assembly. A memorial was also agreed upon for transmission to Earl Russell, urging Her Majesty's Government to refuse their sanction to *any* measure which interfered with the religious liberties of the people. Your Committee were happy to learn that the bill proposed, and also a modification of it confined in its operation to the irregular religionists of the island, were *both* dropped, and that the House of Assembly, by which these intolerant measures were entertained, and which has so long misgoverned Jamaica, had surrendered all its powers and privileges into the hands of the Crown. They cherish the sanguine hope that under new modes of administration prosperity and peace will, in the future, be secured to all classes of the population of Jamaica.

At an early stage your Committee formed a Sub-committee specially empowered to watch the course of events, and to take such steps as the exigencies of the case might require. The cruel arrest and rigorous imprisonment of the Rev. E. Palmer, of Kingston, had their immediate attention. The measures taken on the spot for his protection received their warm approval, and instructions were sent out to engage the services of George Phillippo, Esq., for his defence. A writ of habeas corpus was obtained, and after two months of cruel sufferings Mr. Palmer was released on bail. Under a law passed by the House of Assembly in its last moments, a Special Commission Court was formed, before which Mr. Palmer was indicted in February; first, for seditious language at a public meeting, held in Kingston, five months before the outbreak; and secondly, with others, for conspiracy. One indictment was quashed on the ground of the improper mode in which the jury was

empannelled. It was renewed before the same jury; a conviction was obtained, and a sentence of eight weeks' confinement passed. Up to the day of the trial the terms of the charge were unknown to Mr. Palmer. The construction both of the Court and the jury deprives the conviction of all moral weight, and the Committee are now waiting for such information as may enable them to ascertain the practicability of invalidating the entire jurisdiction and proceedings of this Special Commission. The indictment for conspiracy broke down, and, at the suggestion of the Court, was abandoned.

Concurrently with these transactions, the Royal Commissioners have been pursuing their investigations, and the Committee adopted measures to represent both the missionaries and the case of Dr. Underhill before them. Should the Committee fail to secure the vindication of their brethren by the Royal Commissioners from the unjust aspersions cast upon them by Mr. Eyre, it may become necessary to bring the matter before Her Majesty's Government, and, perhaps, before Parliament itself.

Your Committee have very anxiously deliberated on the course to be taken for the future welfare of the Mission in Jamaica. It was to be expected that these events would have a very prejudicial effect on the Churches themselves, and they are not surprised to learn that the returns of the year show a diminution in the membership of some 2,000 persons, and only 300 additions to the Churches by baptism. It is more than probable that for a few years, until the industry and social order of the community are restored to a normal condition, the missionaries will need both sympathy and support from this country. The Committee have therefore ventured to resolve that they will attempt to raise the present fund to a sum of not less than £3,000, and by grants in aid, spread over the next three years, endeavour to secure the Mission from further injury. They are strongly urged to extend the Mission by establishing a station in the district of Morant Bay. By many influential persons in Jamaica the presence of Baptist missionaries is regarded as a guarantee for peace and good order in those portions of the island where they labour. Our own brethren earnestly urge this step on the Committee. Under such circumstances the Committee have resolved to assist their missionaries to enter on this field, and to establish a station in this spot.

EUROPE.

The Committee report with regret that the authorization for the opening of the chapel at Tremel for public worship, now finished for more than two years, is still delayed. Every opportunity has been seized to induce the Imperial Government to give the requisite sanction. Meanwhile the mis-

sionaries find much encouragement in their work. Early in the year Mr. Jenkins was permitted to preside at the foundation of a Union of the Baptist Churches in France. Five Churches entered into fellowship, and will doubtless find in co-operation mutual strength and blessing.

In Norway Mr. Hübert reports a gracious outpouring of God's blessing at Arendal, a place about forty-five miles from Kragerøe, his present residence, where he hopes that a church of Christ will shortly be formed. His labours have been chiefly directed to the following places:—Eidsvold, where there is a Church of fifteen members; Kragerøe, having a Church of thirty-two members; and Forsgrund, where the Church counts about fifty members, and is making much progress. At Skien a Church of fourteen members was organized on Christmas day. The members of these Churches do not all reside in the places named. Many of them live at distances more or less remote, but they form centres of light in the midst of the ungodliness and indifference to spiritual things which so sadly characterize this professedly Protestant country.

CONCLUSION.

The review of the year exhibits abundant proofs of the presence and blessing of God with the Missionaries in their work. But it is also equally apparent that the means at command are utterly inadequate to meet the pressing need. Sickness and death have interrupted the labours of some; and the Committee are unable to fill up the ranks. Inviting fields lie open in all directions, and there are none to enter them. Must this always be? It is from no lack of trust in God that the Committee turn to the Churches, and beseech them to remember their Lord's command—*"Pray ye the Lord of the harvest that He would thrust out more labourers into His harvest."* May the coming year be specially marked as one of prayer! May prayer—importunate, believing, earnest prayer—arise from all the Churches throughout the land. The Father of our Lord Jesus Christ will not turn away from the cry. It is His purpose we are seeking to fulfil. It is the object which brought His only begotten Son from heaven to earth that we desire to accomplish. In a work so great and glorious every Christian heart should long to engage. May a holy enthusiasm inspire our souls; earnest wrestling with God mark our devotions; and may our zeal be kindled at the altar of Divine love! Then God shall bless us, and all the ends of the earth shall see His salvation.

THE GOSPEL IN DELHI.

BY THE REV. JAMES SMITH.

I do hope the Lord is doing a great work in Delhi among the lower castes. I think our 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 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 given to the development of the talent in the churches, and I see some little glimmering of success. Fakeera, 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 Bullubgurh, and, like Carey of old, he 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. I think we are gradually seeing our way to the withdrawal of our agents from the churches at Pahar Gunge and Shahdra. This is the only way to render them independent; for we find that so long as a paid agent of the Society remains among them he is sure to act as pastor, and they look to him 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 S. P. G. Brahmans, Mussulmans, Chumars, 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 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.

THE MISSIONARY HERALD.

THE ANNUAL MEETINGS.

THE Annual Meetings of the present season have been among the most successful for many years. They were unusually well attended, and the fine weather throughout contributed to their enjoyment. They commenced, as usual, with the Annual Prayer Meeting, which was held, by the kind permission of the Hon. and Rev. B. W. Noel, M.A., in John Street Chapel. The Rev. J. Russell presided; and in his brief address gave a review of the path by which the providence of God has led His people into the prosecution of Missionary work.

In the evening of the next day, Friday, April 20th, the Rev. J. G. Owen, of Rhyl, preached the Annual Welsh Sermon in Eldon Street Chapel.

On the Lord's Day, April 22nd, Missionary Sermons were preached, morning and evening, in eighty-six chapels of the Metropolitan District, and forty-one Juvenile Services were held in the afternoon.

The General Meeting of Members and Subscribers was held on Tuesday, the 24th April, in John Street Chapel, and was attended by a larger number of friends than usual. Besides the ordinary business of the meeting, an important alteration in the Constitution, proposed by the Rev. B. Davies, of Greenwich, and two amendments upon it, were fully discussed. In the result, the following alteration of the present rule relating to members was almost unanimously adopted, on the motion of the Rev. W. Landels, seconded by the Rev. Charles H. Spurgeon:—

“The following persons shall be considered members of the society—viz., Pastors of Churches making an annual contribution; ministers who collect annually; and all Christian persons concurring in the objects of the society who are donors of ten pounds or upwards, or subscribers of ten shillings and sixpence annually to its funds.”

This long-agitated question, we may hope, has now received a satisfactory solution, and one that will be conducive to the future well-being of the Society. The Treasurer and Secretaries were re-elected, and the following

gentlemen, on the scrutiny of the balloting papers, were found to have been chosen to serve on the Committee for the present year :—

Aldis, Rev. J., Reading.	Kirtland, Rev. C., London.
Bailhache, Rev. C., Islington.	Landels, Rev. W., London.
Birrell, Rev. C. M., Liverpool.	Lewis, Rev. W. G., London.
Bloomfield, Rev. J., London.	Maclaren, Rev. A., B.A., Manchester.
Browa, Rev. H. S., Liverpool.	Manning, Rev. S., London.
Brown, Rev. J. J., Birmingham.	Martin, Rev. J., B.A., Nottingham.
Brown, Rev. J. T., Northampton.	Middleditch, Rev. C. J., Blockley.
Burchell, Rev. W. F., Blackpool.	Millard, Rev. J. H., B.A., Huntingdon.
Chown, Rev. J. P., Bradford.	Mursell, Rev. J. P., Leicester.
Edwards, Rev. E., Chard.	Mursell, Rev. J., Kettering.
Evans, Rev. B., D.D., Scarborough.	Page, Rev. T. C., Plymouth.
Foster, Michael, Esq., Huntingdon.	Paterson, Rev. J., D.D., Glasgow.
Foster, G. E., Esq., Cambridge.	Pattison, S. R., Esq., London.
Goodall, A. B., Esq., Hackney.	Price, Rev. T., Ph.D., Aberdare.
Gotch, Rev. F. W., LL.D., Bristol.	Robinson, Rev. W., Cambridge.
Gould, Rev. G., Norwich.	Smith, W. L., Esq., St. Albans.
Green, Rev. S. G., B.A., Bradford.	Spurgeon, Rev. J. A., London.
Harvey, Jas., Esq., Hampstead.	Templeton, J., Esq., F.R.G.S., London.
Haycroft, Rev. N., M.A., Bristol.	Tresidder, J. E., Esq., London.
Hobson, Rev. J., London.	Tucker, Rev. F., B.A., London.
Howieson, Rev. W., Walworth.	Vince, Rev. C., Birmingham.
Jones, Rev. D., B.A., Brixton.	Walters, Rev. W., Newcastle.
Jones, Rev. H., Llangollen.	Webb, Rev. J., Ipswich.
Katterns, Rev. D., Hackney.	Wheeler, Rev. T. A., Bristol.

The Annual Morning Sermon was preached in the Walworth Road Chapel, by the Rev. Wm. Walters, of Newcastle. The text was the Commission of Our Lord, Mark xvi. 15—the preacher enforcing its obligation on all disciples of the Saviour. The Evening Sermon was preached by the Rev. R. W. Dale, M.A., of Birmingham, in Bloomsbury Chapel. The text was John xv. 15. The preacher enlarged on the relation in which believers stand to their Lord, and the sympathy which, being His friends, we must exercise in all His work. As these sermons have appeared in the pages of the *Baptist Magazine*, our readers can enjoy their perusal at length.

The Public Meeting at Exeter Hall was held on the 26th, W. E. Baxter, Esq., M.P., occupying the chair. The meeting, at which the attendance was larger than it has been for many years, was addressed by the Chairman, the Revs. R. Robinson, of the London Mission, E. G. Gange, of Landport, R. Robinson, of Dacca, J. P. Chown, of Bradford, and J. Aldis, of Reading. From their excellent addresses we extract the following :—

CHANGE OF FEELING WITH REGARD TO MISSIONS.

There was a time when most men, even in this Christian country, regarded Christian Missions as an enterprise at once hopeless and absurd; and you know very well that our forefathers had to spend their breath in proving that there was any meaning at all in the words of the Saviour, "Go ye unto the nations and preach the Gospel unto every creature. I am with you always, even to the end of

the world." You recollect the ridicule, the obloquy heaped upon the heads of our leaders in their enterprise, not only by the vain and frivolous men of the world, but by philosophers, politicians, and some of the leading statesmen of the day. The jeering is now in a lower tone, for with all their dislike and distrust—and there is much dislike as well as distrust—still they cannot shut their eyes to the importance of what really has been doing, when they have seen one after another of the islands of the Pacific throwing away their idols, to be baptized in the name of the Lord; the churches we have formed, and which are flourishing far away on the West Coast of Africa; and that what has defied the power of warriors, merchants, and statesmen, namely—the awakening of the mind of our fellow subjects in India has been slowly, but surely and certainly effected by the more humble missionary efforts.—*W. E. Baxter, Esq.*

ADVERSARIES HAVE CHANGED THEIR GROUND.

But do not suppose adversaries have abandoned the field of battle; nothing of the kind. They have only changed their ground, and their charge now is not that the missionaries have effected nothing, but that they are a set of pestilent fanatics who have effected a great deal too much. We had last year a Select Committee of the House of Commons upon British Settlements on the West Coast of Africa, and certain evidence was laid before us to prove two very remarkable things—two propositions which, I dare say, will extremely surprise this audience. The first was, that Mohamedanism is the great converting and enlightening power of the world; and the second, that all the agents of all the Missionary Societies—for to do these gentlemen justice they made no distinction—on that Coast were very bad men, and very much disliked. The first and most important witness on behalf of these tales was a certain gentleman, of whom probably some of you have heard, Captain Richard Burton, one of the few Englishmen who has been in Mecca, and who, they say, is very much enamoured of at least one Mussulman institution, which shall be nameless here. But, unfortunately for testimony of this kind, and for its patrons on the Committee—for I am sorry to say it had patrons on the Committee of the House of Commons—there was a man in London at the time whose words even the veriest scoffer did not dare to doubt, and who knew more about Africa than any living man. I proposed that the Committee should call for Dr. Livingstone, and never shall I forget those few sentences, full of force and logical power, in which he shook their baseless fabrics down. The evidence extended over several pages, but I think I can condense it for the benefit of this audience into two questions and answers. The first question—"In your African travels, did you find much proof of the progressive power of Mahomedanism?" Reply—"In all my African wanderings in the interior I met but two Mahomedans, and they were both very bad men." Second question—"Is it true that the missionaries of the West Coast are very much disliked, and if so, why?" Reply—"It is true, and the reason is plain and obvious. Their holy lives are a standing rebuke to the immorality of the surrounding people." And that plain answer, to use rather a vulgar expression, "shut up" the Committee.—*W. E. Baxter, Esq.*

MAN'S WRATH MADE TO PRAISE GOD.

What a consolation, ladies and gentlemen, it is to know that there is a God above us who makes the wrath of man to praise Him. We, as a nation, have shamefully neglected the social and religious interests of our great empire of Hindostan, and God, in mutiny and massacre, recalled us to a sense of duty. Our friends in the United States had permitted themselves to palliate the evils of negro slavery—had allowed that evil institution to rot as a cancer or a gangrene into the very vitals of the community, and their punishment came in battles and bloodshed the most dreadful that history records. May it not be very much the same in the case of Jamaica? We, for a long series of years, had permitted that island to be governed, or rather, as your report has stated, to be mis-

governed by a set of men so incompetent that they have actually for the first time—I believe it is the first instance of the kind on record—they have actually committed political suicide. Everything was going to rack and ruin under their management, and how could we expect the descendants of the overseers who governed by means of the lash to dispense equal justice? But God's hand is moved in a mysterious way, and as the blood of the martyrs has been so often the seed of the Church, may it not be the case that the blood shed at Morant Bay will prove the seed of Jamaica's future prosperity?—*W. E. Baxter, Esq.*

REMINISCENCES.

Permit me to say it is not inappropriate that I should stand here to-day, inasmuch as my missionary zeal, which I pray God may never evaporate, was enkindled by attending some of your earlier missionary meetings. My sainted mother, who received her baptism at the hands of your own Abraham Booth, used to take me as a child, and as a youth, to those early missionary meetings. And I shall never forget one memorable Sabbath afternoon, when I accompanied her to Prescott-street, hearing one who had not then succeeded in obtaining the ear of your church. I mean the lion-hearted Knibb. I remember how, on one occasion, after his breathing thoughts had been expressed in his own burning words, Stovel ascended the pulpit stairs, and then and there, as Mr. Gladstone would say, burnt his boats and broke down his bridges, for he committed himself heart and soul to the cause, saying, *Nulla vestigia retrorsum*—no step backwards. And you, it appears to me, have been acting upon that principle with regard to your missions generally, and with regard to Jamaica in particular. About Jamaica I will only say this morning in passing what we most earnestly desire with you and with all the Christians and philanthropists in the country, that as the British nation has long since been generous to Jamaica, she will now be just, and when that is secure, and the island is under a good constitution, then I am satisfied I shall have to rejoice over the social and political progress in Jamaica, as well as over her spiritual prospects.—*Rev. R. Robinson.*

MORE MISSIONARIES WANTED.

Look at China, for instance. The fishes there are so numerous, that we really must do as the disciples of old did when they called to their followers to come to help them, for if they did not, the net would break and the miraculous draught would not be secured. If we were to take all the evangelical ministers out of England, out of the continent of Europe, and out of the continent of America, and place them in China, we could give them a congregation of 4,000 souls each. But if the world is open the labourers are still few, and your report tells you "death has thinned the ranks, and the committee can name only one accepted candidate for Mission service—a fact more to be deplored than any which they have to record." We want men in connection with the London Missionary Society, and I know that the Church Missionary Society are calling out for more men. We want men of kindred spirit to Milne, who, when he came before the committee was asked if he would go to China, not as a missionary, but as a servant to the Mission, replied, "When the Lord's house is building, to be a hewer of wood and a drawer of water is too great an honour for me." We want men of kindred spirit with Henry Martin, who, when told that his constitution would not stand the climate of India, and that possibly he might live seven years in China, said, "I will go. How much a man may do in seven years!" We want men of a kindred spirit to George Whitfield, who said, "I want to exist as one of Christ's bees, but I seem to be such a drone that I deserve to be driven out of the hive." We want men of a kindred spirit to the great Apostle of the Gentiles, who said, "My hearty desire and prayer to God for Israel is, that they may be saved;" and we want men having in them the mind that was in Christ Jesus, the great, first, and chief Missionary, who said, "I have a baptism to be baptized with, and am

straitened until it be accomplished." If we get such men as these there is indeed a fair prospect of the world being brought to Christ.—*Rev. R. Robinson.*

MUCH HAS BEEN DONE.

It is a mistake to say we have done but little, for with the money at our command, and the agents we have employed, the wonder is that so much has been accomplished. A feeble power we are truly, but a feeble power may do mighty things; as when the steam hammer falls and crushes a block of granite at the will of a little boy, and that has been just the case in regard to the work we have undertaken. The other day I had in my hand a letter sent to us by Mr. Laws, our missionary in Savage Island—an island thus named by Captain Cooke because of the peculiar barbarism of the people, and Mr. Laws tells us how, in that island to which he went only a few years since, the people to a large extent are "prepared of the Lord." Some native teachers had been left on the island, and as the result of their labours all the idols were utterly abolished, and now in that Savage Island there are 1,700 members of the Christian Church, and last year, he says, he admitted nearly 300, and there are 400 candidates waiting to be received. And they had sent in that letter no less than £324 for the Missionary Society, £124 of it being for the missionary ship, and the rest for general purposes; and they tell me that in addition to that, the people have raised £100 for the purchase of books.—*Rev. R. Robinson.*

WHAT GOD HAS DONE IN MADAGASCAR.

Look at Madagascar, what has God done there? Mr. Ellis has recently returned home from that island, and I heard him the other day give us a beautiful illustration of what the Gospel is doing there. He told us that when he went first he was not allowed to go to the capital, but he remained on the coast, and was not allowed to reach; and while he was on the coast people came to see him, and while he took their likenesses as a photographer, he had on the table a specimen edition of the Bible, and people came and asked about the pictures, and he had to reply to the questions, and it was astonishing what amount of religious instruction he could give them without preaching; but sometimes in the midnight hour a number of the native teachers and pastors, on whose head a price had been fixed, came to him to ask questions about the meaning of the Divine Word, and he said that one night after they had thus conversed about Christian love, the eldest of them said, "Mr. Ellis, we must sing." "Sing!" said he, "surely you forget there are spies about, and it is as much as your life is worth." They went on with the conversation, and at last joy abounded, and they said, "Sing we must." He again reminded them of the danger, and they said, "We will sing in a whisper;" and on their bended knees they sang a hymn to the tune of the Sicilian Mariners. "But I could not sing," said Mr. Ellis, "I could only weep." But on this last visit from which he has just returned, when he was allowed to go up to the capital, the persecution having terminated, as he approached the capital he saw in the distance a number of persons attired in the usual white robe of the country. They were evidently waiting for him, and when he came near them he found these very men whom he had met at midnight, and as he approached them they divided into two columns, one marching on one side of him, and the other on the other; and they sang with a loud voice, as if rejoicing that they were not afraid to sing now the same hymn and the same tune that they sang before, and in very different circumstances.—*Rev. R. Robinson.*

THE PAST AND THE FUTURE OF MISSIONS.

The Christian world looked at first on the missionary enterprise as England looked on the first iron-clad, and on the first Armstrong gun—they were experiments. But missionary enterprise is no longer an experiment, it is a glorious

reality. What had the preaching of the Gospel done? Why it had done everything that was good, and undone what was bad. It had spread civilization over many lands; it had changed men who once were cruel and bloodthirsty, and made them humane and tender-hearted; it had enlightened the dark places of the earth, and made them bright and glorious elysiums; it had made its way against the passions of the multitude and the influence of the priests, against the ridicule of sceptics and the reasoning of sages, against the axe and the stake, and in its onward march false gods without number had been thrown down, heathen temples had been demolished, and on their sites Christian sanctuaries had been erected to the praise and glory of God. All this had the Gospel done. Aye and more, for the preaching of the Gospel had saved the souls of millions of men. But the past was to be eclipsed by the future. The glorious retrospect sank into insignificance when they looked to the more glorious prospect. The position of the heathen at present was that of God's people in Egyptian bondage. Satan was their Pharaoh who beat the people down. But the day of their deliverance drew nigh; the first-born had been slain, not the first-born of Israel, but the first-born of God. The blood had been sprinkled, the blood of the covenant, and by and by a voice would be heard speaking unto the heathen, and they would be saved in numbers that no man could number. Then the Saviour would see of the travail of His soul and be satisfied, and then, and not till then, should they know the success that God had granted to their missionary work.—*Rev. E. G. Gange.*

THE MISSIONARIES.

They were not likely to forget the men who had entered their rest; they were not likely to forget easily such names as Carey, John Williams, William Knibb, and many others who had followed them; their names were household words, and were enshrined in their hearts. But while these men had passed from the scene, they rejoiced to know that God had raised up others to perform their work, to stand in the gap that death had left in the ranks, and to lead the soldiers of Christ to death or to victory. It was a great comfort, also, to think that the mantle of our Elijahs had fallen on our Elishas. The missionaries of to-day were worthy successors of their predecessors. They admired their statesmen, who were the champions of freedom; they admired also their temperance advocates, who waged war against the great sin of the age; they admired their Sunday-school teachers, who Sabbath after Sabbath trained little ones in the fear of the Lord; but language failed to furnish him with expressions forcible enough to express with sufficient force the extent of the admiration they felt for their missionaries—men who cut asunder ten thousand ties, who severed affection's dearest bonds, who bade farewell to their native land, who encountered the perils of the stormy deep, and took up their abode in a far-off country, where they often lived without society and without friends. But not without reward, for they had their reward in a conscience void of offence, and in the consciousness of pleasing God now, and by and by of receiving His approbation, when He should say, "Well done, good and faithful servant; enter thou into the joy of thy Lord."—*Rev. E. G. Gange.*

THE MISSIONARY AT WORK.

When the missionary went to a village it might be that the native teacher had invariably been ill-treated, or had received by no means a friendly welcome. However, the missionary, without heeding this, went on shore and walked down the main street, and took his stand, it might be, by the side of one of the Hindoo temples. The people came round him, for they were curious to know, first, with what object he had come. Soon, however, they discerned what it was, for there had been preaching there before, and a good deal of fun intermixed with it, and they felt certain they would have a repetition of former scenes. The native teacher began, and he would tell the people how God loved the world, and how those who believed on the Saviour would not perish, but would have everlasting

life. One of the crowd would say, "Have you ever seen God?" "No." "How do you know that there is a God?" "Have you ever seen your own eyes?" "Yes, I have." "How?" "Why, in a looking-glass." "Then you did not see your eyes, but only a reflection of them. In the same way we see a reflection of God." The preaching then went on, and there was a running fire of questioning and ridicule all through. The teacher would ask the people if they did not feel the burden of sin, and tell them that Christ would take that burden off them, and a man would say, "I wish you could take off the burden of the income-tax," and the teacher would respond, "If you feel that, what will you feel when the devil's income-tax is put on you?" And so the preaching by the native teacher was ended, and the missionary took his turn. There would then be a good deal of expectation among the people for this reason, that they had no doubt the missionary would break down in trying to speak their language, and they had great contempt for a man who could not address them well in their own language. But the missionary proceeded with no declamation, no oratorical flourish, no attacks on their gods, or system of idol worship. But he told them a parable, and then there would be a hush through the crowd.—*Rev. R. Robinson.*

THE MISSIONARY'S PARABLE.

He told them that a man had two sons, and one of them, the younger, refused to remain any longer under his father's roof, but ran away from home, and that he travelled from town to town, and from village to village, and from district to district, but he could get no employment, and there was no one to offer him a shelter or a home; and at last he was constrained to go into the jungle, and there, sick and ready to die, he laid down under the shade of some tree, and lived on the berries which the jungle afforded, and of the water which he drank out of a pool. But in the meantime the father's breast was full of sympathy and pity for the misguided son, and he sent forth his elder brother to look for him and bring him back to the old home, and the elder brother went in various directions until at last he went into the jungle and found him under the tree, and he entreated him to come back. But the younger brother saw many impediments and feared to go. But at last the difficulties were overcome, and the younger brother went back with the elder to the home and their father, who joyfully received them. The missionary would then go on to show that the Father was God, and that the elder brother was Jesus, who had come to seek and to save that which was lost. And so the message of life was delivered, and by the time the missionary had done the man who had asked the questions, and had been foremost in the criticism would follow him to the boat, and ask him to furnish him with a book that would tell him all about the elder brother.—*Rev. R. Robinson.*

INFLUENCE OF THE GOSPEL ON THE EDUCATED CLASSES IN BENGAL.

One of the most interesting features in connection with the propagation of Christian truth in Bengal was the power which Christianity already had, and the increasing influence which it exercised upon the educated classes of the people as well as upon that of the rising generation, who were receiving their education in the Government schools and colleges, and the missionary institutions that were scattered all over the land. Some of these people cared for no religion whatever, and regarded faith as simply an expression of the superstitious feeling of the human mind, and compromised with the Hindooism of their fathers, simply because it took no cognisance of the immoralities which they loved. Some of them had broken through the bonds of caste, and to a certain extent had been excommunicated from all orthodox Hindoo society. But there were many others who did not feel themselves equal to this martyrdom, and could not yet forsake all for that which nevertheless they regarded as the truth; arguing that if they did so they lose all opportunity of influencing for good the society in which they moved. He need not

tell them what were the religious sentiments of many of the people to whom he had referred. Having given up the ancient and only inspired books of the Hindoos, they took refuge in natural religion, and having abandoned that, they tried to find shelter on the rock of intuitional consciousness. They had established societies in many of the villages connected with a central association in Calcutta, from which they derived not only much of their literature, but a great many of their institutions. They knew, to a great extent, what Christianity was; but many of them had no love for the moral purity which it enjoined, though there were those among them respecting whom they had great hope,—men who seemed to be struggling out of darkness into the light—a light which they hoped, by God's grace, they would ultimately reach.—*Rev. R. Robinson.*

THE YOUNG BRAHMIN.

There was a young man in the city where he lived who came into contact with Christian truth about a year ago. He attended the chapel, and having learned something about Jesus Christ, obtained a copy of the Holy Scriptures, and studied it attentively. That young man told him (the speaker) that though he was called a Brahmin, and had been one, he now professed to be a Christian. Since then he had been to his native village, and each time had gathered together the young men of the place and taught them the lessons of Christianity. He applied for a lot of Bibles for the use of this class, and told him afterwards that there were two or three young men of his acquaintance, who, he felt sure, had learned to love Jesus Christ, and believe in Him as their Saviour. Not long ago he received a letter from him, in which he detailed the character of the work he was carrying on, and how on a recent visit he had half-a-dozen of his friends at his house, and had explained to them the Scriptures, and how he had had a conversation with a pundit who lived in the village. He also referred to the general state of Hindoo society, and stated that a certain person of his acquaintance had given up caste, and had been cooking a fowl for his dinner, although a fowl was interdicted among the Hindoos. The old orthodox Hindoos were very much opposed to the new Brahminist movement, and finding that it was spreading among the people had made a covenant that they would excommunicate from caste, and from all its amenities, any man who refused to accept of their test of orthodoxy, and bring offerings to the idol-gods, just as they would any man who was found attending the preaching of the Gospel. It might be asked why this young man was not a professed Christian? He answered, he was not a professed Christian in the sense of having been baptized; but for all that, in the society in which he moved, and amongst all his friends and relatives, he was known universally as a Christian, and so long as he did not openly profess Christianity by baptism, they were not called upon by the rules and institutions of Hindoo society officially to excommunicate him, though they would be constrained to do it the moment that he was baptized; and thus he was still enabled to influence them to the extent of his ability, and to bear his living testimony among them of the power of the truth as it was in Jesus.—*Rev. R. Robinson.*

THINK OF THE MISSIONARIES.

I think it quite possible that there are many amongst us by whom the *Missionary Herald* is not read and pondered as it deserves to be, so as to feed the fire and fan the flame of the missionary spirit, that, for want of such influences, may have lost the fervour of its first love. I fear our missionary prayer meetings are not always what they might be; the times when the report from some one of our brethren, like that of brother Thom-son, from Africa, during the past year, should stir like a trumpet blast, and call us to self-sacrifice and labour, in which, while we were endeavouring to send a blessing abroad we should be sure to be more abundantly blessed at home; and this is what we need to animate our souls and stimulate our faith and zeal. Look at the mission work during the past year, and

think of our brethren preaching the word; one, like Ezekiel of old, mourning over the valley of dry bones so broad and deep, and calling upon the Spirit, who shall breathe divine life into them and raise them up an "exceeding great army" to do battle for the Lord; another, like John the Baptist, going forth into the wilderness and calling the multitudes to repentance and to be baptized of him confessing their sins; another, like Paul at Athens, his spirit stirred within him as he sees the whole city given up to idolatry, and making known the only true God and Jesus Christ, whom He has sent; and this has been done by brethren, some of whose names leap up to our lips in a moment, but must not be mentioned, lest we should be unjust to others equally worthy; and as we think of them it calls for prayer that they may be sustained in spirit and character; for generous support, that while they are giving themselves, we may feel it a privilege to give that by which they shall be sustained, and needed means placed at their disposal.—*Rev. J. P. Chown.*

THE CRY FROM THE HEATHEN.

The appeal has come to us during the past year, as it has in years preceding, for more labourers to be sent out to take possession of the openings God has given us. It is still as true as it ever was that

"From many an ancient river, and many a palmy plain,
'They call us to deliver their land from error's chain."

Every part of the mission field, to say nothing of other parts unoccupied, is a Macedonia, from which the cry is sounding in our ears, "Come and help us." We all remember the procession of the gladiators as they passed before the Emperor and said, "Hail, Emperor, dying men salute thee;" what a procession it is we see in heathen lands of immortal souls passing down to darkness, and as they do so it is as though they turned to us and said, "Hail, Church of Christ, dying millions call upon thee for that life without which we are wretched, for that Gospel without which we are lost for ever." Especially, too, as they are of our own flesh and blood. It was a noble instinct that leaped up in the mother's bosom as she caught up the unknown bleeding child who had been crushed under the wheels of the passing carriage, and that replied when they said, "It is not yours," "No, but he is somebody's child;" and shall we look upon the millions that are being crushed under the wheels of the car of idolatry by which they are being destroyed, and especially when they are our brothers, and not fly to their rescue? If the heathen poet could say that there was nothing that pertained to mankind that did not pertain to him, surely we, the disciples of Him who wept over Jerusalem, and died to deliver us from destruction, ought to feel that such as these have a claim upon our deepest concern, and that nothing is to be considered as done so long as we have left anything undone by which we could seek their salvation.—*Rev. J. P. Chown.*

"THE LORD OF HOSTS IS WITH US."

Our Society may be young and feeble in contrast with the hoary and mighty giant powers with which it has to grapple. So was it with the shepherd youth and giant in olden time; but David said, "I come in the Name of the Lord!" and the giant was slain. I was reading the other day of a Christian man who was travelling over the spot where the battle was supposed to have been fought, and he said he went down to the brook and gathered some of the smooth stones; and I thought, would that we could do the same, go to the brook of the Divine doctrines, the brook of spiritual power, and gather such stones as are to be found there, and no power on earth could withstand us. We may feel that our brethren out in the missionary field are but a few compared with their enemies, who are as grasshoppers for multitudes, and their weapons may be such as worldly wisdom would never have appointed, but so was it in the days of Gideon, and only let them be as we believe they are, the men that lap, and their wrath be the sword of the

Lord and of Gideon, and their adversaries shall be destroyed by Him in whom they trust, and the victory be as certain as the conflict. It is here we may be made to feel sometimes that we have the fashion and philosophy of this world set against us; so was it when Oliver Cromwell gathered his Ironsides around him, but their trust was in God; and "the Lord of Hosts" was their battle-cry, inspired by which they made the proud Cavaliers lick the dust before those whom they despised, but by whom they were conquered nevertheless. So was it with William Carey when he entered upon his work; and in his noble words he struck the key-note for every missionary utterance to the end of time. We are to attempt and expect great things from God, who has promised that "the whole earth shall be full of His glory, as the waters cover the sea."—*Rev. J. P. Chown.*

LIBERALITY AND PRAYER.

This spirit must be shown, too, in our more enlarged consecration of the means God has given us by which the work shall be sustained and extended. There are those who, in this respect, have not come up to the help of the Lord against the mighty, and they must be gathered in to the work. There are others who give, but only now as they did twenty years since, when their means were far less ample, and not as God has prospered them. There are others who give, but they know it is not as it should be to Him who gave Himself for us and though He was rich, for our sakes became poor. There are none of us who give as we shall wish we had done, when we are standing in His presence. Let it be then as it shall be when the Church has attained to a higher standard—let generosity come and lay her gift upon the altar, and say "Of thine own have we given thee, O God;" then let prayer come and clasp her hands, and offer her prayer over the gift, "Thy kingdom come," and then shall there spring up amongst us such a joy as till then we shall never know, as "to Him shall be given of the gold of Sheba, prayer also shall be made for Him continually, and daily shall He be praised." This points us to the next thing,—there must be more earnest and united prayer. Prayer for the heathen themselves, that they may be prepared to receive the truth, and that the good seed may be cast into a soil prepared for its reception. Prayer for our brethren that they may be sustained and blessed in their work, that the pleasure of the Lord may prosper in their hands, that, with something of their Saviour's joy, they may see of the travail of their souls and be satisfied. Prayer for the converts and native preachers, that they may be lights in the midst of the darkness, living epistles read and known of all men, messengers who shall help to bear abroad the glad tidings they have received. Let there be this, and the divine glory is pledged to the blessing that can never fail, whose power shall fill the earth with salvation, and fill all eternity with praise and joy. Hasten it, O Lord, in thine own time, we pray.—*Rev. J. P. Chown.*

THE LESSON FROM JAMAICA.

Let us learn that if we devote ourselves to God's work, though man for a time may shut the door yet God will ultimately open it for us. I have been asked again and again how it happens that, seeing there are so many native Baptists in Morant Bay and the neighbourhood, and that they had from the first welcomed our missionaries and furnished a large number of converts, we have had no stations in that particular region? It may not be known to many, but I have looked into the matter, and find that two-and-thirty years ago our now sainted brother, Burton, went to Morant Bay, preached the Word, gathered a congregation, and started the whole enterprise under the most hopeful and promising circumstances. Subsequent to the outbreak in 1832, he was arrested and thrown into prison. A lady of whom he had hired premises was also arrested and punished, and a gentleman passing by the name of Rector Cook was one of the most active of those who insisted that our brother should there and then depart,

leaving that particular field of labour destitute of the blessings of the Baptist missionary. We have waited four-and-thirty years; the sons of this gentleman and himself have recently appeared upon the stage; one was, unhappily, immolated; the gentleman himself was indebted for his life to the care and supervision of a poor black man; and now, under circumstances the most favourable and promising, the brethren of different societies inviting us, and promises of different kinds offering, and those in authority suggesting that we should undertake the work, we are about to enter in. Is not the lesson very manifest? Do God's work, and if man shuts the door God in his own time will open it for you.—*Rev. J. Aldis.*

INFIDELITY AND THE NEGRO.

Another lesson is, that we should appreciate more highly than I fear we have done the immense preference of deep personal religion to intellectual culture bordering upon the domain of scepticism; for we have been taught the true nature of scepticism and of infidelity in connection with the events that have recently taken place. One of the saddest features of the time is, indeed, the prevalence of a kind of infidelity. It is not the most outspoken; it does not denounce religion; it professes to pay condescending compliments to the name of Jesus; but still those who hold it hold that the Bible is a clumsy fiction, and that faith in it is a drivelling delusion. They have proclaimed that the whole negro population is but the development of the ape, and evidently sigh for the time when all the sons of Ham shall be reduced to a state of bondage. "By their fruits ye shall know them." These men have demonstrated to us two things; first, that infidelity is essentially a tyrannical thing, with no real love of liberty, either of thought or conscience, and that it is essentially a cruel thing, as far from reverence of right as from love of mercy; and that it combines the iron hand and the brazen brow, and the strong heart, from which we would all recoil. But, on the other hand, they have also demonstrated that the only true source of humanity was personal religion; that if a man does not fear God he is not likely to regard man; that if he learns to love God he will learn to love his brother also; that if you would know the true doctrine concerning the Divine brotherhood, you must go to Him who expounded the true doctrine concerning the Divine Father; and that we must get into sympathy with Him who calls us friends; and then we should be the friends of man, because we are the friends of God.—*Rev. J. Aldis.*

THE OFFICERS OF THE SOCIETY.

Another lesson we have to learn is concerning our officers, and the worth we should attach to them. There has been one name most unmistakeably and wonderfully prominent in connection with this business—the name of my honoured friend Dr. Underhill. (Loud cheering, and waving of hats and handkerchiefs.) I think in these days one of the best means by which you can ascertain a man's power is to ascertain the measure in which he is abused. Certainly we cannot contend that Dr. Underhill is the best abused man in Europe, but decidedly he has lately been the best abused man in England. Well, we thank God that our eyes have been opened, and that we have been led to see more fully and more distinctly how much God has conferred upon us in the person of our Secretary. We did honour and esteem him; we did accord to him our confidence and our love, but we did not know that he had been working so gravely, so wisely, and so successfully; we did not know that he had manifested a heart so tender in its sympathy, and so tenacious in its purpose on behalf of our coloured brethren. We should not have known all this but for these circumstances, and now that we do know it, we thank God for him, and take courage in connection with our work, and seeing that we have such a man to lead us in the way we do him honour to-day in this hall.—*Rev. J. Aldis.*

WILLIAM KNIBB.

That name has been, in a great variety of ways, brought forward in connection with this business. They have shown no tenderness for the living, no reverence for the dead. They have been unawed alike by the virtues of his devoted life, and by the sadness of his early grave. They have tried to trail his name in obloquy and scorn before the British public; they have denounced him as an abettor of sedition and murder. Charges which the most passionate hostility abandoned more than thirty years ago, have been reproduced as though they were certain history. Things altogether incredible in connection with such a life as his have been affirmed. Those who did not even know his name, whether it was "Knibb," or "Knibbs," were as confident of his crimes as if they had witnessed them with their own eyes. Thus beloved, when we have the whole of this matter flung directly in our face, I feel that this meeting would be essentially a defective meeting if we did not take up, in however few words, yet with the utmost earnestness and spirit, the question which we now have before us. We have a duty to discharge, we will not shrink from it. We have an honour to enjoy; we are not likely to be weaned away from it. Knibb's name stands inseparably connected with our work, and is almost inseparable from the associations of this hall. This platform once resounded to the clanking of the chains and of the slave collar as he hurled them indignantly to the ground. This hall has again and again re-echoed to the sounds of his manly eloquence, and all connected with him is dear to us and shall be dear. I could wish that the venerable and gifted biographer of William Knibb occupied my position now. Many of us, however, knew him personally, and every one who knew him loved and revered him too. His was one of the noblest characters. Barely has there been witnessed a more elevated Christian life. His were the single eye and the pure heart; the courage of the lion, and the tenderness of a woman; the piety of the saint, and the consecration of an Apostle. He expended the energies of his life, and braved death itself to promote the best, the highest interest of the black population. He found them friendless slaves and degraded savages, and he left them Christian brethren. He paused at no sacrifice; he shrank from no peril. He unfurled the banner of emancipation, and rushed into the stormy strife when maledictions and denunciations fell thick as hail and fierce as lightning. He braved all; he bore all, and he won the victory! In his heart the passion never died; in his life the effort never wavered, from that restless night when tossing on his bed, he said to a younger companion, "I can neither dream nor sleep till I know what is to be done on the morrow for my poor people in Jamaica:" till that later rest when on a fevered bed he turned to his daughters and said, "My girls, you will soon be fatherless, but take care of your mother," and then the last sands of his life ebbed away to the repeated words, "All is well! All is well!" Well! Yes, it shall be well with those for whom he prayed, with those for whom he laboured, with those for whom he died.—*Rev. J. Aldis.*

THE LESSON FOR THE YOUNG.

The lesson is to our young people, to our sons and daughters, who shall come after us. It is to you, one and all, emphatically to you. Remember, that neither wealth, nor learning, nor honour, nor ease, is the great goal of human life; that he is the richest who is the most generous; he is the wisest who is the most holy; he is the noblest who can stoop the lowest, and yet not think that he is stooping; and he is the most to be admired and loved who in every way is the most Christ-like. To have an open hand for the needy; to have a sympathizing heart for the wretched; to speak a word for the oppressed, and the scorned, and the hated, when the hissing is universal and the maledictions are loud and deep; to abide by the despised and outcast when there is nothing left of the earthly to help and to comfort them; still to be firm and brave through all changes, spite of all opposition, and notwithstanding all difficulties, though a scornful scepticism, a flippant indifference, a world's fashion and a world's respectability may sweep in a resist-

less flood in one direction; to give to the poor, the despised, and the oppressed; it is for you, young men, to do this with a true and loving heart, and not by constraint. Do it, long as life shall last, and feel that you cannot die except holding that position and breathing that spirit; and if you do this we are victorious, God is honoured, Christianity is vindicated, and humanity is saved.—*Rev. J. Aldis.*

The very interesting Services of the season were closed with an excellent gathering of our young friends at Upton Chapel, Lambeth-road, at which our long-tried and esteemed friend, W. H. Watson, Esq., took the chair. The speeches were at once instructive and animating.

May we not hope that the zeal which has been stimulated, the aspirations awakened, and the prayers offered at the throne of the Heavenly grace, will this year bear much fruit in the enlarged prosperity of the Society, and the extension of the Redeemer's kingdom!

INCIDENTS IN A PREACHING TOUR.

BY THE REV. J. SUPPER, OF DACCA.

ONE very cheering incident I met with on this inela, it was when distributing tracts and scriptures. Among the many people who eagerly stretched out their hands to grasp a tract or a gospel, there stood a very genteel-looking man, evidently one who had some wealth: he had come when we began preaching, and had listened with great attention to some six speeches; but he did not stretch out his hand for a book. At last I asked him, "Cannot you read?" "Yes, Sahib." "Then you shall also have a book," and reaching to him a copy of the Acts, which, at a glance, he perceived, he replied that he had got it, and knew it well. At once I offered him the gospel of Luke. "I have got it." The gospel of Matthew, to which he replied the same, saying, "I have got the whole New Testament; Please give these books to those people, but afterwards I must have a few words with you, Sahib." The books were soon distributed, and, weary and hungry, we walked off to our boat, when he followed, saying, "Sahib, what is the last act of a man who believes in Christ, but is still a Hindoo, if he wants to become a Christian?" In exchanging a few sentences with each other, I perceived that he fully knew in his mind that Christ could save us, but that prayer to God, with the heart, was unknown to him. I, therefore, advised him to lay his whole case before the Lord, in fervent and earnest prayer. "How is that done, Sahib?" I replied, "If you were very poor, and had neither money nor a cloth to cover yourself with, nor anything to eat; but you knew a rich man, close by, who takes great pleasure in helping people—what would you do?" "Ah! I might go to him," he answered. "So do the same. Tell the Lord your case, and be certain that he will help you." I then told him to spend some of his time with our native preachers, which he did. He was with them in the night till eleven and twelve o'clock, sang with them, and joined them in their prayer. I need scarcely say that there was talk also about baptism; with regard to which he expressed a hope that he might be the subject of it, but with some others in their village, when they had some more certainty about it.

On the following morning we preached all again in the large bazaar of Narsingdee, which was full of Baboos, some of whom made some objections to which we replied. In going to the boat, the man, who the day before had asked for a tract, coming to my boat in a dinghy, came again, and loudly avowed himself before many a

believer in our religion. Taking him with me to my boat, I had a conversation with him for about three hours, and found him a very fit subject for baptism, but he himself wants to wait still longer—saying, that they (he and some others with him) had much to suffer on account of their belief in Christ, from some tyrannical Gommasta, the underling of their Zemindar, and it could not be now that they became formally Christians. This man is a goldsmith. At the end of our conversation came two more Hindoos, who are both merchants. They also are nearly Christians, but for fear of others hesitate to confess Christ. I need scarcely say that I tried to encourage them much. They believe that if they become formally Christians their trade will at once stop. I felt much for them, for they really seemed to be very upright people.

In the evening we went to the goldsmith's house. He waited for us on shore to show us the way; many people saw it, for which he apparently little cared. When we were there many of the neighbours came, and amongst them were many women, who came to see my wife and child, and, at the same time, I suppose, to see what was going on. There were so many that we had quite a congregation. Joy Narain, therefore, addressed them first. I ought to have said that the goldsmith himself commenced the meeting, by way of introduction, which at once reminded me of the custom of having a chairman. This time it was a Hindoo, and I afterwards. I gave them a brief description of what is written in the Bible, and earnestly entreated them to flee to Christ for forgiveness of sins. To all we said they listened with undivided attention. It was night when we left. On the following morning we went to some other large market, and, after going about in the neighbourhood and daily preaching the gospel, we returned once more to Nursingdee, sending for the goldsmith, who soon made his appearance. I again gave him much advice, and made him a present of a Bible, he being unable to pay for it. I requested him to read it with others also, which he said that he would have done without my mentioning it to him. This man is shunned by many. No one will dine with him. He keeps the Lord's day, and told me that on account of his adherence to Christianity he is often called a fool, though he has very good sense. He has learned by heart several tracts that are written in rhyme, and which, to his mind, recur as freely as some remember Milton. At last we left, partly rejoicing for the success the gospel of Christ has amongst this benighted nation; but on the other hand, being painfully grieved at perceiving how difficult it is for a man to come out and, without reserve, to embrace Christianity.

EXTRACTS FROM A MISSIONARY'S JOURNAL.

BY THE REV. J. PARSONS, OF DELHI.

MAY 21st, 1865, *Sabbath*.—Conducted Divine service this morning at Poorana Killa, one of our nearest outstations. Attendance but small, though I never had a more attentive congregation. Noticed marks of fervent piety in Bālkishéu, and considerable improvement in others, especially in the women. Bālkishéu, though comparatively illiterate, is rather an original poet. His effusions in times past, like those of many ancient bards, were simply *oral* compositions, as he could neither read nor write: but recently he has, I believe, been attempting to write off an ode or two, having been induced to learn Hindoo in hoary age from a wish to read the Word of God for himself. As redeeming love seems now to be his principal theme, I think it not unlikely that I may shortly trouble him for one of his most recent productions, with a view of putting it into an English dress, and presenting it to our friends at home, that they too may see in what strains India's outcasts sing Immanuel's praises when once "Christ is formed in their hearts, the hope of glory."

THE SHOEMAKER POET.

May 29th, 1865.—Have been favoured to-day with a visit from Juggooa, one of our native Christians of the shoemaker class, who is a member of the church at Pahâr Gunge, but is now residing in the town of Bullubgurh. Here he works at his trade, teaches a number of persons to read gratuitously, and without a single brother Christian to comfort and encourage him, "lets his light shine before men," and points those around him to the Lamb of God. Juggooa is not only a good man and faithful to his Saviour and Lord, but he is also rather an able disputant, a tolerable preacher, and a man well versed in the Scriptures of truth. He is now taking a few writing-boards back with him, that he may teach his more advanced pupils to write Hindoo, and also a grant from the Mission of Hindoo Gospels, that those who can read may be furnished with the right kind of reading. Juggooa is, moreover, a poet, somewhat superior in versification, though not in originality, to Bâlkishéu before alluded to; and whilst his hands are employed in making shoes, his mind is occupied in composing Hindoo hymns. Here is a free translation and imitation of one which he has just brought me:—

Alas! how mankind all over the earth
Have wandered in error and sinned from their birth;
But Jesus's name gives truth and repose—
Removes all our sin and salvation bestows.

Let youth in its strength, and old age on its prop,
With confidence into the Saviour's arms drop;
For Jesus's name gives hope and repose—
Removes all our sin and salvation bestows.

Oh, sinner, forget not this Saviour above,
Who died on the cross through the might of His love.
'Tis Jesus's name gives peace and repose—
Removes all our guilt and salvation bestows.

Look up to the God who created us all,
And Him through Jesus thy Father call;
For Jesus's name gives trust and repose—
Removes all our sin and salvation bestows.

Thy life is fast waning, and over thy head
The shadow of Death's dark wings is spread:
But Jesus's name gives fearless repose—
Removes all our sin and salvation bestows.

Then call, guilty sinner, on Jesus to save,
Who has come to conduct thee o'er sin's yielding wave;
For Jesus's name gives endless repose—
Removes all our sin and salvation bestows.

A DAY'S WORK.

June 2nd, 1865.—On visiting the school this morning, several of the boys in the first class told me that they no longer believed in the efficacy of the rites of Hindooism, especially had they altogether given up the idea that ablution in the Ganges and Jumna could take away sin. Preached at Khâree Bowlee this evening. Here and there signs of remorse, anxiety, hope and joy, were easily traceable on the countenances of different individuals in the crowd. A few, however, scoffed, sneered, and turned carelessly away. Conducted a prayer-meeting afterwards at Farashkhawah. About eighty men and women present, besides women and children, all of them unbaptized.

HOME PROCEEDINGS.

During the past month Missionary meetings have been held at Cornwall Road Chapel, Notting Hill, at various places in the northern part of Northamptonshire, in Bristol, and its vicinity, attended as a deputation by Dr. Underhill. Mr. Bion assisted at Cornwall Road Chapel, where a new Auxiliary has been formed. In the other places the Rev. John Gregson accompanied Dr. Underhill. The Rev. James Mursell, of Kettering, also gave his valuable services in Bristol. The Rev. Robert Robinson has been engaged in Northamptonshire and at Rickmansworth; the Rev. W. H. Gamble at Luton and Norwich; and the Rev. C. B. Lewis, also at Norwich. Mr. Bion also spent a week among circle of churches around Cheddar, in Somersetshire.

We have to announce the safe arrival, in this country, of the Rev. Joseph G. Gregson and family, from India, after a very quick passage. Mr. Gregson returns home solely on account of his health, which, it would appear, will not allow him to labour in a tropical climate.

We shall hope in our next number, to give some particulars of the last days of our revered friend, the widow of the late William Knibb. She entered on her rest, after an illness of some duration, on the 1st April.

The Rev. S. Oughton, of Jamaica, informs the Committee, with reference to the resolution inserted in our February number, p. 30, that the Second Bill brought before the Legislature by the Government for the regulation of religious worship, was not the Bill prepared by Mr. Thomas Oughton, at the request of the ministers of Kingston; "that was too liberal to please, and was consequently set aside." The second Bill was prepared on behalf of the Government by Mr. Williams, a barrister, and member of the Assembly, with some alterations and additions suggested by the Kingston ministers, intended to give "increased liberality to the Bill." These "liberal provisions" appear to have been expunged by the Legislative Council, and the Bill was dropped by the Government on reaching the House of Assembly.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, from March 21st to March 31st, 1866.

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

£ s. d.		£ s. d.		£ s. d.	
ANNUAL SUBSCRIPTIONS.		Ningpo, by R. Ingham, Esq.	1 0 0	Duncan, Mr.	0 10 0
Allen, J. S., Esq., Old Bond Street	2 0 0	Essex, J. & C.	10 0 0	Watson, Mr. R.	1 0 0
Baker, B., Esq., Tenbridge	2 0 0	Gawthorne, Misses, collected by, for <i>Trinidad</i> ..	1 15 11	Watson, Miss.	0 10 0
Butterworth, W. A., Esq.	2 0 0	Peto, Sir S. M., Bart., M.P., for <i>Grande Ligne Mission, Canada</i> ...	50 0 0	Sums under 10s	0 6 0
Do. for <i>China</i>	1 0 0	Do. for <i>Mr. G. Hubert, Norway</i>	25 0 0	Irvine—	
Do. for W & O	0 10 0	Peto, Miss Edith, for <i>Schools, Africa</i>	5 0 0	Barclay, Miss	0 10 0
Butterworth, Miss M. A. Carey, Mrs.	2 1 0	Peto, Miss Helen, for <i>Schools, India</i>	4 14 0	Paisley—	
Carey, Mr. E.	1 1 0	Peto, Master Frank, for <i>Schools, Jamaica</i>	5 9 9	Coats, Thomas, Esq.,	20 0 0
Carr, Rev. P.	0 10 6	Sat Bene si sat Cito ...	35 0 0	Shanks, T., Esq.	1 0 0
David, Mr. E.	0 10 6	Office Box	1 15 2	Collected at Stone Street Chapel	3 7 0
Hazledine, Mr. S., Highbury New Park	1 1 0	Welch, Mrs. Kemp, and Whitechurch, Miss ..	5 0 0	LEGACY.	
Kirtland, Rev. C.	1 1 0	Collected by Rev. W. Sampson, for <i>Johnnigger Chapels and Buildings destroyed by the Cyclone at Serampore</i> —		Breed, the late Mr. James, of Sarratt, Berks, by the Rev. T. Smith, of Harrow-on-the-Hill...	45 0 0
Leachman, Rev. J., LL.D., Phillips, Rev. T., Kensington	0 10 6	Edinburgh—		LONDON AND MIDDLESEX.	
Pike, Rev. J. C., Leicester	0 10 6	Church at Bristo Street	4 1 0	Battersea—	
Wilshere, Rev. T.	2 2 0	Glasgow—		Contributions.....	25 10 9
DONATIONS.		A Friend	2 0 0	Bloomsbury—	
Bible Translation Society for T.	400 0 0	Coster, Mr.	0 10 0	Contributions.....	161 7 2
Chapman, E. F., & M. M. collected by	1 1 0			Row—	
Hudson, Rev. J. H.,				Contributions.....	8 13 6
				Brompton, Onslow Chapel—	
				Collec. for W & O moiety ..	2 10 0
				Contributions	32 19 2
				Do. for N P, by Y. M., M. A.	4 1 6

		£ s. d.			£ s. d.			£ s. d.
Brixton Hill—			Vernon Square—			Do. Zion Chapel—		
Contributions	83	2	3	Contributions for Youth		Collec. for <i>W & O</i>	3	0
Do. for <i>Serampore</i>				under the care of Rev.		Great Sheffield—		
College	1	1	0	F. Pinnock, of Vic-		Collec. for <i>W & O</i>	1	1
Camberwell, Denmark Place—				toria, to be selected by		Swavesey—		
Contributions	48	14	10	Rev. Q. W. Thomson	10	0	0	12
Do. for <i>China</i>	1	3	0	10	5	6	0	0
Do., Cottage Green—				Westbourne Grove—		Collec. for <i>W & O</i>	1	5
Contributions	0	6	0	Collected for <i>W & O</i>	12	5	6	0
Do. for <i>N P</i>	0	7	6	Contributions	10	5	4	11
Camden Road—				Do. for <i>China</i>	11	1	0	
Contributions	85	13	3	Do. Juv. Soc. for <i>N P</i>	5	0	0	
Do. for <i>N P</i>	0	7	6	Do. do. for <i>Mrs. Saker's</i>				
Commercial Street—				School, <i>West Africa</i>	20	0	0	
Contributions	23	10	0	Do. do. for <i>Susan Mary</i>				
Dalton—				Lewis, <i>West Africa</i>	5	0	0	
Coll. for <i>W & O</i>	5	0	0					
Contributions	41	10	1					
Eldon-street—								
Contributions	4	9	4	BEDFORDSHIRE.				
Hackney, Mare Street—				Bedford, Bannan Meeting—				
Contributions	70	9	1	Contributions (Society)	32	13	2	
Do. for <i>China</i>	7	6	6	Do. Sunday School, for				
Do. for <i>Serampore</i>	2	2	0	Schools <i>W. Africa</i>	2	10	0	
Do. for <i>N P</i> , by Y.				Do. do. Goldington ...	0	10	7	
M. M. A.	12	0	9	Do. do. Elstow	0	15	3	
Hammersmith—				Blunham—				
Coll. for <i>W & O</i>	5	0	0	Contributions	0	16	6	
Contributions	36	2	0					
Hampstead, Heath Street—				BERKSHIRE.				
Contributions	43	6	9	Faringdon—				
Islington, Cross Street—				Collec. for <i>W & O</i>	0	10	0	
Contributions	53	2	9	Contributions for <i>N P</i>	1	5	6	
Do. Juv. Society	15	12	9	Newbury—				
Do., do., for Mrs.				Contributions	27	1	6	
Saker's School, Came-				Do. Bury's Bank	0	12	0	
roons	10	0	0	Do. Headley	4	5	4	
Islington, Salters' Hall Chapel—				Do. Long Lane	1	16	9	
Contributions	13	18	10	Reading—				
Do. S. School for				Contributions	66	13	1	
<i>N P Delhi</i>	8	17	9	Do. for <i>China</i>	3	0	0	
John Street—				Do. Henley Auxiliary	7	0	0	
Contributions	73	14	1	Sunningdale—				
Do. for <i>India</i>	2	9	0	Collec. for <i>W & O</i>	0	7	0	
Kennington, Charles Street—				Contributions	3	12	0	
Contributions	6	0	0	Wallingford—				
School, by Y.M.M.A.				Contribution	0	10	0	
Kensington Palace Gardens—				Wokingham—				
Collec. for <i>W & O</i>	5	0	0	Contributions	26	12	2	
Contributions	23	10	6	Do. Blackwater	15	5	9	
King's-gate Street—				Do. Finchampstead ...	0	12	10	
Contributions, Sunday				Do. Newnull	0	12	3	
School, for Rev. J.								
Smith's, <i>N P. Delhi</i>	10	0	0	BUCKINGHAMSHIRE.				
Lower Edmonton Baptist Chapel—				Chenies—				
Contributions	8	11	0	Collec. for <i>W & O</i>	0	10	0	
Do. for <i>China</i>	2	15	8	Contributions	0	14	9	
Maze Pond—				Chesham—				
Contributions	72	14	4	Contributions	6	15	0	
Do. for <i>China</i>	5	5	0	Haddenham—				
Do. by Y.M.M.A.				Contributions	6	6	8	
Metropolitan Tabernacle—				Little Kingshill—				
Contributions for Mrs.				Contributions	7	0	0	
Allen's Native Board-				Long Crendon—				
ing School, Colombo,				Contributions	2	5	6	
Ceylon	50	0	0	Stoney Stratford—				
Notting Hill, Cornwall Road—				Contributions	7	0	0	
Contributions	2	12	6					
Norland Chapel—				CAMBRIDGESHIRE.				
Contributions for Rev.				Cambridge—				
R. Robinson, Dacca	6	0	6	Donation	50	0	0	
Poplar, Cotton Street—				Do. St. Andrew's Street—				
Contributions	12	6	2	Collec. for <i>W & O</i>	5	5	0	
Regent's Park	141	13	1	Contributions, Balance	23	16	0	
Tottenham—				Do. for Boys' School,				
Contributions	34	16	0	<i>Baris II</i>	5	18	6	
Upt in Chapel—				Do. for <i>N P Barisal</i>	13	0	0	
Contributions	2	13	8	Do. Eden Chapel—				
Uxbridge—				Contributions	5	0	0	
Contributions	2	13	6					

CHESHIRE.
 Birkenhead, Welsh Chapel—
 Contributions

COBURNWALL.
 Falmouth—
 Collec. for *W & O*

COMBERLAND.
 Brayton Hall—
 Contribution

DEBTSBIRE.
 Chesterfield—
 Collec. for *W & O*

DEVONSHIRE.
 Chistow—
 Collec. for *W & O*

	£	s.	d.
Kingsbridge—			
Collec. for <i>W & O</i>	2	0	0
Contributions	39	8	5
Lifton—			
Contributions	1	4	0
Newton Abbot—			
Contributions	4	10	7
Plymouth—			
Collec. for <i>W & O</i>	7	0	0
Contributions	66	7	1
Do. for <i>Schools, Barisal</i>	4	9	11
Do. for <i>Schools, W. Africa</i>	4	9	11
Do. for <i>Rev. J. C. Page's N.P. Barisal</i>	22	10	4
Do. Sunday School, George Street, for <i>Rev. J. C. Page, Barisal</i>	6	0	0
Stonehouse, Ebenezer—			
Contributions	3	12	11
Do. for <i>N.P.</i>	0	4	4
Teignmouth—			
Contributions	3	2	0
Tiverton—			
Contributions	10	6	6
Do for <i>N.P.</i>	14	0	0
Do. for <i>Teacher, Rain Krishna Kobiraj</i>	5	0	0
Torquay—			
Contributions, Balance ...	1	2	10
Do. for <i>N.P.</i>	2	3	2
Do. for <i>N.P. Dacca</i>	4	10	0
Totnes—			
Contributions	2	5	0
Do. for <i>W & O</i>	0	5	0
DORSETSHIRE.			
Weymouth—			
Contributions	6	5	0
DURHAM.			
Darlington—			
Contributions	35	7	0
Hamsterley—			
Contributions	1	16	0
Houghton-le-Spring—			
Contributions	1	6	9
South Shields, Barrington St.—			
Contributions	18	11	6
Sunderland—			
Contributions, Balance ...	2	12	6
West Hartlepool—			
Coll. for <i>W & O</i>	0	10	9
ESSEX.			
Ashdon—			
Contributions	6	13	2
Colchester—			
Contributions	15	2	7
Do. for <i>T</i>	1	4	0
Harlow—			
Contributions	40	17	2
Do. for <i>N.P.</i>	2	3	10
Ilford—			
Contributions	3	1	0
Langham—			
Collec. for <i>W & O</i>	2	0	0
Contributions	71	1	2
Do. for <i>N.P.</i>	2	0	10
Langley—			
Contributions	5	7	6
Loughton—			
Contributions	27	12	9
Do. for <i>Rev. J. J. Fuller's School, West Africa</i>	0	16	8

	£	s.	d.
Potter Street—			
Collection	2	0	0
Rayleigh—			
Contributions	7	6	0
Saffron Walden—			
Collec. for <i>W & O</i>	2	0	0
Contributions	28	12	4
Waltham Abbey—			
Contributions	22	1	2

GLOUCESTERSHIRE.

Blakeney—			
Contributions	1	7	7
Cheltenham—			
Contributions	48	7	10
Do. for <i>N.P.</i>	0	6	0
Do. for <i>Mrs. Allen's School, Ceylon</i>	12	5	0
Do. for <i>Rev. J. Gregson</i>	20	0	0
Chipping Sodbury—			
Contributions	5	1	0
Do. for <i>China</i>	1	3	0
Do. for <i>N.P.</i>	1	0	0
Cinderford—			
Collec. for <i>W & O</i>	2	9	0
Do. Ruardean Hill	0	3	0
Contributions	5	13	6
Coleford—			
Contributions	10	6	6

Gloucester—			
Collec. for <i>W & O</i>	2	0	0
Contributions	21	18	4
Do. for <i>School, Ceylon</i>	8	0	0
Do. for <i>N.P.</i>	6	6	0
Do. for <i>Bethsephel Schl. Jamaica</i>	8	0	0

EAST GLOUCESTERSHIRE.

Arlington			
Collec. for <i>W & O</i>	1	1	10
Contributions	6	5	0
Do. for <i>N.P.</i>	0	9	4
Ascott—			
Contributions	3	16	11
Bloeky—			
Contributions	11	6	0
Bonrton-on-the-Water.			
Contributions	17	14	7
Do. for <i>N.P.</i>	1	3	4
Burford—			
Contributions	1	17	0
Campden—			
Contributions	1	4	10
Cirencester—			
Contributions	6	18	3
Do. for <i>N.P.</i>	0	15	7
Cutsdean—			
Collec. for <i>W & O</i>	0	5	0
Contributions	6	16	7
Do. for <i>N.P.</i>	0	17	6
Do. Farmcote	0	4	0
Do. Ilyde	0	6	6
Do. Keinton	0	6	0
Do. Snowhill	0	7	5
Do. Stanton	0	17	0
Lechlade—			
Contributions	0	12	3
Maiseyhampton—			
Contributions	3	19	0
Milton—			
Collec. for <i>W & O</i>	0	11	7
Contributions	12	12	2
Do. for <i>N.P.</i>	0	6	0
Naunton and Guiting—			
Collec. for <i>W & O</i>	1	3	4
Contributions	11	1	1
Do. for <i>N.P.</i>	0	15	6

	£	s.	d.
Paxford—			
Contributions	0	4	5
Stow-on-the-Wold—			
Collec. for <i>W & O</i>	1	5	5
Contributions	6	18	6
Do. for <i>N.P.</i>	1	10	9
Winchcomb—			
Contributions	10	19	2
Do. for <i>N.P.</i>	1	19	6
			116 11 4

Less expenses and amount acknowledged before	58	0	8
	58	10	8

HAMPSHIRE.

Portsmouth and Portsea			
Auxiliary—			
Contributions	2	19	10
Do. St. Paul's Square	15	3	11
Surplus of Collection at do., for <i>W & O</i>	1	2	6
Contributions—Ebenezer Chapel	2	13	0
Whitechurch—			
Contributions	6	12	1

HEREFORDSHIRE.

Ewias Harold—			
Collection	1	4	0
Leominster—			
Collec. for <i>W & O</i>	0	14	0
Contributions	10	11	11
Do. for <i>N.P.</i>	0	19	6
Longton—			
Collection	0	13	9
Peterchurch—			
Coll. for <i>W & O</i>	1	1	0
Contributions	13	16	0

HERTFORDSHIRE.

Bishops Stortford—			
Contributions	9	10	0
Boxmoor—			
Contributions	10	10	0
Hemel Hempstead—			
Contributions	10	17	5
Hitchin—			
Contributions	45	9	3
Do. for <i>Italy School</i>	4	0	0
New Mill			
Contributions	16	3	2
Tring—			
Contributions	2	0	0
St. Albans—			
Contributions	23	18	4
Do. for <i>Africa</i>	5	0	0
Ware—			
Contributions	2	1	6
Watford—			
Collec. for <i>W & O</i>	3	4	0
Contributions	28	2	10
Do. for <i>Hayti</i>	2	0	0

KENT.

Belvidere—			
Contributions	2	5	0
Bessel's Green—			
Contributions, Sunday School	3	14	2
Borough Green—			
Contribution for <i>Africa</i>	1	1	0
Canterbury—			
Coll. for <i>W & O</i>	1	10	0

	£	s.	d.
Contributions.....	22	12	5
Do. for Africa.....	0	6	6
Do. for N.P.....	0	7	7
Dover, Salem Chapel—			
Contributions.....	7	10	1
Do. for N.P.....	0	13	11
Eythorne—			
Coll. for W & O.....	1	0	0
Contributions.....	15	13	9
Do. for N.P.....	3	6	10
Folkstone, Salem Chapel—			
Coll. for W & O.....	2	5	0
Contributions.....	15	12	6
Goudhurst—			
Contributions.....	5	16	9
Lee—			
Contributions.....	37	16	0
Do. for India.....	2	2	0
Lewisham Road—			
Contributions.....	19	8	2
Margate—			
Contributions.....	35	7	0
Do. for China.....	5	0	0
Do. for Orphan in Rev. W. A. Hobb's School, Jessore ...	10	19	0
Maldstone—			
Coll. for W & O.....	4	0	0
Contributions.....	42	5	2
Ramsgate, Cavendish Chapel—			
Contributions.....	17	1	6
Staplehurst—			
Contributions.....	5	5	0
Tenterden—			
Coll. for W & O.....	1	0	0
Contributions.....	9	12	2
Woolwich, Queen Street—			
Contributions for Rev. W. Teal, Jamaica, by Y. M. M.A.....	7	12	0
Do. Parsons' Hill—			
Contributions by Mis- sion Band.....	3	0	0
Do. Enon Church—			
Contributions, Sunday School.....	1	10	0
LANCAIRESHIRE.			
Ashton-under-Lyne—			
Contributions.....	8	11	6
Bolton, Moor Lane—			
Contributions.....	10	1	8
Bootle—			
Contributions.....	38	10	8
Do. for Schools Ba- hamas.....	5	0	0
Inskip—			
Coll. for W & O.....	0	10	0
Contributions.....	11	10	9
Liverpool, Pembroke Chapel—			
Contributions.....	50	0	0
Do. for Africa.....	15	0	0
Do. Gt. Crosshall Street, Welsh—			
Contributions.....	31	5	0
Manchester—			
Contributions.....	20	6	6
Do. York Street—			
Collec. for W & O.....	2	0	0
Contributions.....	33	17	3
Do. for N.P.....	2	18	2
Do. Grosvenor Street—			
Coll. for W & O.....	3	3	0
Contributions.....	89	17	7
Do. Union Chapel—			
Coll. for W & O.....	14	2	4
Contributions.....	41	2	3
Do. for N.P.....	7	13	1
Do. for Intally.....	14	0	0

	£	s.	d.
Do. Salford, Great George St.—			
Coll. for W & O.....	2	5	1
Contributions.....	32	13	3
Do. for "Joseph" N.P Agra.....	12	0	0
Gorton—			
Contributions.....	0	15	11
596 19 5			
Less expenses and amount acknow- ledged before.....	508	10	5
Sabden—	83	9	0
Contributions for W. Africa.....	49	0	0
Southport—			
Contribs. for W & O.....	3	9	0
Contributions.....	2	2	0
Do. for T.....	1	1	0
Do. for Africa.....	0	10	0
South Lancashire Union—			
Contributions.....	2	17	0
Stretford Union Chapel—			
Contributions.....	11	7	6
Tottlebank—			
Contributions.....	5	9	3
North Lancashire Auxiliary—			
Accrington—			
Coll. for W & O.....	4	0	0
Contributions.....	45	17	2
Bury—			
Collection.....	1	8	0
Blackburn—			
Collection.....	5	11	5
Bacup, Ebenezer Chapel—			
Collection.....	8	0	0
Do. Irwell Terrace—			
Contributions.....	4	5	5
Briercliffe—			
Collection.....	2	10	4
Burnley—			
Contributions.....	6	10	2
Cloughfold—			
Contributions.....	8	9	0
Darwen—			
Coll. for W & O.....	1	10	0
Contributions.....	9	2	6
Goodshaw—			
Contributions.....	6	0	0
Harwood—			
Contributions.....	0	10	6
Haslingden, Pleasant Street—			
Coll. for W & O.....	2	0	0
Contributions.....	13	8	3
Do. Bury Road—			
Contributions.....	25	16	2
Lumb—			
Contributions.....	3	3	6
Nelson—			
Contributions.....	0	8	0
Padiham—			
Collection.....	7	10	7
Ramsbottom—			
Collection.....	6	9	1
Sunnyside—			
Contributions.....	1	5	11
Sabden—			
Contributions.....	6	4	5
Waterbarn—			
Collection.....	3	14	6
Waterfoot—			
Contributions.....	1	16	8
176 11 7			
Less expenses and amount acknow- ledged before.....	150	3	7
26 8 0			

LEICESTERSHIRE.			
	£	s.	d.
Arnsby—			
Collec. for W & O.....	2	0	0
Do. for Hulangama School, Ceylon.....	6	0	0
Leicester, St. Peter's Lane—			
Contributions.....	4	5	0
Sutton-in-the-Elms and Cosby—			
Contributions.....	0	10	1
Do. for N.P.....	0	18	7
Collec., Cosby.....	1	0	0
NOFOLK.			
East Dereham—			
Collec. for W & O.....	1	2	0
Norwich, St. Mary's—			
Contributions.....	109	19	6
Do., St. Clement's—			
Collec. for W & O.....	3	9	10
Contributions.....	22	9	7
Do., Sun. Sch., for Or- phan Boy, F. Wheeler Nath, Serampore Col- lege.....	5	0	0
Swaffham—			
Collections, Moiety ...	10	0	0
Worstead—			
Contribs. for N.P.....	1	4	6
Wymondham—			
Collections.....	0	17	3
154 3 5			
Less Expenses.....	1	9	0
152 14 5			
NORTHAMPTONSHIRE.			
Gretton—			
Contributions.....	2	10	0
Princes Risborough—			
Contributions.....	6	16	3
NORTHUMBRLAND.			
Bedlington—			
Contributions.....	0	7	3
Broomley—			
Contributions.....	9	9	6
Newcastle, Bewick Street—			
Contributions.....	55	19	1
North Shields—			
Contributions.....	26	13	0
Do. for S.....	1	10	0
Newcastle, Rye Hill—			
Collec. for W & O.....	1	10	0
Contributions.....	17	18	4
Do. for S.....	1	0	0
115 6 2			
Less Expenses and amount acknow- ledged before.....	42	0	6
73 5 8			
NOTTINGHAMSHIRE.			
Newark—			
Contributions.....	3	15	6
OXFORDSHIRE.			
Caversham, Amersham Hall—			
Contribs. for Native Orphan School, Agra	5	0	0
Banbury—			
Contributions.....	5	16	1
Do. for N.P.....	1	0	6
Hook Norton—			
Collec. for W & O.....	0	18	0
Contributions.....	6	13	4
Do. for N.P.....	1	4	8

	£	s.	d.
Do. for <i>N.P.</i> under <i>Rev. H. Heintz</i>	12	0	0
Do. for <i>Africa</i>	19	16	0
Do. Trinity Chapel—			
Contributions	22	3	0
Do. Hillfield Chapel—			
Contributions	47	5	11
Do. for <i>Rev. Q. N.</i> <i>Thomson, W. Africa</i>	10	0	0
Do. for <i>N.P.</i> under <i>Rev. J. Gregson</i>	10	0	0
Do. for <i>Serampore</i>	1	0	0
Cowling Hill—			
Collections	2	10	0
Halifax, Trinity Road—			
Contributions	28	4	2
Huddersfield—			
C. loc. for <i>W & O.</i>	2	2	6
Contributions	10	14	8
Do. for <i>Female Edu-</i> <i>cation in the East</i>	5	0	0
Gildersome—			
Collection	4	3	0
Hull George Street—			
Contributions	27	2	4
Do. for <i>W & O.</i>	4	0	0
Do. Salthouse Lane—			
Contributions	11	5	0
Keighley—			
Contributions	13	16	0
Leeds, South Parade Chapel—			
Collc. for <i>W & O.</i>	6	18	0
Contributions	18	15	6
Do. York Road	2	1	0
Do. Blenheim Chapel—			
Collc. for <i>W & O.</i>	1	17	0
Contributions	43	6	7
Do. for <i>Rev. Q. N.</i> <i>Thomson, W. Africa</i>	13	7	1
Do. for <i>N.P.</i>	0	19	4
	87	5	0
Less Expenses	7	10	0
	79	15	0
Quarby—			
Contributions	8	12	0
Middlesborough, Albert Street—			
Contributions	5	0	0
Mirfield—			
Contributions	4	0	0
Rawdon—			
Contributions	6	18	6
Salterforth—			
Contributions	1	12	9
Scarnborough—			
Coll. for <i>W & O.</i>	1	15	0
Contributions	31	13	6
Do. for <i>N.P.</i>	3	8	6
Sheffield, Townhead Street—			
Coll. for <i>W & O.</i>	4	0	0
Contributions	41	1	11
Do. Dronfield	4	16	0
Sutton—			
Collections	7	0	0
Wakefield			
Contributions	6	15	4
Do. for <i>Rev. J. H.</i> <i>Anderson, N.P.</i>	12	0	0
Do. <i>Jessore</i>	12	0	0
York—			
Contribution	1	1	0
NORTH WALES.			
ANGLESEA.			
Ainon—			
Contribution	0	2	3

	£	s.	d.
Amlwch—			
Contributions	10	4	6
Do. Bethanin—			
Contributions	0	9	10
Beaumaris—			
Contributions	6	6	3
Belan—			
Contributions	0	15	9
Bodedern—			
Contributions	0	19	6
Brynsiencyn—			
Contributions	2	7	0
Caergellog—			
Contributions	2	1	0
Capel Gwyn—			
Contributions	1	15	6
Capel Newydd—			
Contributions	1	0	0
Cemaes—			
Contributions	1	10	0
Four Mile Bridge—			
Contributions	3	6	0
Gaerwen—			
Contributions	0	17	7
Garregfawr—			
Contributions	0	9	0
Holyhead—			
Contributions	23	7	10
Do. Hebron—			
Contributions	1	4	1
Do. Silb—			
Contributions	4	1	0
Do. New Park Street—			
Contributions	1	12	2
Llanddysant—			
Contributions	1	6	5
Llandegan—			
Contributions	4	2	6
Llanerchymedd—			
Contributions	0	18	3
Llanfair—			
Contributions	0	16	4
Llanfachraith—			
Contributions	3	12	4
Llangefni—			
Contributions	4	6	6
Llangool—			
Contributions	8	8	7
Menai Bridge—			
Contributions	7	0	8
Newburgh—			
Contributions	2	0	1
Pencarneddau—			
Contributions	0	17	9
Pensarn—			
Contributions	1	17	6
Rhosybol—			
Contributions	2	5	7
Rhydwy—			
Contributions	6	4	4
Sardis—			
Contributions	2	11	3
Soar—			
Contributions	4	0	6
Traethoch—			
Contributions	0	8	9
	113	15	7
Less for Local Home Mission, and expenses	43	15	7
	70	0	0
CARMARVONSHIRE.			
Bont Llyf—			
Contributions	2	0	0
Caersalem Morfu Nevin—			
Contributions	2	8	3
Capel y-Beirdd—			
Contributions	2	9	0
Carmarvon—			
Contributions	8	8	0
Garn Dolbenmaen—			
Contributions	4	9	0
Gilfach—			
Contributions	1	9	3
Llanabwlad—			
Contributions	2	0	0
Llanberis, Sardis—			
Contributions	3	2	2
Llandudno—			
Contributions	9	17	9
Llanllanys—			
Contributions	3	7	3
Pont Dinorwic—			
Contributions	0	12	0
Pwllheli—			
Contributions	27	7	9
Talyarn—			
Contributions	4	7	3
DENBIGHSHIRE.			
Abergele—			
Contributions	6	0	0
Bontnewydd—			
Contributions	0	10	0
Brymbo Tabernacle—			
Collection for <i>W & O.</i>	0	2	6
Contributions	1	4	0
Do. for <i>S.</i>	1	0	0
Carmel Fron—			
Contributions	1	6	0
Cefnmaur—			
Contributions	4	2	0
Colwyn—			
Contributions	0	19	6
Denbigh—			
Contributions	13	16	2
Glyndyfrdwy—			
Contributions	3	6	3
Llandulas—			
Contributions	1	0	0
Llanddyrog—			
Contributions	0	3	1
Llanefydd—			
Contributions	1	4	1
Llanellidan, Carmel—			
Contributions	2	5	8
Llynfair Dyffryn Clwydd—			
Collection	0	6	8
Llanfair Talhaiarn—			
Collections	1	13	4
Llangollen, Castle Street Welsh Chapel—			
Contributions	3	0	10
Do. English Chapel—			
Contributions	2	3	7
Llanrwst—			
Contributions	3	12	6
Llansannan—			
Contributions	0	11	0
Moelfre—			
Contributions	4	4	8
Moss Salem—			
Coll. for <i>W & O.</i>	0	1	10
Collection	1	5	0
Contributions for <i>N.P.</i>	0	18	8
Noddia Garth—			
Contributions	1	14	0
Pennycaes—			
Contributions	2	11	10
Rhos—			
Contributions	1	17	4
Ruthin—			
Contributions	3	15	2
FLINTSHIRE.			
Axton—			
Collection	0	1	8

	£	s.	d.		£	s.	d.		£	s.	d.
Bagillt—				Tanlan—				Llandyssull, Hebron—			
Contributions.....	0	13	6	Contributions	0	3	6	Contributions	0	15	6
Helygen—				Talywern—				Do., Penybout—			
Contributions.....	1	17	6	Contributions	2	18	9	Collection.....	0	8	0
Holywell—								Do., Ebenczer—			
Contributions.....	6	0	0	SOUTH WALES.			Contributions	0	8	6	
Lixwm—				BRECKNOCKSHIRE.			Llanelly, Bethel—				
Collection	1	3	5	Brecon, Kensington Chapel—			Contributions	13	6	10	
Mllwr—				Contributions.....	2	1	8	Do., Greenfold—			
Collections	0	2	7	Do. Wateregate—			Collection for <i>W & O</i>	2	8	3	
Mold—				Contributions for <i>N P</i>	1	2	9	Contributions	28	11	6
Collections	0	6	0	Brymawr, Sion—			Do. for <i>N P</i>	2	0	3	
Penyfron—				Contributions.....	1	5	6	Do., Zion—			
Contributions	0	14	11	Do. Tabor—			Contributions	19	0	7	
Penycelli—				Contributions.....	3	0	8	Llanedy, Sardia—			
Contributions.....	0	9	10	Llanfihangel Nant Bran, Zoar—			Contributions	1	0	10	
Rhuddlan—				Contributions	0	19	6	Liannon, Hermon—			
Contributions	2	1	10	Do. Bethel, Lower Chapel—			Contributions	0	10	10	
MERIONETHSHIRE.				Contributions.....	0	10	0	Llangenech, Salem—			
Bala—				Llangyfid—			Collection	2	0	0	
Contributions.....	2	0	0	Contributions	4	6	8	Llangyndeyrn, Bethel—			
Cefnycymera, Salem—				Llangamarch, Salem—			Contributions	9	14	9	
Contributions.....	1	4	0	Contributions	1	0	0	Llywihendy, Soar—			
Corwen—				Llantwyd, Zion—			Contributions	5	12	8	
Contributions.....	1	5	4	Contributions.....	0	15	0	Myddim, Salem—			
Cynwydd—				Maesyberrllan—			Contributions	10	13	8	
Contributions	1	7	1	Contributions	1	12	3	Penrhyncoch—			
Dolgelely—				Nantyllyn—			Collection.....	0	10	0	
Contributions	5	17	0	Contributions.....	1	16	2	Ponthyryd—			
Llanwchlynn—				Pisgah—			Contributions	1	8	7	
Contributions.....	2	3	0	Contributions	1	10	0	Rehoboth—			
Llansantffraid—				Pontestyl—			Contributions	0	14	6	
Contributions.....	0	8	9	Contributions	3	12	0	Rhyddarfaian—			
Pandyr Capel—				CARDIGANSHIRE.			Contributions	1	13	2	
Contributions.....	3	13	1	Aberystwyth—			Rhywllm—				
Do. for <i>N P</i>	0	15	0	Contributions	10	11	0	Contributions	8	16	1
Tre'rddol—				Do., for <i>Rev. J. Evans,</i>			St. Clears, Sion—				
Contributions	1	0	4	<i>Delhi</i>	4	0	0	Collection.....	7	5	6
MONTGOMERYSHIRE.				Cardigan—			Wannycluda—				
Beulah—				Contributions	30	14	3	Collection	0	13	5
Contributions.....	3	10	0	Do., for <i>N P</i>	0	17	11	Whitland Nazareth—			
Caersws—				Jezebel—			Collection for <i>W & O</i>	0	4	6	
Contributions.....	3	0	0	Collections	1	2	0	Contributions	4	7	3
Llanfair Caereinion—				Moriah—			GLAMORGANSHIRE.				
Contributions	6	10	6	Contributions	0	16	Aberdare, Calvary—				
Llanllugan—				Penrhyncoch—			Contributions	25	18	9	
Collection	0	6	6	Contributions	3	8	9	Do., Mill Street—			
Llanidloes—				Penyparc—			Contributions	12	13	5	
Contributions	1	15	10	Contributions	5	18	6	Aberavon—			
MONTGOMERYSHIRE.				CARDIGANSHIRE.			Contributions	8	16	0	
Llanfyllin—				Aberdare—			Aberaman Gwawr—				
Contributions	6	1	4	Contributions	3	5	6	Contributions	9	15	11
Do. for <i>N P</i>	0	8	6	Bwlchgwynt—			Abercwmboyc—				
Bethel—				Contributions	1	13	3	Contributions	4	0	10
Contributions.....	4	13	11	Bwlchnewydd—			Aberdulais—				
Pontloggel—				Contributions	1	18	9	Collection.....	0	10	0
Contributions.....	0	6	9	Bethel, near Langzame—			Bethel—				
				Contributions	2	14	2	Contributions	3	4	6
				Caio, Bethel and Salem—			Blaenywem—				
Less Local Home				Contributions	3	3	11	Contributions	25	19	0
Mission and Ex-				Cwmifer—			Blackmill, Parnau—				
penses	5	1	6	Contributions	3	10	0	Contributions	1	0	0
				Cwmdru—			Blaerllecllan—				
				Contributions	2	11	3	Contributions	0	10	0
Newtown—				Elm Park—			Bryntroedgam—				
Contributions	17	2	1	Collections	0	9	0	Contributions	0	3	8
Do. for <i>China</i>	2	0	0	Felinfwm, Sittim—			Caersalem, Ystalyfera—				
Do. for <i>N P</i>	6	4	9	Contributions	4	5	11	Contributions	0	13	0
Do. for <i>Mrs. Allen's</i>				Felinfoel, Adulam—			Caersalem Newydd—				
<i>School, Ceylon</i>	2	0	0	Contributions	12	18	0	Contributions	7	8	2
Ehydfeleu—				Fynnonhenry—			Canton—				
Contributions.....	2	2	0	Contributions	2	0	6	Contributions	1	11	10
Ehydwen Sion—				Hoebel—			Cardiff, Bethany—				
Contributions.....	2	10	3	Contributions.....	1	5	0	Collection for <i>W & O</i>	2	10	0
Do. for <i>N P</i>	1	1	2	Llanfynydd—			Contributions	18	7	2	
Stayslittle—				Collection.....	0	10	4	Cardiff, Salem, Spotland—			
Contributions.....	3	15	3	Llandoverly—			Contributions	7	5	9	
Do. for <i>N P</i>	0	14	9	Contributions	1	13	2	Do. Siloam Doeks—			
				Do., for <i>N P</i>	0	17	8	Contributions	3	15	11

£ s. d.		£ s. d.		£ s. d.	
Do. Tabernacle—	27 11 1	Pontypridd Tabernacle—		Michaelstonevedw Tirzah—	
Contributions		Collection for <i>W & O</i> —	0 5 2	Contributions	5 9 3
Clydach—		Contributions	7 14 1	Do. for <i>N P</i>	3 0 6
Contributions	1 13 0	Do. for <i>China</i>	2 13 0	Machen—	
Cwmavon—		Reolven, Sardis—		Contributions	3 11 2
Contributions	10 12 6	Contributions	0 18 0	Maesy Cwmwr—	
Cwmbach—		Rhondda—		Contributions	1 2 10
Contributions	8 0 0	Contributions	0 16 0	Nant-y-glo, Hermon—	
Cwmdare—		Rhydfelen—		Contributions	10 2 11
Contributions	4 9 11	Collection	0 16 5	Newbridge, Beulah—	
Cwmtwrch, Beulah—		St. Mellons—		Contributions	7 19 3
Contributions	0 13 0	Contributions	4 14 6	Do. English Chapel—	
Cwmama—		Do. for <i>N P</i>	2 12 6	Contributions	3 13 0
Contributions	1 13 3	Swansea, Bethesda—		Newport, Charles Street—	
Dinas Landore—		Contributions	37 14 8	Contributions	6 19 9
Contributions	6 19 3	Do. Mount Pleasant—		Do., Pillgwenly—	
Dowlais, Moriah—		Contributions	33 17 5	Contributions	2 5 2
Contributions	16 10 1	Tongwynnias, Aion & Salem—		Do., Stow Hill—	
Do., Hebron—		Contributions	6 13 0	Contributions	2 12 0
Contributions	3 0 1	Do. for <i>N P</i>	2 6 3	Do., Temple—	
Do. Caersalem—		Troedythiw, Carmel—		Contributions	18 4 9
Contributions	12 5 8	Contributions	2 9 9	Pontypool, Tabernacle—	
Do. for <i>China</i>	1 4 4	Twynyrddin—		Contributions	1 9 9
Gadlys—		Contributions	0 19 8	Do. for <i>N P</i>	0 8 3
Contributions	2 18 6	Ynysfelin—		Rhymney Pennel—	
Glyn Neath—		Contributions	1 7 0	Contributions	13 1 0
Contributions	5 16 0	Ynyslywd—		Risca, Moriah—	
Gwauntra, Ararat—		Contributions	12 0 2	Contributions	6 18 6
Contributions	1 8 0	Ystalyfera, Soar—		St. Bride's—	
Hengoed—		Contributions	3 13 6	Contributions	2 2 6
Contributions	6 8 6	Ystrad, Libanus—		Sirhowy, Carmel—	
Hirwaen—		Contributions	2 19 9	Contributions	2 12 2
Contributions	9 1 0	Ystradfydw, Nebo—		Treedagar, Siloh—	
Do. English Chapel—		Contributions	6 7 1	Contributions	17 16 7
Contributions	7 6 6	MONMOUTHSHIRE.			
Landough, Penarth—		Abercarn—		Upper Trosnant—	
Collection	0 13 6	Contributions	5 9 10	Contributions	3 13 3
Lantwit Vardre—		Abersychan, Noddfa—		PEMBROKESHIRE.	
Contributions	1 16 5	Contributions	1 17 6	Beulah—	
Llysfen—		Bassaleg—		Contributions	1 5 8
Contributions	0 19 6	Contributions	8 9 0	Blaerffos—	
Do. for <i>N P</i>	2 15 6	Bethlehem, Llanelly—		Contributions	0 5 0
Maesteg, Bethel, Eng. Chapel—		Contributions	7 14 6	Blaenywaun, Bethesda—	
Contributions	2 1 6	Bedwas—		Contributions	8 14 5
Do. Bethania—		Contributions	2 17 9	Croesgoch and Trevine—	
Contributions	4 5 2	Blaenau Gwent—		Contributions	14 1 2
Mertlhyr, Ebenezer—		Contributions	8 1 6	Caersalem—	
Contributions	16 2 9	Blaenafon, Horeb—		Collection for <i>W & O</i> —	0 10 0
Do. Aion—		Contributions	8 2 8	Contributions	7 13 6
Contributions	1 4 0	Do. Ebenezer—		Dinas Cross, Tabor—	
Do. Bethel—		Contributions	8 1 8	Contributions	6 11 5
Collections	2 2 9	Brynhyfryd—		Do. for <i>India</i>	0 19 9
Do. Abercanaid—		Contributions	7 1 8	Do. for <i>China</i>	0 19 10
Contributions	5 4 5	Caersalem, Victoria—		Fisguard—	
Do. Zion Chapel—		Contributions	2 6 7	Contributions	10 18 0
Contributions	13 10 5	Castletown—		Gerizim—	
Do. Carmel Cefncoedcymmer—		Contributions	8 12 4	Contributions	4 3 3
Collection	0 9 9	Do. for <i>N P</i>	5 14 8	Glenahyd—	
Morrison, Zion—		Chepstow—		Contributions	1 17 9
Contributions	3 5 0	Collection for <i>W & O</i> —	0 16 4	Haverfordwest, Bethesda—	
Mountain Ash—		Contributions	5 8 1	Contributions	167 11 3
Contributions	20 15 0	Do. for <i>N P</i>	0 16 6	Do., Hill Park—	
Do. Nazareth, Eng. Chapel—		Cwmbran—		Contributions	16 0 5
Contributions	3 15 0	Contributions	2 5 0	Do., Popehill—	
Neath Tabernacle, Eng. Chap.—		Darenfelen—		Contributions	0 6 4
Contributions for <i>N P</i>	3 12 6	Contributions	4 7 0	Do., Bethlehem—	
Do. Bethany—		Ebbw Vale, Nebo—		Contributions	2 2 1
Contributions	9 5 2	Contributions	5 6 0	Jabez—	
Pentycrch—		Do. Providence—		Collection for <i>W & O</i> —	0 10 0
Collection	1 9 0	Contributions	1 3 7	Contributions	9 2 3
Penyway—		Goitre, Saron—		Llanfrynach, Hermon—	
Contributions	1 0 0	Contributions	0 12 0	Contributions	1 8 1
Pontaberbugoed—		Kendle, Soar—		Llanflossan—	
Contributions	3 18 4	Contributions	5 1 9	Contributions	23 14 11
Pontbrenllwyd—		Llanfihangel, Ystrad—		Letterstone—	
Contributions	1 13 0	Contributions	1 10 0	Contributions	5 14 3
Ponthiw, Carmel—		Llanthwy—			
Contributions	0 4 0	Contributions	4 1 0		
Ponthydyfen, Bethel—					
Contributions	2 14 3				

			SCOTLAND.								
£ s. d.						£ s. d.					
Middlemill—			Cupar—			Perth—					
Contributions	13	19	3	Contributions	9	9	6	Contribution	0	10	0
Do Solva	1	8	1	Dundee—				IRELAND.			
Do. Tretio	1	12	8	Contributions for <i>N P</i>				Dublin—			
Moleston—				India	10	5	6	Contribution	3	0	0
Contributions	2	4	3	Edinburgh, Charlotte Chapel—				FOREIGN.			
Monachlogdda, Bethel—				Contribution	2	0	0	AFRICA.			
Contributions	2	5	6	Do. Richmond Court—				Cameroons—			
Newport—				Contributions	4	0	0	Collection after Miss.			
Contributions	7	12	9	Do. Tabernacle—				Meeting by Rev. A.			
Pennuel Rock—				Collection	3	10	3	Saker	4	12	0
Contributions	1	19	11	Glasgow—				Victoria—			
Puncheston—				Collection Public Meet-				Church Contributions			
Contributions	1	2	4	ing, Trades Hall, (less				by Rev. A. Saker ...	3	17	7
St. David's, Sion—				expenses)	6	12	1	INDIA.			
Contributions	7	18	0	Contributions	1	0	0	Allahabad—			
RADNORSHIRE.			Do. Hope Street—					Church Contributions	40	0	0
Bwlchysarnau—			Contributions	131	12	2		Calcutta—			
Contributions	2	16	1	Do. Blackfriars Street—				Contributions Lal Bar-			
Cefnpau—				Contributions	60	0	0	zar Church	55	0	0
Contributions	0	12	6	Do. North Frederick-street—				"Christian Vernacular			
Franksbridge—				Contributions	15	8	9	Education Society,"			
Contributions	2	4	1	Do. for <i>N P</i>	1	18	9	for Rev. J. H. Ander-			
Llandilo—				Do. for <i>China</i>	0	5	0	son	2	8	0
Contributions	1	6	5	Greenock, West Burn-street—				Dunedin, Otago, for <i>N P</i>	13	0	0
Nantgwyn—				Collection for <i>W & O</i>	1	15	0	"A Baptist," by J. Cart-			
Contributions	5	0	0	Contributions	20	6	9	land, Esq.	2	0	0
Newbridge—				Do. for <i>N P</i>	5	6	11	Wood, J., Esq.	1	10	0
Contributions	3	7	0	Irvine—				Jessore—			
Nantwellan—				Contributions	5	0	0	Contribs. by Native			
Contributions	0	14	8	Kilmarnock—				Christians	10	6	0
Paincastle—				Collections	3	1	3	Mongbir—			
Contributions	0	10	6	Paisley—				Church Contributions	60	18	0
Rock—				Contributions	87	4	5				
Collections	1	11	0	Do. for <i>China</i>	10	0	0				
				Do. S. Sch. Storie-st.	3	0	9				

JAMAICA SPECIAL FUND.

Contributions received from March 21st to March 31st, 1866.

£ s. d.		£ s. d.					
Mrs. May, Folkestone, by Mr. John Clark	0	15	0	Canterbury, by Mr. F. R. Bateman	5	3	6
G. W. Alexander, Esq., by Rev. F. Trestrail	100	0	0	Manchester, York Street Chapel, by W. Bickham, Esq.	6	10	0
W. A. Butterworth, Esq., Surbiton	2	0	0	Rev. H. Cusens, Buckhurst Hill, by Rev. S. Brawn, Loughton	0	10	0
Rhyl, by Rev. J. G. Owen	0	5	0	Plymouth, by T. W. Popham, Esq.	0	7	3
Cropper, John, Esq., Liverpool, by Josiah Jones, Esq.	15	0	0	Stour-on-the-Wold, by R. Comely, Esq.	1	3	4
Bootle, by Rev. R. H. Roberts, B.A.	5	0	0	Fellingwin, Shittim, Caernarthenshire, by Rev. H. W. Jones	1	0	0
Norwich, St. Clement's, by J. S. Culman, Esq.	1	4	0				

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Mrs. Bacon, Edmonton, for a parcel of clothing, for West Africa.	Friends at Northampton, per Mrs Williams, for a box of clothing, for Rev. J. Kingdon, Jamaica.
Miss Alger, Plymouth, for a box of clothing, &c., for West Africa	Juvenile Missionary Society, Cross Street, Islington, per Mr. W. H. Thornton, for a box of clothing, for Mrs. Fray, Jamaica.
Mrs. Biggs, Devizes, for a box, for Jamaica.	Miss May, per Rev. D. Thompson, Appledore, for box of books, for <i>Calabar Institution</i> .
Mrs. Lillycrop, Windsor, for a box, for Jamaica.	Rev. T. Wiltshire, Plaistow, for a parcel of books, for Rev. G. Milliner, Jamaica.
Rev. E. Merriman, Dorchester, for a box of clothing, for Jamaica.	
Mission Band, at Parson's Hill Chapel, Woolwich, per Rev. W. Woods, for a box of clothing, for Rev. J. Kingdon, 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. J. Wenger, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, Twells, and Co's, 54, Lombard Street, to the account of the Treasurer.

THE MISSIONARY HERALD.

DECEASE OF THE REV. JAMES ALLEN.

WHILE our Anniversary Services were going on, the life of this esteemed brother and Missionary was passing away.

It was during his attendance on the Anniversary Services of the year 1845 that the mind of Mr. Allen was led to the resolve to consecrate his life to the work of God in heathen lands. The question was not a new one to him, for from the period of his conversion he had felt the call of the Master to labour abroad. His own words will best express the spirit in which he offered himself to the Committee. "After having returned," he says, "from the deeply interesting meetings in the Metropolis, having lost none of the Missionary spirit which I trust animates my heart; having advised with many of the brethren gathered together at those meetings, and after having, I hope, fully surrendered myself to God, to do with me as He will, I do most solemnly, deliberately, and cheerfully offer my feeble services to you, with respect to Ceylon." That surrender his life proves to have been sincere and complete.

Mr. Allen enjoyed, in his early years, the tutelage of pious parents. He was born at Kimbolton in the year 1810, and became in his youth a school-master. The ministry of the late Rev. R. Roff, of Cambridge, and of the Rev. S. J. Davis, of Salters' Hall, was useful to him; but it was not until he came under the ministry of the late Rev. Mr. Hawkins, of Derby, that he was brought to the full recognition of his state as a sinner, and to the surrender of his heart to God. He was baptized and joined the Church in Agard Street, in April, 1840. His gifts were first called into exercise in a prayer-meeting established in the town for young men, by a request of the deacon and other members who attended, to speak to them. "I could not," he says, "bear the thought of souls perishing for lack of knowledge without an effort to do them good." This soon led to his being placed with Mr. Hawkins by the Stepney Committee for instruction and preparation for the ministry, and he subsequently accepted the call of the Church at Alcester to become their pastor.

Mr. Allen's offer of his services was accepted by the Missionary Committee on the 5th of June, 1845, and he embarked with Mrs. Allen and two children, in company with the Rev. C. B. and Mrs. Lewis, for Ceylon, on the 25th of July. The voyage was a long and weary one; but they arrived at Colombo early in the following year. Mr. Allen's first missionary field was in Kandy. Writing on September 15th, he says:—"I have baptized three individuals since I came, and might be employed continually in the same way, were it not that in nine cases out of ten that make application the motive turns out to be an unworthy one. This part of one's work is, perhaps, the most difficult." And so he continued to find it till the last; but with characteristic energy he threw himself into his work, journeying often, preaching to all who would listen, "sometimes encouraged," as he says, "sometimes treated with insolence and contempt, and departing discouraged; but still hoping and praying that good may be done. I do what I can in the language, not without hope of becoming fluent in it." Few succeed, until after many years practice, in this difficult tongue; but Mr. Allen was able of late years to express himself with force and intelligence.

The decease of the Rev. J. Davies in November, 1850, led to Mr. Allen's settlement in Colombo, where he continued to labour with much acceptance both in the English congregation of the Pettah, and among the native occupants of the jungle for many miles around. "Up to the last," says the Editor of the *Colombo Observer* who knew him well, "Mr. Allen took long journeys on foot, although exposure to heat and wet had rendered him especially liable to attacks of fever, from which, more or less, he suffered during the whole of his career, being twice forced to visit England for the recovery of his health."

A few months since, Mrs. Allen was compelled to come to this country by extreme ill-health. Mr. Allen parted with her, expecting that his beloved companion would be the first to reach the heavenly shore. But it was not so ordained; she is spared to mourn his loss.

In his last letter to the Committee, dated March 29th, Mr. Allen recounts his marvellous escape from death, by the overturn of the coach in which he was returning from Kandy. For some time he lay buried under the coach in a stream of water, until rescued by his fellow-passengers; only a month later to fall a prey to the spoiler by disease.

Mr. Allen preached his last sermon at the Pettah chapel on the 22nd of April, when he seemed to be quite well. On Monday he was seized with severe pains which abated on Tuesday, but returned the following day. Medical appliances were of no avail, and he continued to get worse till on Monday, the 30th of April, he passed away to the rest of God without a struggle. He was conscious to the last, but was unable to speak.

“Blessed are the dead that die in the Lord. They rest from their labours, and their works do follow them.”

We earnestly commend the widow, so sorrowfully bereaved and now amongst us, to our readers' sympathy and prayers.

A VISIT TO MORANT BAY.

BY THE REV. J. M. PHILLIPPO AND THE REV. T. LEA.

At the request of the General Committee of the Jamaica Baptist Missionary Society, the deputation appointed at the last annual meeting of the Union visited the Home Missionary Stations established in Saint Thomas in the East and Portland, also Morant Bay, Stoney Gut, and the surrounding districts.

We left Spanish Town on Thursday morning, March 1st, and passing through Kingston, Yallahs, Morant Bay, Leith Hall, Belle Castle, and Manchioneal, we arrived at Reward, the residence of Mr. Service, on Saturday evening; here we consulted at length with our Missionary and arranged our plans as to our work.

On the Sabbath Mr. Phillippo preached in the Tabernacle, a neat and well-built chapel, erected by Mr. Service, in the large and populous village of Drapers; from this place and from the surrounding settlements the people gathered in large numbers, and enthusiastically welcomed the deputation. This village has been wisely chosen as a centre for extensive usefulness.

The land on which the chapel stands was purchased at a cost of ten pounds (£10). And the people commenced building on the 9th December, 1865. The members of the congregation, assisted by friends belonging to the Church of England, worked cheerfully and rapidly; and, as the result of their efforts a house for God stands in this dark and hitherto neglected district. At the opening service, £3 4s. 6d. was collected. This amount, with subsequent contributions, reduced the debt remaining on the building to about £7.

It is the express desire of the Church that the monies should be entirely in the hands of the Committee, and subject to their control. The Chapel measures 30ft. by 16ft.; it is substantial, and well-finished. The wood-work is composed of cedar; the roof is covered with the silver thatch. A small vestry adjoins the chapel. The Church consists of fifteen members, and there are evident and encouraging signs of prosperity and increase.

Our visit inspired the people with confidence and hope; this is a source of gratification, inasmuch as they have been repeatedly deceived and disappointed by unprincipled men, who have been their self-constituted teachers in former days.

Our presence also encouraged them to be steadfast amidst the sharp persecutions to which they have been subjected of late.

On the same day Mr. Lea proceeded into the mountain-districts, and after visiting the houses of some of the people, a considerable number assembled in a booth which had been erected at Stanton. This village is about seventeen miles from Reward, and eight miles from the Tabernacle. A plot of ground on which a service was held, has been kindly given for the erection of a chapel, by — Pillou, Esq.

Stanton is surrounded by a number of villages, containing an estimated population of 3,000 persons, who are entirely destitute of sound religious teaching.

To this spot selected as a centre, numbers of people may be collected from Tom's Hope, in the north; Rutchermiscus, in the west; Golden Vale, Rose Apple, Seaman's Valley, Nightingale Grove, and several other places on the south and south-east; while, further eastward, lies the thickly-populated Bourbon district.

The neighbourhood is most fertile, healthy, and beautiful, but the inhabitants are ignorant, superstitious, and, with a few exceptions, “far from God by wicked works.” A finer field for energetic Missionary labour could scarcely be found.

Here, also, the people were found suspicious and discouraged; but the results of our visit were confidence and enthusiasm; and there is every reason to believe that, backed by the Society, the people here will cheerfully give their time and labour in the erection of a place of worship, while they are most anxious for Gospel ordinances, and also for instruction for their children.

After the labours of the day, we met at Port Antonio, where we were hospitably entertained by Mr. Wemyss Anderson.

On Monday morning we proceeded to the Tabernacle again, where we held a Church meeting, and subsequently a public meeting. The object of our visit—the constitution of the Union—the leading principles of Nonconformity, the necessity of education, and subjects of importance as to the peace, prosperity, and extension of the Church, were urged upon the attention of the assembly. The people expressed their gratitude to the Society and to ourselves in no measured terms, and our general intercourse with them has left very pleasant impressions upon our minds.

We are decidedly of opinion that here and at Stanton the cause of God should be efficiently sustained by the Society, and that the hands of our Missionary labouring there should be strengthened by the aid of an earnest and competent schoolmaster. It would be unwise, in our opinion, for Mr. Service to attempt to keep a school; the extent of ground he has to work demands all his strength and time.

We would remind the Committee that the term for which the cottage "Reward" was placed at the disposal of our agent by F. W. Mortlock, Esq., has expired; the house, although it has served very well as a temporary abode, is not at all serviceable as a residence for a married man with a family.

A cottage two miles nearer to Drapers than Reward, has been offered to the Society by G. Panton Gordon, Esq.

The house is situated in a pleasant and healthy spot; it commands an extensive sea-view; it contains five rooms and a pantry, out-office, &c. There are about four acres of land attached to the house, on which there are several cocoa-nut trees. There are several pieces of furniture in the house, viz.—two iron bedsteads, one rib, two side-tables (mahogany), six cane-seat chairs, and one bench. This property, including house, land, and furniture, may be had for eighty (£80) pounds.

We think the place is in all respects an eligible residence, and it is the most central place obtainable as to Mr. Service's work; we think, therefore, that the Society should by all means, *and at once*, negotiate for the purchase of the property.

Mr. Service has formed a Church at Boston, but we succeeded in advising the members to unite with the Church at the Tabernacle (Drapers); this is necessary, so that the efforts of our agent should be confined to three instead of four principal stations. From the smallness of the population as well as from other circumstances, it appeared to us unadvisable that there should be more than a class-house at Boston. We met the little Church, and the members cordially fell in with our views.

PRESTMAN'S RIVER.

On Tuesday morning, March 6th, we proceeded to Fair Prospect, Prestman's River, two miles from Boston, and seven miles and a half from Tabernacle. Here a large booth has been erected, which we found crowded with people awaiting our arrival. Prestman's River is a third centre where we think a substantial chapel should be erected, and a Church formed. A Church here would gather numbers from the surrounding villages, Islington Castle, Black Rock, Egghill, Windsor, &c.

We called on a gentleman at Fair Prospect, with the view of obtaining a plot of ground more suitable than that on which the booth stands, for the erection of a chapel; but he has declined since our return to dispose of any of his land.

We had a large meeting here, and from the people we met with cordial expressions of welcome to us and gratitude to the Society for sending a man of God into their midst.

We need scarcely say that throughout this district, and indeed all along our

entire route, we met with tales of mourning, lamentation, and woe, and on every hand we saw sad evidences of destruction—the work of an infuriated and irresponsible soldiery.

The moral and spiritual condition of thousands, combined with their late awful sorrows, render it imperative on the Society to send and sustain the consoling and converting influences of the Gospel of Peace. Fire and sword have done their dreadful work, and have left sad memorials of their havoc behind in the places where once stood the homes, but where now, amid desolation and poverty, bleed the hearts of the widow and orphan. We should be guilty before God if we were heedless of the cry, "Come over and help us."

On Thursday evening we travelled on to Belle Castle, where we were received very kindly by our friends, Mr. and Mrs. Harris. At the request of Mr. Harris, we held a meeting in his chapel on the following morning.

MORANT BAY.

After the public meeting, we went on our way through the "River District" to Lyssons, an estate three miles from Morant Bay. We wish to acknowledge the great kindness of the overseer, John Wallace, Esq., who received us most hospitably, and entertained us during our stay in the district. He also placed mules at our disposal for traversing the mountain districts around Stoney Gut. We and the Society have been laid under obligations to Mr. and Mrs. Wallace for their generous kindness to us.

On Thursday morning we journeyed into the mountains in order to survey the district now made notorious by the late disturbances, and which, on account of its great spiritual darkness and abounding iniquity, demands the attention, sympathy, and resources of the Committee.

Around Lyssons there is a large number of people, including many Africans, settled. The first settlement we reached was Dumfries, large and populous. Thence we passed upwards to Stoney Gut, and there, close to the ruins of Paul Bogle's chapel and homestead, we gathered a number of people and spoke of our mission. Here a mission station must be established; and, in order to gather the hundreds of outcasts here to the fold of Christ, an efficient and experienced Missionary must be sent at once.

Stoney Gut presents a field for Missionary enterprise unequalled in the island. Hundreds of people in the neighbourhood are entirely without Gospel teaching and the means of educating their children.

The place is healthy, fertile, and exceedingly beautiful as to its physical features. A spot hard by commands a view of the whole of the Blue Mountain Valley. Bounded by the Blue Mountains on the north, from which rise the grand Peaks, and on the west by the Yallahs range, while far away to the south the ocean completes the view. The valley is watered by a large river, and estates and settlements crowd upon the sight of the beholder.

Stoney Gut is a most eligible centre for Spring Gardens, Middleton, York, White Hall, Barrowsfield and Bannockburn, and it would also embrace the villages further in the mountains—Torrington, Sandy Hill, Cross Paths, Somerset, and Monklands; while in the back mountains lie Mount Champneys, Woolmington, Pilot Hall, Brookslaud, and Mount Stewart. These villages consist chiefly of freeholds.

If a plot of ground could be secured at Middleton, a delightful and healthy residence for a Missionary could be erected. Stoney Gut is five miles from Morant Bay. In the valley lie the estates of Hall Head, Mount Pleasant, Blue Mountain, Petersfield, Serge Island and Coley. The whole district is densely populated, but morally dark and neglected; the people say they are Baptists, and will not join any other community, and they have decidedly expressed their predilections for a Missionary connected with the Baptist Missionary Society of England.

From hence, we proceeded down the valley to Church Corner, where we found the large but delapidated chapel of Mr. Killick. Here again several people expressed their anxiety for a Missionary and for schools.

We arrived at Morant Bay in the evening, after having been in the saddle the whole day. We inspected the premises of the London Missionary Society in this place.

There is a large and commodious chapel with vestries behind; the chapel measures about sixty feet by fifty feet, the walls in part are in bad order. It is Spanish walled, not boarded on the outside. It requires reshingling and general repairs. It is necessary that £200 at least should be spent on the premises to put them in good order. The fittings of the chapel are good and elegant. There is no house for the Minister in Morant Bay, nor is it at all necessary or desirable that he should live in the Bay; the two rooms adjoining the chapel will afford all the accommodation required, while the vicinity of Stoney Gut or Middleton is all that can be desired, both as regards healthiness and position.

We recommend in conclusion,

- I. That every possible facility be offered, that a chapel may be erected at Stanton, in Portland, and at Fair Prospect, in St. Thomas in the East, and that an efficient schoolmaster be sent to assist Mr. Service.
- II. That Mr. Porter, or some earnest labourer be directed to work the Bourbon district.
- III. That Blue Hole Cottage and premises be purchased for a residence for Mr. Service.
- IV. That every effort be put forth in order that the Morant Bay premises may be purchased, and also for the erection of a chapel in Stoney Gut, and a minister's house at Middleton.
- V. That an earnest, experienced Missionary, one who has laboured in the Island if possible, be sent forthwith into the Morant Bay and Stoney Gut districts, who under God, by his life and teaching, may diffuse the holy influences of the religion of Jesus in the places, where so recently anarchy and bloodshed held their sway, and have left behind the most lamentable results.

We may be allowed to add, it is our decided conviction, that God is calling us hither; the fields are white unto the harvest, and proofs are abundant that if these fields be wisely and perseveringly worked, we shall not "labour in vain, nor spend our strength for nought."

JAMES M. PHILLIPPO,
THOMAS LEA.

THE OPENING OF A JUNGLE CHAPEL IN CEYLON.

BY JOHN FERGUSON, ESQ.

THE opening of a place of worship is generally the occasion for much rejoicing and congratulation, even in old England, where the sound of Sabbath bells is familiar to the people throughout the length and breadth of the land. How much more should we expect the people of a foreign land, who have only just learned to value the preaching of the Gospel, to hail with delight the erection of a little Bethel in their midst. And with all their apathy, even those of the Singhalese who are merely Christians in name, do feel interested, and rejoice in obtaining for their religious public services, "a local habitation." While the few true disciples must indeed feel a joy which is strange to their white-faced brethren, born amidst great privileges, as the unpretending jungle chapel is opened for the regular worship of their Lord and Master.

The chapel, the opening of which we attended on Tuesday, 17th April was at Hangwelle, 18 miles east of Colombo. This district had been occupied by the Baptist Mission shortly after Mr. Chater commenced Mission work in Ceylon. In 1818 a chapel and residence for the native Missionary were built here. We are told that the Modliar (Native gentleman of the district with rank in the service of Government), assisted, and Government allowed the timber to be cut in the

adjacent forest. The country around was a stronghold of Buddhists; but nevertheless the earnest self-denying labours of Mr. Chater, and particularly, of the apostolic Daniell were blessed; and when a deputation from the Home Committee visited the island in 1850, they found here a Church of some thirty members under the care of Don Abraham de Alvis. Under what circumstances this Church dwindled away, and the cause declined, I am not aware. Perhaps it was chiefly owing to their pastor having to engage in secular enjoyment in consequence of a restriction of the Mission expenditure, and the consequent conjunction of Hangwelle and Weilgama stations under one assistant. It is sad to learn that some of the older members have shewn that they had never received the Gospel into their hearts, by returning to Buddhism; but it is absurd to suppose this neutralizes the great work accomplished by Daniell, because that good old man may have been deceived even as the apostles were by Simon Magus. Daniell was truly "in labours more abundant," and Hangwelle which has long been the utmost limit of the Baptist Mission work, if not of all Missionary work, in that direction,—was but a stepping-stone with him to the regions beyond. Ratnapoora thirty-eight miles further on and the country around, heard the Gospel from this true missionary, and we read of him "going in a bullock-bandy to Hangwelle,—jolting over rough roads, and going down steep precipices and rising again with awkward motions, travelling nineteen miles in nine hours preaching by the way." Fortunately, much to the advantage of the Missionary (as well as the people), whose labour is thereby expedited, the roads are now better and conveniences for travelling more abundant;—but all praise to the model Missionary who was not daunted in his work by obstacles not experienced now by his successors.

In the decay of life in the Hangwelle Church, the little chapel of 1818 seems to have shared to the utmost; and only within the last two years has the project been mooted under the auspices of the European Missionary (Mr. Pigott) to replace it by another. Many difficulties intervened, in the apathy of the natives and the little assistance volunteered by them; but perseverance conquered these,—gradually help was obtained from them in money, labour, or timber. A few European friends assisted, particularly one Christian, noble-hearted merchantman Captain (would there were many such), after a visit to the spot. A substantial plain, but cheerful-looking little chapel is the result, consisting of one oblong-room 35 feet long by 22 feet broad with two doors at each end and numerous windows along the sides. It is capable of containing nearly 200 persons; and is built on a little knoll by the roadside, commanding a limited view of a country dotted over with cultivated patches, amidst groves of cocoa-nut palms, with a few verdure-clad hills rising as a back-ground. The village not far away is situated close under the old Hangwelle Fort, on the banks of the great and beautiful Kalany river, and contains probably about 1,000 inhabitants. But so far as vital religion is concerned, the chapel is indeed surrounded by a moral desert—let us hope that the inspiring scene of an overflowing congregation on the occasion of the special opening service, may be a good augury for the revived cause in this wide field for Missionary work.

THE SERVICE.

When Mr. Allen, Mr. Pigott and I arrived at the chapel, it was quite full,—many, unable to find admittance, standing round the doors and windows. The Singhalese congregation of men, women and children presented a curious and varied scene, contrasting the half-European costume of the wealthier ladies and gentlemen with the simple but time-honoured comboys (or cloths) wrapped round their loins by the poorer people. Here is a fine young lady bravely arrayed in abundance of satin and lace, bedecked with jewellery, and excepting the bare head crowned by a handsome back comb (of gold), and the dusky brunette countenance, giving very little token that she is a child of Lanka; seeming far more like some Spanish or Greek maiden. Who is this girl? Child did we say—she is a rich

young widow, probably not above eighteen years old, daughter of the good old Singhalese lady now almost blind, sitting close by. Mrs. Ameresekere, the mother, was converted from Buddhism about two years ago, and has ever since, well and consistently adorned her Christian profession. She is a great contrast in her simple national costume to her daughter. The native gentlemen present (Modliar, Mohandirams, Notary, and Vidahns) have all comboys (flowered or plain cloths) like the ladies, and the universal tortoise-shell combs fixed in the hair drawn to the back of the head in a knot; but they have donned European jackets and vests of tweed, and socks and shoes. The denationalizing of dress is still further seen in their young children—boys with breeches and knickerbockers, girls with such articles as crinolines! However, there were a number of bright intelligent countenances around (which is much more important than the signs of material prosperity), and the people took a hearty part in the singing, attended devoutly while native Brother Hendrick prayed, and listened with rapt attention to Mr. Allen's sermon in Singhalese on the 15th verse of the 144th Psalm:—"Happy is that people whose God is the Lord." I regretted my entire ignorance of Singhalese while listening to the full and sonorous sentences poured forth by the preacher, and which so evidently engrossed the attention of his audience. May the message delivered be blessed to many who were then present.

After service, due notice was given of the regular services to commence with the succeeding Sabbath; and, after a collection in favour of the building expenses, the meeting separated. Messrs. Hendrick and Botaju, native pastors, were present—the latter being appointed to Hangwelle. His wife, a very active Christian, is an adopted daughter of Mr. Whytoo Nadan, the energetic though now aged pastor of Kottigahawatti. Before separating, Mr. Pigott had some conversation with the aged Christian lady before alluded to; she was regretting deeply that the work of the Mission necessitated the discontinuance of stated preaching in her house by Mr. Hendrick, the native pastor of Weilgama.

I must not omit to mention the hospitality of Mr. Mohandiram, formerly Pastor, Alvis, who has taken an active interest in erecting the chapel.

As we drove away to Colombo, after the day's services, alongside of the sluggish Kalany river, and under the shade of stately palms, to our home by the sea, I could not but hope that the work that day once again formally commenced, may be continued with the blessing of God, to the salvation of many who now sit in darkness, following the soul-deadening Buddhistical superstitions, the signs of which were everywhere to be seen as we passed. Many in the Hangwelle district, too, have been perverted by the gross errors of Roman Catholicism. But I trust yet to hear of, if not to see, a full and prosperous Singhalese Church meeting in the Hangwelle chapel, opened April 17th, 1866.

DEATH OF MR. ALLEN.

WHEN this brief account of our visit to Hangwelle was penned, little did the writer think that he whose name appeared most prominently in it was so soon to be laid low:—that, exactly a fortnight from the clear, bright morning on which we overtook Mr. Allen resting after his walk of eleven miles, we along with other mourning friends should stand around his remains as they were being consigned to their last resting-place. He himself little expected it would be so; for, at Hangwelle he more than once alluded to his restored strength and ability to go through work as well as in his earlier days. During the conversation on the arrangements regarding the newly-built chapel and the preacher, his remarks were as usual of that shrewdly practical character which so much distinguished him, and after warming with his sermon to the large and attentive congregation, I well remember his emphatic remark,—that it but required a native brother who would study—a thinking man—to secure a good attendance in the district always.—Returning to Colombo, he seemed little fatigued by the day's journey and his flow of spirits was unusually good; relating to us as we went along several anecdotes of his early life and Missionary work. We parted with him in the twilight at the foot of the

eminence on which his residence stands, and as his stalwart form strode up the hill under the shade of the cocoa-palms, there was little indication that his career on earth was to close so soon. This was on Tuesday evening—on the succeeding Sunday forenoon, Mr. Allen gave at the Pettah chapel the last sermon he was ever to preach on earth. The subject and matter were truly characteristic of the man—Reconciliation through the death of Christ; Preservation through His Life,—a subject on which he seemed fond of dwelling of late. The earnest and emphatic manner in which he insisted on the Christian's unshaken confidence in the unchanging faithfulness of his God, was very striking.

I was present in the afternoon when some friends were gathered to hear the news from Mrs. Allen by the English mail which had arrived that morning. She hinted at the hope of her speedy return, but mentioned the fear she had expressed to the Mission Secretaries that her poor husband would now require a change. On this being read, he drew himself up, and placing his hand on his chest, said, "Why I never felt better in my life; just prepared to go through any amount of work."

These were almost the last words I heard spoken by the Rev. James Allen, who died eight days after, on the 30th April.

THE LAST DAYS OF MRS. KNIBB.

BY THE REV. JOHN KINGDON OF WALDENSIA.

AFTER serving the Lord upwards of fifty years, forty-one of which were spent in His service in this land, Mrs. Knibb entered into her rest on the morning of the 2nd April.

As she spent the last month of her life with us, and we had the unspeakable pleasure and honour of ministering to her comfort, and holding converse with her to the time of her death, I may be permitted to tell you a little about her last days on earth.

For several months previous to her death, our dear friend had been much indisposed; but I believe that it was early in December that the illness which terminated her life commenced. After spending some time with her daughter, Mrs. Fray, at Kettering, she was removed to Falmouth for a change, and that she might have constant medical attendance. She came to Waldensia on the 2nd of March. From the day she came she was not able to leave the house, although she often stood at the door or window and said she longed to take a walk in the garden, but feared the exertion of coming up the steps would be too much for her.

On the 19th Mr. Fray and I travelled together to Spanish Town to attend the annual meetings of the Jamaica Baptist Union. We returned to Kettering late on the evening of the 29th, and found that Mrs. Kingdon had on that day sent an express for Mrs. Fray, as Mrs. Knibb was much worse, and had been vomiting blood. We reached Waldensia early the next morning (Friday, 30th), and found her better, so much so that she was able to sit up and talk. She asked a great many questions about the meetings, and the friends who attended them, the state of the Churches, &c. She was not so well on Saturday, and on Sunday she appeared to be much weaker, but she would not allow Mrs. Kingdon to stay with her. Mrs. Fray remained at home and we went to chapel. At 12 a.m. a change for the worse took place, and Mrs. Fray sent a messenger to hasten us home; but as we were at Bunker's Hill, we could not reach home till a quarter past four o'clock, when we found our dear friend rapidly sinking. She said, rather mournfully, "You are late to-day;" and when told that the delay was caused by our remaining to celebrate the ordinance of the Lord's Supper after the morning service, she made several enquiries about the attendance, &c. I said, "We remembered you in our prayers;" she replied, "Thank you, thank you." She was at this time sitting up in bed, but she now laid down, and her mind soon began to wander. Still she was quite con-

scious at intervals up to within a quarter of an hour of her death, which took place at a quarter past twelve. Mr. Fray and Mr. Lea arrived in time to witness her departure. We did not apprehend that her end was so near, as she was able to help herself almost to the last, and on Sunday at three o'clock she got out of bed without any assistance, not allowing even Mrs. Fray to help her.

We first met our dear departed friend in England a short time before sailing for this, the land of our adoption, and we shall ever retain a grateful recollection of her motherly counsels and encouragements. After her return to Jamaica we had frequent intercourse with her, and the more we knew of her the more we saw to admire and love. But in the last month of her life we saw more clearly than ever the loveliness, lowliness, and strength of her Christian character. Her patience during her affliction was very striking. We did not hear a single word of complaint, nor was there the slightest evidence of anything like a restless spirit. Her great unwillingness to keep anyone from the public means of grace, of which she herself was deprived, and her interest in everything pertaining to the Redeemer's kingdom continued to the last. Her faith in the Saviour, too, was strong, yet beautifully simple. On Sunday evening, March 4th, I sat by her bed-side and conducted family worship. I read the eighth of Romans, and when I had finished reading she said, "That beautiful chapter, it is more precious than ever: nothing shall separate us from his love—nothing!" The fourteenth of John was also a favourite chapter with her, portions of which she frequently repeated. A short time before her death, being in great pain, Mrs. Kingdon sought to comfort her with the assurance that the Saviour was with her, when she very beautifully repeated two or three verses of the chapter referred to. About an hour before her departure, not being sure whether she was conscious or not, taking her hand in mine, I said "You are still trusting in Jesus?" as she pressed my hand she sweetly replied, "Still trusting in Him." These were almost her last words. After this I only remember her saying "Yes," in reply to Mr. Fray when he inquired if she recognized his voice. Her death was truly a "sleep." She sunk so gradually that the last breath was scarcely perceptible. Her countenance, after death, was beautifully expressive of calmness and peace.

"She died in Jesus, and is blessed;
How kind her slumbers are!
From sufferings and from sins released,
And freed from every snare."

We followed the remains of the dear departed to Falmouth on the morning of the 3rd. Many came the evening before to be ready to start at the time appointed, viz., two o'clock. It was a lovely moonlight morning. We laid the coffin in the vehicle prepared for its reception, and I felt a melancholy pleasure in making it secure with my own hands for the rather rough journey to Falmouth; and then one of our faithful deacons, who brought the dear one hither a month before, conveyed away her mortal remains, while a good concourse of people followed, most of them members of Churches formed by her late honoured husband. The coffin in which the remains of William Knibb have lain for upwards of twenty years is entire. His wife's remains rest in the same grave.

THE FUNERAL.

To the above narrative we append the account given by the Rev. D. J. East of the funeral service over the remains of our dear departed friend.

Mrs. Knibb was buried early yesterday morning (Tuesday, April 3rd) in the grave of William Knibb, at Falmouth. That grave for more than one-and-twenty years had sealed up the mortal remains of her sainted husband—on earth the lion-hearted—and there they lay in their quiet resting-place. I cannot tell you the emotions with which I looked down upon the coffin, still undecayed, which contains those sacred relics, or with what satisfaction I looked upwards and thought of the glorified spirits of husband and wife, now re-united before the throne of God and of the Lamb. The funeral service commenced a little before eight o'clock

A.M. I left Calabar at five, accompanied by Mr. Roberts, and when we entered the chapel found a large congregation assembled, and the Rev. Mr. Aird, Presbyterian Minister, engaged in reading the Scriptures. It devolved on me to lead the devotions, and I believe that while we were mourning the loss we suffer, all felt that it was a season for thanksgiving and praise in commemoration of the grace which in life and in death had so eminently rested on the dear departed. The same meekness and gentleness, and kindliness of character shone out to the very last, and the closing scene was as peaceful as the light of the Saviour's countenance could make it on this side of eternity. I saw her a short time ago in the sickness which terminated her life, and knelt with her at the throne of grace, and very pleasant it was to observe how quietly she was resting in the arms of everlasting love. Brother Clark, of Brown's Town, delivered the funeral address—very simple, and touching, and suitable it was. Brethren Lea and G. R. Henderson also read portions of the word of God, and the latter offered the closing prayer within the walls of that chapel in which our sainted sister had so often worshipped, and where the eloquent voice of the husband she has now joined in glory had so often preached in demonstration of the Spirit and of power the glorious Gospel of the blessed God. The ministers present, including the Rev. J. Littlejohn, Rector of Trelawny, and the Rev. — Gurney, Wesleyan Missionary, now led the way from the chapel to the grave. A great concourse of people was instantly gathered round it, and as the coffin was lowered into it we sang—

"Unveil thy bosom, faithful tomb!
Take this new treasure to thy trust!"

The duty had been assigned to me to speak to the bystanders from the open tomb, and I wished, as far as I might, in doing so to give utterance to such words as she would desire to have spoken whose mortal remains we were bearing to sleep in Jesus, in the sure and certain hope of a glorious resurrection to eternal life; for I felt that, being dead, she yet speaketh. The solemn stillness of the crowd was very impressive; and we will hope that some careless ones went away to think and pray. Brother Hewett closed the service at the grave by such supplications as the occasion was calculated to call forth, and the congregation quietly dispersed. In a few hours the grave was again bricked over, never, in all probability, to be opened again till He, who is the resurrection and the life shall appear, and all who are in their graves shall come forth.

SWEET AND BITTER.

BY THE REV. W. A. HOBBS, OF JESSORE.

I THINK I informed you in my last that a young Kuleen Khyst, together with his wife, had embraced our holy faith, and had for the present taken refuge at Magoorah. Many were the efforts made to get him to renounce his newly embraced religion, and his father and brother came several times with the most tempting offers, engaging to collect a large sum of money, and get him restored to caste, if he would only publicly deny that he had eaten with the Christians. Of course, scores knew that he had joined the Christians, but so loose are the shackles of Hindooism becoming that anything short of a public avowal of a change of creed is tolerated.

I am happy to inform you that all efforts to seduce his mind from allegiance to Jesus has failed, and last night, his father, who again came to see him, after a long discussion with his son, acknowledged that Christ's religion is the true one, and, at his own request sat down to eat with the Christians. I hope this may be the means of ultimately leading the whole family to a knowledge of the truth, in which case, if he can get any work to do, it will be advisable to send him back to his own village. So much for the honey.

I have to inform you that on the 19th March, our whole Christian paragh at Magoorah, consisting of ten houses was totally destroyed by fire. Almost everything belonging to the Christians too was consumed. One widow lost grain and furniture to the value of sixty rupees; one of the preachers to the extent of forty-

five rupees, and others in lesser amounts. The Girl's School too suffered very heavily. At first we thought the damage sustained amounted to something under 400 rupees; but we find that it considerably exceeds that amount. The fire originated in the cook-house of the deputy magistrate, whose bungalow adjoins the Christian parah. The magistrate held an investigation upon the matter, but no one could prove how it originated. Mr. Wenger at once sent us 180 rupees, and we have collected upon the spot nearly 200 rupees in addition, so that we shall by Divine mercy be able to live over the trial.

In one respect it will work for good. I have since the fire obtained a very advantageous site, in an open field, which for two years previously I had vainly endeavoured to procure. This will enable me to save the Society 160 rupees per year. In two or three months I hope to have all things straight again. Our bungalow had a very narrow escape; at one time all thought that it was doomed, but God withheld his rough wind in the days of his east wind. This is the third time in two and a half years that we have been in this danger.

MISSIONARY MOVEMENTS.

SERAMPORE.

THE work of the Theological Class has re-commenced with very encouraging prospects. It now numbers twenty-four students. Mr. Pearce has also formed a class for the instruction of the wives of the students as are married. Twelve women are being thus prepared to aid their husbands in their evangelistic work.

AGRA.

Mr. Broadway reports the entrance of the Mission on Zenanah work in this important city. A Miss Donald has offered her services, and been engaged, for this branch of Christian exertion, with a native Christian woman as her companion.

CALCUTTA.

Mr. Wenger informs us that the serious illness of Mr. Kerry has obliged him to take a voyage at sea with the hope of restoration. Mr. Kerry will proceed to Ceylon. Mrs. Kerry's girls' school continues to increase and to flourish. It now contains seventy children. Funds are greatly needed for its support.

CAMEROONS RIVER, AFRICA.

The progress of the Mission is much interfered with by the war that has been raging among the native tribes in immediate proximity to the station. The erection of the chapel has thus been delayed. Mr. Saker has, however, continued his translation, and he reports that the prophet Isaiah is now finished at press. Our old worthy native brother, Mr. Horton Johnson, has been called to his rest. His family and the Mission are in deep sorrow at the loss.

SEWRY.

Mr. Reed has removed from Cutwa to Sewry, on account of his health. He will assist Mr. Williamson in Bengali work, and also visit Cutwa from time to time. Mr. Williamson increasingly feels the effects of age, his sight being partially affected. He is, however, able to preach daily to the heathen, and on Lord's-Day mornings to the native Christians. Efforts are being made to establish sub-stations in some of the surrounding villages. In order to be near his work among the Santhals, Mr. Johnson has established himself at Bebboonia, about three miles from the hills, in which the people chiefly reside, and about fourteen miles from Sewry. Four stations or schools have been opened, and at each is settled a Bengali Christian schoolmaster.

MONGHYR.

Mr. Lawrence has been sorely tried by the affliction of his beloved wife, and the sympathy and prayers of our friends are requested on his behalf. Both the native and English churches have also lost some valuable members by death. Still, preaching the word goes on in the bazaars and melas. Mr. Parsons also reports some progress in the printing of the various translations in which he is engaged.

	£	s.	d.		£	s.	d.		£	s.	d.
Ialington, Cross Street—				BUCKINGHAMSHIRE.				Blackheath, Dacre Park—			
Collections	21	0	0	Datchet—				Contribs., Sunday Schl.	1	5	5
Do., Salter's Hall—				Collection	0	10	0	by Y. M. M. A. ...			
Do., Sunday School,	21	18	4	Great Brickhill—				Crayford—			
N. P. Delhi	0	13	9	Contributions	29	2	0	Contributions	10	10	0
Kingsgate Street—				Long Crendon—				Gravesend, Windmill Street—			
Contributions	11	0	0	Collection	2	10	10	Collections	13	9	0
Little Alle Street—				Newton Longville—				Greenwich, Lecture Hall,			
Collections	6	5	3	Contributions (2 yrs.)	2	16	0	Royal Hill—			
Contributions, Sunday				Wraysbury—				Contributions	14	8	1
School, for N P	1	18	6	Contributions	10	0	0	Lee—			
Lower Edmonton—				CHESHIRE.				Collections	13	8	6
Collections	6	0	0	Chester—				Lewisham Road—			
Little Wild Street—				Contributions	1	8	0	Contribs. on account...	12	15	7
Collections (Moisty) ...	1	8	2	CORNWALL.				LEICESTERSHIRE.			
Metropolitan Tabernacle—				Padstow—				Leicester, Belvoir Street—			
Collections	105	0	0	Donation	2	0	0	Contribs. on account...	26	15	10
Notting Hill, Cornwall Road—				DEVONSHIRE.				LINCOLNSHIRE.			
Collections	15	2	6	Modbury—				Boston, Salem Chapel—			
Contribs. on account...	3	4	3	Collection for W & O...	0	10	0	Contributions	3	8	1
Notting Hill Tabernacle—				Contributions	6	8	6	Do. for N P	0	12	2
Collections	12	0	0	Do. from Ringmore	0	12	0	NORTHAMPTONSHIRE.			
Peckham, Park Road—				Do. for N P	0	8	6	Aldwinkle—			
Collection for W & O...	1	10	0	Do. fr do., from				Contributions	4	14	7
Poplar, Cotton Street—				Ringmore	0	10	0	Burton Latimer—			
Collections	6	0	0	Newton Abbot—				Contributions	9	5	6
Regent's Park—				Collection	1	6	0	Bythorne—			
Contribs. on account...	60	0	0	DORSETSHIRE.				Collections	2	11	1
Do., Sunday School	15	3	4	Bourton—				Ringstead—			
Do. do., for N P	5	0	0	Collection	2	0	0	Contributions	10	1	7
Romney Street—				Iwerne Minster—				Do. for N P	0	15	5
Collections	2	9	6	Contributions	3	10	3	Thrapston—			
Shepherd's Bush—				ESSEX.				Contributions	20	13	0
Collections (Moisty) ...	6	6	9	Barking—				Do. for N P	1	11	1
Do. for W & O (do.)	1	0	0	Collections	2	11	0	Woodford—			
Spencer Place—				Romford—				Collections	1	17	4
Collections	4	5	0	Contributions	5	9	5				
Staines—				Waltham Abbey—							
Contributions	4	12	8	Collection for W & O...	1	0	0				
Stepney Green Tabernacle—				Contributions	3	16	7				
Collection for W & O...	4	17	2	GLOUCESTERSHIRE.							
Stratford Grove—				Tewkesbury—							
Collections (Moisty) ...	9	7	9	Contributions	16	12	0				
South Kensington—				HAMPSHIRE.							
Contribs. on account...	15	0	0	Beaulieu—							
Tottenham, West Green—				Contribution	1	1	0				
Contributions, Sunday				Parley—							
School, for N P, by				Contribs. for N P	1	14	7				
Y. M. M. A.	2	3	2	Waltham Abbey—							
Upton Chapel—				Collection for W & O...	1	0	0				
Contributions, Juvenile				Contributions	3	16	7				
Association, for Rev.				HEREFORDSHIRE.							
A. Baker's N P, West				Garway—							
Africa	12	0	0	Collection for W & O...	0	10	0				
Vernon Square—				Kington—							
Contributions, Sunday				Contributions	8	2	9				
School, by Y. M. M. A.	6	10	5	HEREFORDSHIRE.							
Virginia Row Chapel,				Hitchin—							
Bethnal Green—				Proceeds of Tea Mtg...	5	6	10				
Collections	1	1	6	Watford—							
Walthamstow—				Contribution	2	2	0				
Contributions	9	1	1	KENT.							
Wandsworth, East Hill—				Bexley Heath—							
Collections	11	19	4	Contribs., Sunday Schl.	1	10	8				
West Drayton—				SOMERSETSHIRE.							
Contributions	3	12	5	Beckington—							
BEDFORDSHIRE.				Contributions	8	0	6				
Heath—				Bristol Auxiliary—							
Contributions	0	10	0	Contribs. for 1865-6...	426	6	10				
BERKSHIRE.				Do. for 1866-7 ...	1	18	7				
Fifield—				Frome, Shepherd's Barton—							
Contributions	1	9	6	Contributions	66	4	10				
Windoor, Baptist Chapel,				Do., Sunday School, for							
William Street—				Native Gtrl. "Jane							
Collection	0	10	0	Bann," in Mrs. Ander-							
BUCKINGHAMSHIRE.				son's School, Jevore ...	6	0	0				
Datchet—				Do. do., for Native Boy,							
Collection	0	10	0	"John Shepherd," in							

£ s. d.		YORKSHIRE.		RADNORSHIRE.	
Mrs. Saker's School, Cameroons, W. Africa	6 0 0	Gildersome—		Dolau—	
Do., Badcox Lane—		Contribs., Juvenile As- sociation, for Rev. W. Hobb's N P, "Ward Scarlett," <i>Seasore</i> ...	13 0 0	Contributions	1 2 2
Contributions	18 6 11	Mirfield—		SCOTLAND.	
Wincanton—		Contributions	0 16 6	Glasgow—	
Contributions	10 16 6	SOUTH WALES.		Contributions	24 9 0
SURREY.		BRECKNOCKSHIRE.		Do., Bath Street...	5 0 0
Norwood—		Brecon—		Do., Baronial Hall...	8 11 0
Collections	17 9 8	Contribution	1 0 0	Less Expenses	38 0 0
WARWICKSHIRE.		Erwood—			2 5 3
Henley-in-Arden—		Contribs., Sunday Schl.	0 18 6		35 14 9
Contributions	3 12 0	CARMARTHENSHIRE.		IRELAND.	
WILTSHIRE.		Cwmfelin—		Athlone—	
Bratton—		Contributions	1 16 9	Contribs. for N P	2 1 7
Collection	3 13 6	Ferryside—		FOREIGN.	
Calne—		Contributions	1 1 0	AUSTRALIA.	
Contribs. on account...	12 0 0	Kidwelly—		Melbourne, Collins Street—	
Crockerton—		Contributions	0 11 0	Contribs., Juv. Associa- tion, for two <i>Native</i> <i>Preachers</i> , under Rev. James Smith, Delhi	34 0 0
Devizes—		Smyrna—			
Contributions	47 2 1	Collection	0 7 4	CANADA.	
Warminster—		GLAMORGANSHIRE.		D. Cameron, Esq., of Woodville, by Rev. J. Gilmore, of Peter- borough, Canada	10 0 0
Contributions	10 12 5	Canton, Cardiff, Hope Chapel—			
Westbury Leigh—		Collection (Moiety) ...	1 17 6		
Contributions	14 10 6	Cardiff, Bethel—			
Westbury, Cook's Style—		Contribution	5 0 0		
Collection for W & O ...	0 10 0	Merthyr Tydfil, Tabernacle—			
Contributions	4 5 0	Contributions	4 15 6		
Do., Providence Chapel—		Penelawdd, near Swansea—			
Contributions	5 3 0	Contributions	1 4 1		
Winterslow—					
Contributions	2 11 4				

Contributions from 1st of June to 20th of June, 1866.

£ s. d.		£ s. d.		£ s. d.	
DONATIONS.		Hackney Rd., Providence Chapel—		Speen—	
Foster, Mrs. Sarah, Tot- tenham, for Rev. J. Clark, Brown's Town, Jamaica	5 0 0	Collections	15 5 6	Contributions	2 9 9
Nisbet, Miss, of Lambden Greenlaw, Dunse, for support of N P, at Se- rampore	6 0 0	Hammersmith—		KENT.	
Stevenson, Mrs., Black- heath, for Rev. G. Mil- lner, of Jamaica	2 0 0	John Street—		Belvedere—	
LONDON AND MIDDLESEX.		Contribs., Sunday Schl., by F. M. M. A.	12 7 0	Contribs. on account...	3 4 0
Acton—		Lambeth, Regent Street—		NORTHAMPTONSHIRE.	
Contributions	0 11 0	Contribs., Sunday Schl., for Rev. R. Smith, Cameroons, by F. M. M. A.	3 17 8	Clipstone—	
Bayswater, The Mall Chapel—		Lower Edmonton—		Contributions	27 16 1
Collection	20 0 0	Contribs., Sunday Schl., by F. M. M. A.	0 17 7	Guisborough—	
Camberwell, Denmark Place—		Shouldham Street—		Contributions	3 10 0
Contribs., Miss. Asso- ciation, for N P, Cal- cutta, under Rev. J. Sole	20 0 0	Upton Chapel—		Long Bucky—	
Do. do., for Support of Child in Mission School, Ceylon	6 0 0	Collections	8 0 0	Contributions	15 14 3
Do. do., for Support of Child of N P, under Rev. W. Sampson, Se- rampore	6 0 0	Walworth Road—		OXFORDSHIRE.	
Camden Road—		Contribs. on account...	26 5 0	Thame—	
Collections	46 13 10	Do., Young Men's Bible Class, for Rev. J. Smith's N P, Delhi	3 15 0	Contributions	4 0 0
Ebenezer, Newington—		BEDFORDSHIRE.		SOMERSETSHIRE.	
Contribs., Sunday Schl., by F. M. M. A.	0 15 7	Luton, Union Chapel—		Bristol—	
		Collection for W & O (Moiety)	1 10 0	Contribs. on account	140 0 0
		Contributions	26 7 0	Do. for W & O	3 10 11
		BUCKINGHAMSHIRE.		Do. for Africa	3 3 0
		Colnbrook—		Do. for China	3 0 0
		Contributions	2 13 4	Do. for Serampore...	1 1 0
				Do. for N P at Delhi	18 0 0
				Do. for N P, under care of Rev. W. Sampson	12 7 5
				Do. for Native Pea- cher, under care of Rev. T. Read, at Cutwa	21 15 0

£ s. d.		£ s. d.		£ s. d.
	Do. for <i>Native Teacher, under care of Rev. T. Morgan, at Howrah</i>	6	0	0
	Do. for <i>Boys' Education in Mrs. Kerry's School, Initially</i>	4	10	3
	Do. for <i>Girls' Education in Mrs. Kerry's School, Initially</i>	7	14	11
	Cheddar, &c.			
	Contribs. on account...	25	0	0
	Shepton Mallet—			
	Contributions	1	11	0
WILTSHIRE.				
	Chippenham—			
	Contributions	12	12	0
SOUTH WALES.				
	MONMOUTHSHIRE.			
	Penpergw, near Abergavenny—			
	Contrib. from Bryn Cain Farm	4	0	0
SCOTLAND AND IRELAND.				
	Scotland—			
	Contribs. on account, by Rev. F. Trestrail	21	10	0
	Edinburgh—			
	Contrib. for <i>Britany</i>	0	10	0
	Do. for <i>China</i>	0	10	6
	Elgin—			
	Contributions	11	6	9
	Grantown—			
	Collection	4	0	0
	Inverness—			
	Contribs. on account...	10	0	0
	Tullymet, by Ballinling—			
	Contribution	1	1	0
FOREIGN.				
CANADA.				
	Montreal—			
	Joseph Wenham, Esq., by Rev. Dr. Davies, of Regent's Park College.....	5	0	0
<p>A Donation of Ten Shillings has been received from Mrs. Sharmman, through Mrs. Hudson for <i>Mr. Oncken, of the German Mission</i>; as no address was sent with this sum, the usual formal receipt could not be returned.</p>				

JAMAICA SPECIAL FUND.

£ s. d.		£ s. d.
	Redruth, by Mr. J. Cocking	1 8 0
	Modbury, by Rev. A. English	2 10 0
	Missionary Box, by Mrs. Pearsall, Brighton	0 10 6
	Morton, Mr. W. J. T., Dawlish, Devon ...	1 1 0
	"A Friend" for " <i>Defence Fund</i> "	1 0 0
	Rippon, Mrs., for ditto	5 0 0

FOREIGN LETTERS RECEIVED.

AFRICA—CAMEROONS, Fuller, J. J., Feb. 28, March 30; Safer, A., Mar. 2, 31; Smith, R., Mar. 2, 29; Thomson, Q. W., April 1.	TURK'S ISLAND, Kerr, D. S., Mar. 10.
SIERRA LEONE, Diboll, Mrs., April 20; Weeks, G. S., April 20.	HAYTI, JACMELL, Webley, W. H., April 3.
CAPE OF GOOD HOPE—PORT ELIZABETH, Dickerson, J., and others, Mar.	PORT-AU-PRINCE, Baumann, W., Mar. 26.
ASIA—CEYLON, COLOMBO, Allen, J., Mar. 29.	JAMAICA—ANNOTTA BAY, Jones, S., April 23.
KANDY, Waldock, F. D., Mar. 29.	BELLE CASTLE, Harris, S., April 21.
CEYNA—YENTAL, Kingdon, E. F., Feb. 17.	BLACK RIVER, Barrett, J., Feb. 8, 23; Holt, S. W., Mar. 8.
INDIA, AGRA, Ethington, W., Feb. 22.	BROWN'S TOWN, Clark, J., Feb. 9, April 7, 23.
ALAHABAD, JACKSON, J., Mar. 8.	DUNCANS, Fray, E., and Millard, B., Mar. 28.
BANISAL, Ellis, R. J., Feb. 12; Page, I. C., Mar. 17.	FALMOUTH, Kingdon, J., Mar. 7, April 6; Lea, J., April 23.
BENARES, Heinig, H., Feb. 22.	FELLEN'S FIELD, Burke, W., Mar. 22.
CALCUTTA, Evans, T., Feb. 22; Leslie, A., Mar. 8; Wenger, J., Feb. 22, Mar. 7, 23, 24, April 7.	FRENCH, Clarke, J., April 20.
DELHI, Collins, W., Mar. 23; Parsons, J., Mar. 22.	KETTERING, Fray, E., Mar. 9, April 7.
INTALLY, Kerry, G., Feb. 22, April 22.	KINGSTON, Harris, H., Mar. 23; Oughton, S., Feb. 10, Mar. 23, April 7; Oughton, T., Mar. —, April 24; Palmer, E., Mar. 10, April 19, 24, W., Mar. 8.
JESSORE, Hobbs, W. A., Mar. 3, 19, April 5.	MONTEAGE, Gordon, J., Mar. 22.
KHOOLEAH, Johnson, E. C., Feb. 17.	MONTAÑO BAY, Henderson, J. E., Mar. 9, April 3, 7; Hewitt, E., Mar. 1, 22, April 21.
KHOOSTIA, Anderson, J. H., Mar. 6; Duff, Gogon C., Feb. 28.	MOUNT CHARLES, Thompson, J., Mar. 22.
MONCHIA, Lawrence, J., Mar. 20.	MOUNT HEAMON, Clark, J., Mar. 9.
PATNA, Broadway, D. P., Mar. 28.	PUNT MARIA, Sibley, C., Mar. 7.
SERAMPORE, Pearce, G., Feb. 21.	RIO BUENO, East, D. J., Mar. 12, 23, April 4, 21; Roberts, R., March 23.
SEWRY, Reed, F. T., Mar. 1; Williamson, J., Mar. 5, April 5.	SR. ANN'S BAY, Millard, B., Mar. 9, 22, April 7, 23.
AUSTRALIA—TASMANIA, Tinson, E. H., Mar. 21.	SALTER'S HILL, Dendy, W., April 7, 20.
EUROPE—FRANCE, GUINGAMP, Bouhon, V. E., Feb. 17, May 14.	SPANTH TOWN, Dendy, W., Feb. 26, Mar. 9; East, D. J., Mar. 8; East, D. J., and Phillippo, J. M., Jan. 24; Harvey, C., Feb. 24, Mar. 24, April 9, 12; Oughton, S., April 6; Phillippo, J. M., Feb. 24, Mar. 10, 21, April 6, 21, 22; Phillippo, G., Mar. 10.
MONLAIX, Jenkins, J., April 10, May 17.	STEWART TOWN, Webb, W. M., Feb. 22.
NORWAY, CHRISTIANA, Hubert, G., Mar. 23; April 14.	YALLAES, Morgan, W., Feb. 9.
WEST INDIES—BAHAMAS, NASSAU, Littlewood, W., Feb. 27.	

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. J. Wenger, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, Twells, and Co.'s, 54, Lombard Street, to the account of the Treasurer.

THE MISSIONARY HERALD.

THE GREAT WANT OF OUR MISSION.

OFTEN, when pondering over the condition and prospects of the Mission has this inquiry suggested itself—Do our friends mark the instances of removal by sickness or death of labourers from the field, and the instances in which the ranks thus thinned, are, from time to time, filled up? As these events happen at periods which are sometimes separated by considerable intervals of time, it is not very likely they are so noted and remembered. It seems, therefore, both desirable and necessary to present the subject to the attention of our friends; especially when, as at the present time, the want of Missionaries is most urgent and pressing.

The losses which have been sustained within a comparatively short period, have been unusually great. They have occurred in China, India, Ceylon, Africa, and the West Indies. Young and old have alike fallen; and in a few cases, brethren have been removed in the prime of life, when their faculties were matured, and their characters ripened; and when they were exercising an influence which only experience, and consistency long maintained, can command. We have to lament the retirement of Mr. Leslie from active service, after a lengthened career of devoted toil, ultimately exhausting his powers; and though a successor to the pastorate of the Church in Circular Road has been secured in Mr. Williams, late of Glasgow University, yet years must pass by ere the same power for good can be acquired by him as was so long wielded by his predecessor. The death of Mr. Allen is a most severe loss to the Ceylon Mission. His consistent life, and the energy and zeal with which he prosecuted his work among the people, not only in the city, but in the jungle; his tender care of the native Churches, and his warm open sympathy with the people—for he had made Ceylon his home, and purposed that his children should likewise settle there—gave him great power with the native population, who are quick to note the presence or absence of a generous sympathy with them. In a similar strain must we speak of Mr. Rycroft, whose death occurred at that period of life when he seemed to have attained to the maturity of character and influence. So likewise in regard to Mr.

Diboll, whose Missionary life was shorter than that of these brethren, but marked by the same characteristics. Nor is the removal of Mr. Kalberer from Patna to be lightly passed over, for he was peculiarly fitted for the work he best loved, active itinerancy among the Mahommedan population, with whose language, habits, and modes of thought he was thoroughly acquainted.

But our losses are not those by death alone. Mr. McMechan had only just entered on the work in China, when broken health compelled him to leave, though he fought most manfully against the disease which ultimately prostrated him; and Mr. J. Gilson Gregson, after some years of Missionary life in Northern and Central India, has at length retired from the field, he never having recovered from the shock of a severe illness which afflicted him some three years ago. Nor is it alone from these causes the Mission has suffered. It has lost, for a season, through ill health, the services of the brethren Lewis, Sampson, Bion, Robinson, Gregson, Davey, Gamble, and Littlewood, and yet not wholly, for they have done, and will continue to do, good service at home; and we thankfully record the growing desire for the presence of a Missionary at the Anniversary Services of our Auxiliaries, as an omen for good.

No one can regard the facts here stated with any becoming degree of attention, and not feel that there is a most urgent want of men at this present time. For not only are the vacant places to be supplied; but there should be in the Mission abroad enough labourers to prevent the occasional absence of such as are seeking renewed health, becoming a serious inconvenience to those who continue at their posts; as well as the necessity of a temporary redistribution of forces over some large section of the field—a procedure which is attended with great expense, and often with sore trouble to Missionaries themselves. But at this time only *two* are going forth fresh to the work; only three are returning to it, after a lengthened stay in England. What then is to be done, and where are we to look?

It is natural to turn to our Colleges. They are more in number, and in each there are more students than used to be found in them years ago. The Tabernacle College alone contains a greater number than *all* did twenty years since. Surely Christian daring, and the spirit of enterprise and self sacrifice are not extinct in the present race! If so, we have indeed fallen on evil times. It used not to be so; and we well remember that a Missionary Student had a higher position accorded to him, in the feelings of his class-mates, than the rest. The very work to which he was consecrated seemed to impart a loftier purpose and aim to his life, and to invest it with a holier aspect. Most of you, dear brethren, to whom we now speak, will give yourselves to the great work at *home*, and you may effectually help the cause for which we plead, by doing your best to diffuse the *spirit* of it among the people of your future charge. Yet to do

even this you must first drink deep at the fountain head. You must be in constant loving fellowship with Christ, and having His Spirit you cannot fail to impart it to others. But surely there are some among you whose convictions and feelings prompt them to take a front place in the battle—to lead on the more devoted of the Lord's people—to go where danger may be imminent, and where a courage which never falters, and a faith which will cause them everywhere to triumph in Christ, are imperatively required.

But it must not be forgotten, that now there is neither the peril nor the sacrifice attending Mission work which were to be encountered when the founders of our society went forth to engage in it. The languages have been mastered, translations of the Scriptures effected, a Christian literature produced, which is daily enlarging, schools founded, and the appliances for conducting them at hand, Churches organized, chapels built, hymns composed, congregations gathered, and in most of the principal stations, a fair amount of European society will be found. The main preliminary difficulties which *did* challenge the lofty qualities we have mentioned, are gone. Moreover from the long experience of those who have lived and died in the field, new Missionaries have at once a knowledge of the methods of treating the ordinary diseases incident to tropical climates, and of adapting themselves to the climate itself, which places them at a great advantage. The personal status of a Missionary is vastly superior to that of his equals in the ministry at home. The sacrifice *now* required is far less than was needed half-a-century back; and on some grounds we regret it. Not alone to the students in our colleges do we look, or appeal. Many of our younger pastors find it difficult to secure spheres of labour, adequate to their own sense of their capability. They have had, perhaps, a superior education on which a college training has been grafted. They have proved their power to acquire languages. They pant for a wider field, and a larger work. Some of our most excellent Missionaries of past days were pastors before they gave themselves to foreign labours. And why may not their high and holy example be followed? Even now, after these many years have rolled by, the names of CAREY and DANIELL, who were pastors at home, are revered in India and Ceylon, and are still a power there! Several of the most honoured and useful of our present Missionaries left pastorates in England to enter on Mission Service; and they have never repented the step.

The more important posts in the Mission need such men—men who have had experience in the great art of guiding and ruling a Church—men of administrative ability who can best develope and use the gifts which may be in a Church—able to govern and subdue the unruly—loving and patient to instruct the ignorant—and strong to encourage and support the timid and the weak.

What will our CHURCHES say to this appeal? for to them also would we offer a word of exhortation. Will ye not bring this matter before your Lord? *He walks amidst the golden candlesticks, and holds the stars in His right hand.* You devoutly acknowledge His royal rights, as your King. You know the fact, and exult in it, that *He is head over all things to the Church which is His body.* This is His cause for which we plead. His glory is intimately, nay inseparably bound up in it. Go to Him, therefore, and beseech Him in deep, earnest, believing prayer, to remove some of these stars from their present spheres to those far-off regions, where they may give light to them that walk in darkness and in the region of the shadow of death—and where, because *there is no vision the people perish.*

But why should this work be devolved exclusively on those who have given themselves to the ministry of the gospel? When the Church at Jerusalem was scattered by persecution, the members *went everywhere preaching the word.* Could not men of education and of means which would render them independent of Societies for support, devote themselves and their property to such an object? That object is worthy of such a consecration. Considering how elevated true Christian character is, and how lofty are its aims, there would be to all observant minds, a striking *congruity* between such an act, and that character and those aims. Some years ago we read the memoirs of Robert and James Haldane, to whose labours the revival of religion in Scotland may be mainly traced; and not long after from the ramparts of Stirling Castle we looked for the first time, with feelings not to be described, on the beautiful Ochil Hills beneath which lay AIRTHRIE, the paternal inheritance of the elder brother, to which he was deeply attached, and to improve and adorn which, he had lavished both time and money. Moved by an irresistible desire to share in this blessed work, he sold that property, intending to devote the proceeds to the founding of a Missionary Establishment at Benares. Though frustrated by the policy of the East Indian Company it was a noble design, and often as we have since gazed on that scene which the magnanimous intentions of its former owner invest with singular interest, we have wondered why such an act has not been repeated. We see Christian laymen going forth to the ends of the earth to execute plans of commercial enterprise—we see their godly sons too, full of energy and distinguished by ability, making greater sacrifices than most Missionaries are called to do, leaving home for some distant shore simply to buy and sell and get gain; and how intensely have we desired that some of them would at least combine with the inferior, the nobler purpose!

We must all look up to God. Let us worship and bow down before the Lord our Maker; for He has the hearts of all men in His hands, and can sway them as He pleases. And while we thus worship and pray, let us recall to our memory the scene described in Holy Writ, when Jesus walking with

His disciples in Judea, and observing that the valleys were covered over with corn, made that fact the basis of a short discourse relating to their own especial work. The same fact in nature is here again now. The sun pours down his beams on the fruitful earth. The skies are bright and glowing. The signs of an abundant harvest are everywhere filling the hearts of the husbandman with gladness. Thankful for the great blessing which these signs indicate as about to be bestowed, let us rise to the loftier theme suggested by the Master's words, and with Him cast our eye over the moral world. How applicable are those words, spoken nearly two thousand years ago, to the present time. *The harvest truly is great but the labourers are few. Pray ye therefore the Lord of the harvest, that he would thrust out more labourers into His harvest.*

Blessed Saviour! as we listen to Thy voice, and obey Thy command, inspire us with that spirit which breathed through these Thine own words, "that when we come before our Father's throne, and pour them out there, we may be as princes before HIM, and have power and prevail!"

RELEASE OF THE REV. EDWIN PALMER.

On Thursday, the 19th April, the deacons, members, and other friends connected with the Baptist Church in Hanover Street, under the pastoral care of the Rev. Edwin Palmer, having been made acquainted that that gentleman's term of imprisonment in the county gaol of Surrey would expire at nine o'clock on the morning of that day, resolved to pay him respect by giving him a hearty reception and welcome home. At an early hour they assembled at the chapel in Hanover Street, whilst not a few went and stood in front of the gaol to witness his liberation from thence. At nine o'clock precisely he came out, accompanied by the Rev. Samuel Oughton, and having been warmly and affectionately received by the officers of his Church who were in attendance at the prison gate, they both entered into a carriage in waiting for them, and drove down to the chapel. On their arrival, the congregation commenced singing a hymn, until he and Mr. Oughton were seated within the communion rails. Shortly after the Rev. S. Oughton gave out a hymn suitable to the occasion, which was heartily sung by the people assembled. One of the deacons then engaged in prayer, after which the Rev. S. Oughton impressively descanted on the painful circumstances through which their pastor had passed, and expressed his joy at his return to resume his duties among the people of his charge. At the close of his touching and eloquent address, during which the utmost silence prevailed, one of the deacons advanced and placed in his hands an address, drawn up by the Church as a mark of esteem and love for their pastor, which address Mr. Oughton read aloud—the whole congregation standing—the following is a copy (subjoined):—

THE ADDRESS.

"We, the undersigned deacons, leaders, and members of the Church under your pastoral care, respectfully beg to present to you the following address, assuring you of our continued love and esteem towards you as our Pastor.

"For a series of years you have by the good providence of God been called to

preside over us. Although our number is not large, yet we can testify from blessed experience that you "have not laboured among us in vain, nor spent your strength for nought." Under your ministry sinners have been converted, backsliders reclaimed, and believers edified and built up in the faith. Our peace and tranquillity as a Christian Church had never, during all the period of your ministry, been disturbed until very recently, when you were called upon to suffer bonds and imprisonments. Throughout them all God graciously vouchsafed you all needed support, strength, and consolation. You found the promise true, 'I will never leave thee, nor forsake thee.' In the day of your trouble you called upon Him, He heard you, and now has ultimately delivered you.

"You, we are assured, will join with us in the warmest expressions of gratitude and thanksgiving to the Supreme Ruler of the Universe, by whose lovingkindness and tender mercies your trials and struggles have now terminated. We thank our Almighty Father for imparting to you so much Christian fortitude in every stage of your arduous conflict. What trying scenes have you not passed through! what hardships have you not endured! what dangers have you not encountered! But our God has delivered you because you trusted in Him. The deep-flowing streams and thick-flaming fires of affliction, whilst they encompassed, did not harm you, and to-day you live—yes, beloved Pastor, you live, and stand in our midst as in years gone by. For this blessing of dear life so graciously preserved we render our united thanks to the Great Head of the Church.

"We record with gratitude our unfeigned thanks to those ministers of our body who assisted to supply your involuntary 'lack of service' towards us, and who not only broke the Bread of Life, comforting our bereaved and saddened hearts with loving and kindly words, assuring and reminding us that 'the servant is not greater than his lord,' but who also visited you in prison, and addressed to you words of Christian sympathy and love, consoling you under your trials, and counselling you in your difficulties and perplexities. They willingly and with a ready mind fed us, the 'little flock,' with spiritual food, during the time of your imprisonment. We earnestly pray that they may each partake largely of heavenly blessings; and, 'when the Chief Shepherd shall appear, may each receive an unfading crown of joy.' We also desire to express our gratitude to the friends both here and in England who have in any way tried to assist and help you in the time of your sore tribulation. May they enjoy the blessing of the Most High!

"And now, dear pastor, we welcome you home again—we do so heartily, joyously, thankfully. Accept our hearts' deepest love. You have suffered long and painfully; and no doubt you have in seasons of mental dejection thought and spoken, like one of old, 'All these things are against me.' But fear not;—'think it not strange concerning the fiery trials' through which you have passed. We beg to assure you that we will draw more closely together around you; we will endeavour as much as possible to make you happy; we will not forget to hold up your hands in prayer; we will strive to compensate by love at home, to you, and to each other, for unkindness, injustice, and cruelty suffered abroad by you. The Lord help us to perform our vows!

"We have been instructed and edified by your pulpit ministrations previous to your imprisonment;—we trust that affliction's golden lessons, whilst they leave you with a chastened spirit, will make you a still more useful preacher, and that your latter end shall be more blessed than your beginning. Go on, sir, in your 'work of faith and labour of love'—preach the Word; be instant in season and out of season; reprove, rebuke, exhort, with all long-suffering and doctrine;—

"Go, labour on at His command,
And offer all your works to Him."

"The life and health of your dear partner has been mercifully preserved during many weeks of sad, anxious, weary thought for you; and in answer to the importunate and unceasing prayer, both of herself and of the Church, for your safe deliverance, you stand as a monument of mercy before us to-day.

"We fervently pray that the Churches under your pastoral care may continue

to prosper, and bring much fruit to the praise and glory of God. May every happiness, both here and hereafter, attend you and your beloved partner.

“We beg to subscribe ourselves, on behalf of the Church,

“Yours very faithfully,

“JOHN BRYAN RODGERS,	}	Deacons.
“RICHARD BRYAN RODGERS,		
“THOMAS FRANCES,	}	Leaders.
“JOHN BENNET ARMSTRONG,		
“W. A. COLLINS,	}	Members.”
“JOSEPH M'WHINNEY,		

THE REPLY.

To which Mr. Palmer made the following reply:—

“MY DEAR FRIENDS,—The address which you have so kindly and considerately presented me on my return to you, after two months' imprisonment in this city, awakens varying emotions in my breast. Accept my many thanks for the sentiments therein expressed with regard to myself and family, and to the various Missionary brethren and others who all came forward to help me. I have suffered much, but the Almighty has at length brought these sufferings to a close. I cannot sufficiently thank Him: His Holy Name be praised! If He had not been on my side from the 19th day of October, 1865, to the present time, then surely would I have been long ere this swallowed up by the grave, and the place that now knows me would have known me no more. You will excuse me from saying more on this novel, but very interesting occasion. My heart is full. Believe me, dear friends, when I tell you that I reciprocate all your good feelings towards me and my beloved partner. May you all 'be strong in the grace that is in Christ Jesus our Lord,' and 'endure hardness as good soldiers in the good fight of faith.'

“Again accept my thanks for your sympathy, kindness, and love, and may all the wishes of your hearts for the prosperity of the Churches under my pastoral care be abundantly realized.”

During the reading of these addresses there was scarcely a dry eye; every one was more or less affected—none more so than Mr. Palmer himself. The benediction was then pronounced by the Rev. S. Oughton, after which the assembly broke up in a chastened, but happy and rejoicing spirit. It will be an event not soon forgotten.

MISSIONARY SUCCESS IN BRITTANY.

BY THE REV. J. JENKINS.

LAST Sabbath week was a general meeting of our Church, and the brethren from the country heartily came together to hear the word of God, and to meet at the Lord's table. It was also our privilege to receive, by baptism, two Breton converts to Christ. One of them is the aged wife of a member of our Church, who has been consistent and useful among us for many years. She remained a long time without receiving the truth as it is in Jesus. Her husband and children did not constrain her to leave the Church of Rome, nor to absent herself from its worship; but at last her own convictions constrained her, changed her sentiments, and made her desirous of confessing Christ in baptism, and thus join us in the Lord. The other is a peasant, the father of a family, and has had a New Testament for some years, which he always carries with him in his pocket, to read during leisure moments. By perusing the divine volume, religious conversation, and attending our meetings, when convenient, the truth was blessed to him; so

that some months ago he made known his desire of being received by baptism. Long previously he had given up the worship of the Romish Church. This brother is a witness for Christ in a mountainous district some twelve miles from this town.

BOLDNESS FOR CHRIST.

Thus we see the number of believing confessors of Christ increasing in this country. It is encouraging that there are others well disposed to follow Christ, men who from conviction are already detached from popery, and become truly zealous for the gospel. One of these, a farmer of Tremel, has contended for the truth with more than one priest, and lately, in a large municipal election assemblage, in reply to a question addressed to him, why he did not go to mass, he declared openly it was because the mass is not in the gospel. The mayor wanted to force him to silence, and spoke to that effect to a gendarme; but this enlightened Breton feared not man, and continued to declare boldly the truth before all. A country woman, residing in a neighbouring parish, and who has received much light by reading the New Testament, told our scripture reader that a neighbour of hers, who also has a Testament, had portions of it read to those who kept a wake on occasion of the death of a child of theirs, and that by a devotional female, who at first demurred doing so, because it was, she said, a protestant book, but after having read, she acknowledged it to be a good book. The person relating this fact remarked that the majority of the people are, in sentiment, favourable to the gospel, and, said she, "Were there an election held in this parish, to choose between the Gospel and Romanism, I don't think a hundred votes would be found in favour of the latter." This was her mode of expressing herself. We have sufficient proof that a feeling of this kind prevails in the parish of Tremel, and elsewhere. We have always aimed at putting the gospel openly forward, both by print and speaking; and this has been blessed to create in many, a feeling in favour of gospel truth and religion. We see that a spirit of evangelical-truth conviction and knowledge, however imperfect as yet, gains ground in this country, which will lead to great religious effect and change among the Breton people. It is desirable that our Mission should so direct its labours as to meet their spiritual wants, being assured that the Lord will bless his word.

The different sections of our labour go on satisfactorily. So it is with regard to our Sabbath evening Breton service. The hearers tend to increase, the attention is good, and I am able to strike hard now and then at Romish errors and superstition. The teaching *à domicile* holds its ground despite priestly manœuvres to destroy it. There are about fifty learners, though one of our most efficient teachers is still lame and unable to do much. The institution of Ty-mâd is in a healthy state.

It is encouraging to see that Mr. Bouhon is able to hold little meetings at Guingamp, St. Brieuc, and the mines. It is a matter of importance to maintain this position. Any new step as to public worship should be well considered before hand, lest it should lead to a complication and difficulty in the commencement of this work. The scripture reader, Mr. Bordreuil, was over here at our communion meeting. He lately visited small sea ports called Benie and Pordic, not far from St. Brieuc. He remained there for some days, and took some favourable opportunities to read to a few people in the street; but he was forbidden to do so by the police. Moreover the mayors of both places opposed, and said they would report against him to the priest. It is to be hoped this will have no serious consequence. The thing to be feared is that our young friend should be deprived of his authorization to sell books. May the Lord direct us in all things, and bless His word to the conversion and salvation of sinners!

THE SANTHAL MISSION.

BY THE REV. E. JOHNSON.

THE Santhals are an aboriginal people found in the hills which skirt the western boundaries of Bengal. Little Missionary work has hitherto been done among them, as they speak a different and hitherto unwritten language.—Ed. M. H.

“We have now fairly begun Santhal preaching. I have four stations or schools established; at each a Bengali Christian schoolmaster presides. I have also attached to each a Santhal assistant, a native of the place where the school is, whose duty is to assist in the school, and, when I come, to accompany me in preaching from village to village. On entering a village, we announce our intention of having come to make known the Word of God, and then proceed to the manghi's (headman's) house, in front of which there is a little raised verandah; here we sit down, and then proceed to address our audience, which by this time has begun rapidly to collect from all parts of the village. I must here remark that the Santhal villages are quite unlike those of the Bengalis; they consist of two rows of houses separated by a narrow gullie or street. In the centre is the manghi's dwelling, where our audience has assembled. We begin by calling their attention to a fact generally acknowledged by the Santhal, that all mankind have sprung from the “first old man and first old woman.” Then we explain how God created them, the place of their residence, their fall, and, lastly, the means of salvation by Christ; and this latter is the theme which interests, whilst it surprises and astonishes them. At the same time it bows their heart as one man, to hear that the Son of the Highest—He who was at His right hand from ancient days—descended in the form of man to earth, and suffered for the sins of men; in no way do they seem to think it an incongruous thing that such should take place. “Believe,” they say, “and why should we not believe it, sahib?” Once, when I was preaching to a roup of Santhals, a Brahmin, who understood a little, overheard me when I spoke of the Son of God; immediately he went spitting away. Numbers, I feel sure, believe our report; it requires now but the breath of God's Spirit to cause them to accept it. They are generally delighted to hear the story of Adam and his help-mate, as it corresponds so much with their own tradition of the first man and the first woman; they have, too, some idea of the necessity of sacrifice. In their “sacred groves” victims are offered in sacrifice to some invisible spirit, or demon, who is supposed to move under the sacred sal tree; and it is this which gives me a hold in explaining to them the necessity of offering *sinless* and not *sinful* blood as an expiation for sin. “Well, sahib,” said a Santhal to me, at Mohrampore, “what then is pleasing to God? Do we not pour the blood out on the ground, and does he not eat it?” “How can he eat it, baba?” is the reply, “the blood sinks into the earth; if he eat it, then you would see it no more.” The Santhal mind is touched; he replies seriously, “We should have judgments upon these things.” Their open minds give a ready entrance to the Gospel; but, alas! in many cases the Hindoos are ready at hand, like the birds of the air to pick up the good seed directly it is sown, and the latter are exceedingly jealous of our communication with the Santhals, for they know that if we obtain an influence over them, and if the Gospel is received, the Santhal will cease to be their dupe. Let us hope and pray that the Lord will take unto himself a people from amongst these hill men, that the true Gospel may reach their hearts, elevate them both morally and spiritually, and that from the hills and valleys, which are to many those of the shadow of death, a pure offering of prayer and praise may ascend up unto God through the Redeemer's name. Fervent and faithful prayer will surely obtain the blessing. Has he not said, “Ask me of things to come concerning my sons, and concerning the work of my hands command ye me!” and “Whatsoever ye shall ask the Father in My name, it shall be done unto you?” May, then, the Santhals know the only true God, and Jesus Christ whom He has sent.”

WESTERN AFRICA.—VICTORIA.

FROM a letter received last month from Mr. Pinnock, we subjoin a few particulars respecting the decease of Mr. Horton Johnson, for many years pastor of the Church at Cameroons; but whose recently failing health rendered a removal to Victoria needful. Here he gave Mr. Pinnock all the help in his power; but of late his strength was rapidly declining, and in the last letter received from him, he spoke of his work as being done. Our departed friend was a useful and faithful labourer of unblemished repute, and of high moral excellence. His influence was very great, and he commanded the respect not only of his own race, but of all who visited Cameroons for commerce; officers of the Royal and Mercantile Navy, Americans as well as English, who have called at the Mission House, have borne the highest testimony to the character and labours of Horton Johnson. Glad, indeed, should we be to answer Mr. Pinnock's question,—“Who will fill his place?”

“You will be sorry to learn, that our good old friend and fellow-labourer, Thomas Horton Johnson, who, for many years had so faithfully served the society, has been called by the Great Master to his reward. He had been for a long time previous to his death suffering from general debility; but so accustomed was he to active labour, that he could not bear to be long without doing something. From the commencement of the present year, however, and even before that, it became painfully evident to all, that he could not be very much longer with us; but he lingered on—sometimes apparently dying; then, again, rallying—until the night of the 27th ultimo, when he left this world for heaven. For about two or three weeks before his death his suffering was intense; but he was never heard to utter a word of murmur or complaint. He said but little indeed during the last few days of his illness; but when asked at different times as to the state of his mind, he would invariably answer that he was quite happy, his whole trust being on Christ, who, he was confident, would receive his spirit. The word Christ, with his fast failing voice, was the last he was heard to utter, and his lips were closed in death. He was a truly good man, and was especially remarkable for his patience, and forbearance, and love of peace. Some twenty years of his life were devoted to the service of Christ and of the society, the greater part of which time was spent at Cameroons, where he was mainly instrumental in the formation of the Church there. His death has been as deeply felt there as here. And now arises the question,—which, I am afraid, is not easily answered—who will fill his place? May it not be long vacant.

“I ought to state, that on one occasion, hearing him sighing very heavily, I inquired of him whether he was feeling any pain; he answered ‘No:’ I then asked him whether he was troubled in his mind, when he said that the ‘thought of his family, whom he would shortly leave unprovided for, made him feel uneasy.’ On hearing this I spoke a few words of comfort to him, on the promises in reference to the widow and fatherless; and I am glad to say, that from that time he never again showed any sign of anxiety about his family, which consists of a son, 11 or 12 years old; and three grandsons, the oldest of whom is about the same age as that of his uncle.”

CAMEROONS

We have referred, in a former issue, to the narrow escape which Mr. Saker had from drowning, but have had no opportunity of giving particulars of the occurrence. Mr. Saker's life is so precious, and the account which he gives is so striking that we cannot withhold it. He writes: “Do not print it in any way—except in the most brief way—say half a dozen lines.” But this request, which is founded in his strong dislike to have what is *personal* to himself referred to at all, we must decline to comply with. Our friends would lose, if we did, an occasion for devout thankfulness to God, and anything so likely to excite interest in our African Mission ought not to be kept back:—

MR. SAKER'S ESCAPE FROM DROWNING.

"I am weakness itself to-day, but will write a line while the remembrance of recent mercies is so vivid and distinct.

"My last indicated that I must visit Victoria—that I had been detained too long here. I succeeded in getting away on the night of Friday, the 8th September, and was detained at Victoria a long, long time. Before my work at Victoria was completed, it became necessary to visit Cameroons; and leaving Victoria early on the morning of the 14th inst., I arrived here in the evening. By Monday evening, the 16th, I was again on my way back to Victoria. We had to anchor a few hours for tide; and I was then in our Long Boat (that which was so ruined by the natives); and at two in the morning we again set sail for our creek—half an hour later came on a strong wind from the mountains, with rain. By half-past three this had much increased, and the rain was blinding, and hid from sight our landmarks. I sat sometime on the gunwale of the boat, directing the lad who was steering; I suppose he had imperceptibly allowed the boat to come round gradually; I had not observed the change of direction in the wind—being intently peering into the gloom around; but all in a moment the wind took the mainsail aback, and the boom swept across the boat, and I found myself going head first into the water. In my fall I suppose I had thrown out my hand to grasp something, for in the moment of sinking I was conscious of something soft in my fingers. I remembered the awning (loosely thrown over the place I had prepared for my shelter), and I grasped it firmly. Its temporary supports were soon torn away, but its two corners were securely tied to the boat; so by it I was saved. In another moment I had drawn myself to the boat's side, and was asking for the mainsail sheet, but the boatman came aft, and with two strong arms drew me into the boat. All this occurred so quickly that the men had only time to see I was gone, leave their seats and step aft, before I was ready for their help. All this was no injury to me. I sat on the boat with umbrella held rigidly because of the wind. The boom caught *that*, and not my *head*. It was holding it firmly that saved my head, but destroyed my balance; and my fall was as soft as water could make it.

"Returning again to the boat, I began to feel the cold wind. My cap was gone, and my head especially seemed sensitive to the cold. I soon remedied this, and then wanted some tea or coffee to prevent taking cold; but the storm had put out our fire, and it was impossible to rekindle it,—so I sat or stood without a shelter for eight long hours in my wet clothing till the returning sun warmed us, and I spread out my coat to dry. This long exposure to wet and cold produced a serious inflammation in the intestines. We arrived at Bimbia at six, and obtaining a fire, we cooked our rice and boiled water. But then followed another night of wind and rain, and it was not till eight next morning (Wednesday) we reached Victoria.

"I was then conscious of my dangerous condition, and hurried on my duties as speedily as possible, that I might get home again; but by Sabbath day my pains were becoming too strong for me; and then followed a diarrhoea, which seemed fast taking away my life. This continued till Friday morning; and in the evening I had all things collected together, closed all the affairs I could which had called me there, and by six in the evening I again took a place in my boat; a fine night followed, and a lovely day on Saturday; and by four in the evening I was safely here. No return of suffering has followed from this homeward journey, and I hope that good nursing will speedily put me right again.

"I am thankful for these mercies; and I know you will join me in praise. I do earnestly pray that God may keep me safe till I have done my work in the Scriptures.

"At Victoria I assisted at the baptism of four young friends there, and next Sabbath three of my own orphan children will join the Church here. One other of the girls, who gave decided evidence of a change of heart, has been called to heaven during my absence. I cannot write more of her, but I enclose Mr. Thomson's note to me of her illness and death."

TREMEL, BRITTANY.

THE account which Mr. Jenkins sends of the annual meeting of the children of the Morlaix school, with those of the schools in the country, at Tremel, will show that in spite of the great opposition he has to contend with, needing the constant exercise of the prudence, tact, and perseverance for which he is so remarkable, the work still proceeds; and need enough there is of such work, when we see the deplorable ignorance which prevails, as brought out by some parts of his letters:—

“You remember, perhaps, that last summer we held at Tremel, for the first time, a Sunday-school meeting. On that occasion, the Breton children of *Ty-Mád*, our day-school in this town, went over to meet the country children receiving instruction of our itinerary teachers in the neighbourhood of Tremel, in order to recite passages of the New Testament, hear them explained, and sing. That was a very interesting meeting, and was marked in our memory by the number of friends who attended, the presence of the mayor, who had come to put hindrance to our meetings, especially in the chapel, and the fact that the Breton children of the country then met together for the first time to repeat passages from the Testament. This last circumstance might appear singular, but in order to account for it, it suffices to remember that these are children of Catholic parents, so that it was a great thing even now to make this step forward, despite priestly opposition. The mayor having given way, our meeting was held, and a very encouraging one it was. About nine country children repeated verses at that first meeting. At this second annual meeting there was a good attendance, the room being quite full. Eighteen children were present to repeat their verses, but at least ten others were not able to attend. The service began by reading Luke xi. 9-13, prayer, and singing. Then the girls repeated the passages of the Scripture they had committed to memory, after which the boys also recited. There were only a few boys. The children were questioned on what they had learnt, especially on the following passages: John iii. 16-21, Matt. xxii. 36-40, and Matt. vii. 24-29. There was evident progress since the previous meeting, both as to correctness of recitation and aptitude of reply to questions proposed. No rewards were given to the children at the meeting, but to the teacher we entrusted a small paper-hox, containing needles, a thimble and thread, for each girl, and a slate and writing-copy to each boy, to be given for their improvement and encouragement. These rewards are likely to be really useful. Very few women in the country know how to use a needle. The meeting was closed by general remarks on the portions of the Gospel recited by the children, and on the duty of parents and true Christians to teach the young in the Word of God and the way of salvation, and then prayer and praise. All the persons present were serious and attentive, and went away much pleased with what they had seen and heard.

“When the meeting was over, and we had taken some refreshments, about twenty of the friends went into the chapel, and there I addressed them briefly on the progress of the Gospel in Brittany, and how Wales took part in this work of evangelization. I told them that in ancient times Brittany had done good to Wales by sending over Germanus and Lupus (Garmon and Bleiddau) to preach the truth in opposition to Pelagian error, but that it was now given to Wales to do good to Brittany by presenting to the people the pure Gospel in opposition to the errors of Popery, Breton hymns were sung, and this little reunion in the chapel terminated by prayer—a prayer in which the blessing of God was implored on our efforts, and liberty to proclaim freely throughout the land the unsearchable riches of Christ.”

HOME PROCEEDINGS.

THE following resolutions have been forwarded to the Committee from Jamaica, and we gladly give them a place in our pages.

At the annual meeting of the Jamaica Baptist Union, held in Spanish Town, on March 22nd, 1866, and following days :

It was Resolved—

1. "That we, the ministers connected with the Jamaica Baptist Union, desire herewith to record for ourselves, and on behalf of the Churches under our care, our heartfelt thanks to the Baptist Missionary Society, and to the kind and Christian supporters of that society, for their prompt and generous sympathy, and liberal aid extended to us in the midst of the severe trials and difficulties with which, at present, we have to contend. We beg to assure them, that the expression of their continued regard and confidence has greatly cheered us in the midst of these difficulties.

2. "That the grateful thanks of the Jamaica Baptist Union be presented to the esteemed friends in Great Britain, who so kindly received their deputation, the Rev. W. Teall; for the hospitality he received, the deep interest manifested in the object of his mission, the counsel and assistance afforded him, and the liberal contributions, amounting to nearly £1,700 received, to enable them to prosecute their efforts in the education of the emancipated sons and daughters of Africa."

At a meeting of the Committee, on the 26th June, the following resolution was passed with reference to the lamented decease of the Rev. James Allen:—

"This Committee receives, with feelings of sorrow and affectionate regret, the tidings of the decease of their esteemed fellow-labourer and Missionary, the Rev. James Allen, of Colombo, Ceylon. Twenty-one years ago, Mr. Allen, then in the maturity of his powers, and pastor of the Church at Alcester, consecrated his energies to the services of Christ in that island. With characteristic ardour he trod in the steps of his predecessors; and, like them, at all seasons, visited the jungles, and carried to the dwellers in the forests the word of life. He gave unceasing attention to the spiritual interests of the native Churches, striving to quicken in them every Christian grace, and to lead them into the path of self-support. His labours among the English speaking population of the colony were constant, highly appreciated, and productive of much good. He has passed away, followed by the regrets and affection of a large circle of Christian friends and others who knew his worth, valued his friendship, and admired his integrity. He has fallen at his post; and when his labours had reached their greatest efficiency.

"To his bereaved widow, who, in the Providence of God, was deprived of the sad pleasure of attending him in his last moments, by her absence in this country for health, the Committee beg to tender their warmest sympathy, and also to the family of their departed coadjutor in the work of the Lord. If the circumstances of the parting are painful, yet the Committee feel that there is consolation for his widow in the thought that their separation displayed in their highest degree the self-denial and devotedness to his work, which ever marked the conduct of her husband and their friend. May we all, like him, be found ready when the Master shall summon us away."

The summer months are not favourable to Missionary gatherings. We have however, to report a series of meetings in Cornwall, attended by the Rev. John Davey as a deputation; also in Stroud and its vicinity, attended by the Rev. W. Sampson. The Rev. Joseph Gregson has visited St. Albaus, where also our

native brother, the Rev. S. Holt, of Jamaica, assisted at the public meeting. Dr. Underhill has preached and lectured at Brighton on behalf of the Mission.

The valedictory service announced in our last issue was too late in the month for report in our present number; but we may mention that the Hon. and Rev. B. W. Noel, Rev. C. H. Spurgeon, and Rev. F. Trestrail were announced to take part in it, with the two Missionary brethren, the Revs. R. Bion and D. J. Bate. They are expected to sail, with their wives and families, in the *Shannon*, on the 10th August.

At the Quarterly Meeting of the Committee on the 11th ult., arrangements were made for the distribution of the grants from the Jamaica Fund for the present year. In addition to the personal grants, £200 were voted towards the establishment of the new station at Morant Bay. This Mission will be carried on under the direction of the Jamaica Baptist Missionary Society, which is in connection with the Jamaica Baptist Union. From time to time that Society will report progress to the Committee here. A grant was also promised towards the settlement of an efficient minister at East Queen Street, Kingston, the Rev. S. Oughton having resigned the pastorate of the Church assembling there.

A circular was also agreed upon, asking from our friends donations towards the legal expenses incurred in defending the Rev. E. Palmer, of Kingston, and in providing legal representatives to appear before the Royal Commissioners on behalf of our missionary brethren and Dr. Underhill. Between £400 and £500 have been thus expended, which the Committee think it undesirable to charge on the general funds. We shall be happy to receive donations from friends whom this circular may not happen to reach, as well as from those who may receive it. About £112 have already been contributed.

The Rev. W. H. Gamble took leave of the Committee, being about to embark for his field of labour in Trinidad. We take this opportunity of recommending to the notice of our readers Mr. Gamble's excellent little work on that island, its history, products, and religious condition.

The Rev. V. E. Bouhon, who had come over from Brittany to advise with the Committee respecting the hindrances thrown in the way of the Gospel by the refusal of authorization to hold meetings for public worship, gave the Committee a most interesting and graphic account of the work in which he is engaged. It is arranged that he should seek the requisite authority for his meetings in the way appointed by the code of laws which governs such matters in France, and, in the last resort, to appeal to the Emperor himself.

We have the pleasure to announce the safe arrival from the Bahamas of the Rev. W. Littlewood and family. Mr. Littlewood comes home for his health after labours of more than twenty years' duration.

JAMAICA SPECIAL FUND.

	£ s. d.		£ s. d.
Liverpool, Pembroke Chapel—		Torrington, Devon, by Mr. H. Prior.....	0 1 0
Second contribution, by Jas. Underhill,			
Esq.	44 10 9		

FOREIGN LETTERS RECEIVED.

AFRICA—AMBOISES BAY, Pinnock, F., Mar. 23, Apr. 24.
CAMEROONS, Fuller, J. J., April 29; Saker, A., Smith, R., April 26, 28.
SIERRA LEONE, Diboll, Mrs., Milbourne, T., May 20.
ASIA—ALLAHABAD, Jackson, J., June 2.
Ceylon, Colombo, Figgott, H. R., April 30, May 7, 17.
KANDY, Waldoek, F. D., May 14.
CHINA, Yental, Laughton, R. F., April 3.
INDIA, Agra, Broadway, D. P., April 18.
BARISAL, Ellis, R. J., May 16.
BENARES, Parsons, J., April 27; Landore, June 1; Heinig, H., May 8.
BIBLONIA, Johnson, J. E., May 3.
CALCUTTA, Wenger, J., April 21, May 7, 8, 17, 18, 22, June 2, 8.
CUTWA, Allen, Isaac, April 17, May 3.
Dacca, Parsons, J., April 20.
DELHI, Smith, J., April 17, June 2.
GYA, Greiffe, J. E., April 21.
JESSORE, Anderson, J. H., April 20; Hobbs, W. A., May 13.
SERAMPORE, Pearce, G., April 20, May 7; Trafford, J., May 5; Reed, F. T., May 30.
SEWRY, Johnson, E. C., April 16, June 5.
AUSTRALIA—ANGSTON, Angus, Geo. F., May 25.
EAST MELBOURNE, Gibbs, E. C., April 24.
TASMANIA, Tinson, E. H., Mar. 21.
EUROPE—FRANCE, GUINGAMP, Douhon, V. E., June 4, 22.
MONTAIGL, Jenkins, J., May 17, July 4.

HOLLAND—HEMMEN, Kloockers; H. Z., May 28, June 17.
WEST INDIES—BAHAMAS.
NASSAU, Littlewood, W., April 6, May 1.
TURK'S ISLANDS, GRAND CAY, Kerr, S., April 6, May 4.
HATTI, JACMEL, Webley, W. H., May 8, June 8, 20.
PORT-AU-PRINCE, Baumann, W., April 6.
TRINIDAD, Law, J., June 7.
JAMAICA—BLACK RIVER, Holt, S. W., May 23, June 5; Lewis, W., May 22; Fray, E., April 7, May 21, June 6; Barrett, J., June 23.
BROWN'S TOWN, Clark, J., June 7, 23.
FALMOUTH, Lea, T., June 23.
FOUR PATHS, Claydon, Mrs.
KINGSTON, Warren and others, April 3; Palmer, E., May 9; Wood T., June 8.
JERICHO, Clarke, J., June 1, 21.
LUCEA, Teall, W., May 7, June 7, 19.
MONTGO BAY, Hewett, E., May 13; Henderson, J. B., June 4, 22; Maxwell, J.
RIO BUENO, East, D. J., May 7, 19, 21, June 5, 22.
SALTER'S HILL, Dendy, May 7, 8, 22.
SAVANNA-LA-MAR, Wright and others, May 7.
SHORTWOOD, Maxwell, J., June 19.
SPANISH TOWN, Philippo, J. M., April 22, May 8, 24, June 5, 23; Oughton, S., May 8, June 23; Philippo, Geo., May 9.
ST. ANN'S BAY, Millard, B., April 21, May 3.
THE ALPS, O'Meally, P., May 12.

ACKNOWLEDGEMENTS.

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

Juvenile Missionary Society, Myrtle Street Chapel, Liverpool, per James Underhill, Esq., for two Boxes of Clothing and Fancy Articles forwarded to India, to be sold, one for support of Native Preachers at Delhi, and the other towards re-erection of *Jahnruuger Chapel, Serampore*.
 Ladies' Missionary Working Society, Union Chapel, Manchester, per Mrs. Bickham, for a Box of Clothing, for Rev. W. Teall, Lucea, Jamaica.
 Ladies' Auxiliary, Hastings, per Miss S. S. Boyes, for a Box of Clothing, for Rev. T. Lea, Jamaica.
 Mr. E. Foster, Wymondley, and Mr. Farren, for Magazines.
 Missionary Working Society, Chatham, per Rev. J.

Lewis, for a Parcel of Clothing, for Rev. A. Saker, Cameroons, West Africa.
 British and Foreign Bible Society, for 50 Bibles and 100 Testaments, for Rev. F. Pinnock's School, Victoria, Amboises Bay, West Africa.
 Young Ladies at Buckingham Chapel, Clifton, for Box of Clothing, for Rev. J. E. Henderson, Montego Bay, Jamaica.
 Mr. and Mrs. R. Mosley, York, for a School Swing and articles of Clothing, for Mr. J. S. Roberts, Calabar Institution, Jamaica.
 Westbourne Grove Auxiliary, per Mr. G. Rabbeth, for Box of Children's Dresses and Baptizing Dresses, for Rev. R. Smith, Cameroons, West Africa.

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. J. Wenger, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, Twells, and Co.'s, 54, Lombard Street, to the account of the Treasurer.

NOTE.--In consequence of press of matter, the acknowledgment of Contributions must be postponed to next month.

THE MISSIONARY HERALD.

THE WORK OF THE MISSION.

THE vision of the Saviour walking amidst the seven golden candlesticks which John saw, when he was an exile amidst the solitudes of Patmos, was not more glorious than instructive. It indicated His abiding presence in the Churches that would be planted in the world, to preserve their purity, and secure their safety. Nor was it less significant of His interest in their spiritual welfare.

In the dispensation which had passed away the high priest had to attend to the lights of the Temple, trimming one lamp, giving oil to another, that all might shine with unfailling brightness. This was symbolic, and every thing connected with it was in harmony with the position and dignity of the high priest; for even *the snuffers and the snuffer dishes were of pure gold*. In our Great High Priest we have the reality; and we are taught that He would have a pure Church, and devout, earnest, and godly men to carry on His work.

That work is pre-eminently spiritual; and suitable qualifications for it are of more importance than the number of even its foremost, active agents. No enterprize prosecuted in our world can be compared with it for the vastness and grandeur of the object it is intended to accomplish. Hitherto, the means by which it has been sustained have been few, and in the judgment of the world, totally inadequate to secure the end proposed—so much so indeed, that the whole scheme, and its agency, have been assailed with the bitterest irony and ridicule.

Neither the one, nor the other of these things is new. Some of the most wonderful enterprizes that have been crowned with a glorious success, were sustained by means pronounced contemptible and worthless. We wonder what the warriors of Jericho thought, when looking over the lofty ramparts of their city, they beheld God's ancient people compassing it for seven successive days, and blowing rams' horns as they passed along. To them it must have seemed not only a very novel, but a very ridiculous method of

assaulting a fortified town. What a sudden and surprising change must have come over their feelings when, at the final blast on the seventh day, they saw the strong walls of their fortress totter and fall, and, the host of Israel entering it victorious! And when Gideon in after times blew a trumpet, and sent messengers through the land, Abi-ezer was gathered to him, and Manasseh, Asher, Zabulun, and Napthali, promptly obeyed the call. But they were too many—not too many to encounter the hosts opposed to them, for the Midianites, the Amalekites, and the children of the East, were marshalled against him—but too many where the honour and glory of the coming victory were to be the Lord's. For He said to him *the people that are with thee are too many for me to give the Midianites into their hand, lest Israel vaunt themselves against me saying, Mine own hand hath saved me.* Looking at the men, and their purpose, at this distance of time, we can almost suppose that the "Fathers and Founders of our Mission" must have heard a voice speaking to the same purport, when they entered on their great work!

In like manner, our Divine Lord, when entering on His Mission, chose men to fulfil His commands who were despised on account of their want of culture, and their inferior social position. But they were fitted for their work, and became mighty through God. And when there was other work to do, and the Gospel was to be preached to men of another race and tongue, men deeply imbued with the philosophic spirit prevalent among the Greeks, one of high birth, of lofty mind, and ardent zeal, trained not only in the perfect knowledge of the Jewish law, but acquainted with the literature and superstitions of other lands, was called to the feet of Jesus; not by ordinary means, but by a vision of unspeakable glory and overpowering splendour, and after due preparation, sent forth to the Gentiles. In his public teaching, in his epistles to young men called to the ministry of the Gospel, and to the Churches which he had planted, he ever spoke of that ministry as the highest and noblest end of human thought and toil. For if a work is to be estimated by its design and end, then the regeneration of the human race, sunk in ignorance, misery, and sin, the overthrow of all the forms of superstition which curse our world, the utter extinction of vice, the establishment of the reign of peace, justice, universal good will, and the display of the Divine glory to all intelligent beings, imparts to this work an interest and a grandeur transcending all others. The wonder is that even a superficial view of it does not kindle more extensively in those who are called to the ministry, an absorbing desire to engage in it. But when thoughtful and superior minds, especially those of an enthusiastic order contemplate it, we feel yet greater wonder that they are not impelled with a burning determination to give themselves to it.

For such a work—so noble in itself, so grand in its design, reasoning after our fashion—we should have supposed that the highest and purest order of

intelligences would have been the selected agents. But no! Men, fallen and guilty, but renewed and sanctified, and filled with holy zeal and ardour, longing to save souls, and glorify the God of salvation, are chosen. And it is not difficult to see, in the light of Scripture facts and reasoning, the wisdom of this choice. For a sinner saved can speak in words of deeper power and more loving earnestness, to sinners unsaved, of the great salvation. He who has felt the love of Christ can better tell the wondrous tale. He who knows that his sins are washed away, can surely best assure others that *the blood of Jesus Christ cleanseth from all sin*. This idea must have been in Paul's mind when he wrote thus to Timothy, "*Howbeit for this cause I obtained mercy, that in me, first, Jesus Christ might show forth all long suffering, for a pattern to them who should hereafter believe on Him to life everlasting.*" Such is the work assigned to us in common with all sections of the Church of Christ.

But our means are limited. It is therefore of the utmost importance that they be economically and judiciously employed. In the selection of the most suitable stations, and the appointment of the best qualified agents, we are liable to err. Doubtless, many mistakes have been made; but they would have been far more numerous, and, in some cases, fatal, if the same guiding Power were not present in our councils that the Apostles felt to be in their midst. Who can trace out the history of the Society, and follow its movements from year to year, without feeling the truth of this remark? But we need that guiding presence and power still. And therefore do we urge our brethren, as they love the Society, and Him whose work it was founded to do, in all their supplications, whether in the closet, at the family altar, or in the sanctuary, to beseech the Giver of all good to impart to the officers, Committee, and Missionaries, the knowledge of His will, and to endow them at all times with that *wisdom which is profitable to direct*.

If hitherto guided to the occupancy of important parts, surely more so, if possible, in the selection of suitable agency. We need not enumerate names now illustrious, though the men who once bore them have passed away to a nobler service and a higher life. We would speak of those in the field. They have not, it is true, as their forerunners had, to contend with such enormous evils as slavery, with the opposition of Englishmen called Christians, but whose character and conduct were a shame and a scandal to both name and profession, nor have they to stand up in the face of a hostile government, who smiled on the high priest of idolatry, and frowned on the Missionary of the Cross. But they have their peculiar trials, and need as much as those who preceded them, the sympathy and prayers of the Churches. If some difficulties cease to exist, if the work be less exciting to ardent minds, it demands, perhaps, more patient toil and faithful watching, sustained by a

profound sense of the importance of the duty devolving upon them, and a love for perishing men, which many waters cannot quench.

We asked, last month, in terms as earnest as we could command, for a reinforcement of the holy band. That it is *wanted* none can deny who have read the facts which we then stated. We have, with feelings of deep respect, spoken to colleges, pastors, and churches. You who are labouring among the heathen are continually urging the Committee to send out fresh men. You tell us that some are getting old, others are dying, some are over pressed, and many are obliged to absent themselves in order to recruit shattered health. We re-echo your cry! But if we cannot persuade men to give themselves to this work; if none will come to your help; if they will look on, express sympathy with you in your trials, and utter convictions of your zeal and devotedness, most truly and sincerely; but yet leave you to wear out your lives, and fall into the arms of death, without cheering you by becoming faithful colleagues in the work, and to carry it on when you are called to your reward;—we can yet speak to God. As in the former days He heard and answered the prayers of His servants, He will again in His own good time.

Remember therefore, dear brethren, amidst all your discouragements, and this one in particular, that He is by your side, and will never forsake you. Let us unite our prayers that our Churches may be pervaded by a stronger, purer faith,—that our pastors may be inflamed by a more fervent zeal,—that every member of the Society, its officers, and Committee, may be more deeply impressed with their responsibilities; and then, though your call for fresh soldiers to enlist under the banner of the Cross may for awhile seem to be unheard, it will ultimately prevail. The present is a time of testing and of trial. We all much need it. Let us be patient, and when the end of this period of sifting and trying is secured, our Divine Lord will again manifest His power; and filling brave hearts and vigorous minds with His own Spirit, will send them forth fully equipped for the war and the work!

INDIA.

THE AGRA MISSION.

BY REV. D. P. BROADWAY.

WE are glad to state that our native congregation has improved wonderfully of late in every respect. Bernard, the pastor, has controlled all its affairs exceedingly well, without any assistance from the European Missionaries, which is an important point gained. We have made him feel independent by declining to have anything to do with matters belonging to his Church, beyond preaching for him in our turn, which has made him bold in his proceedings; and he has fully showed us that he does not need the assistance or interference of others in the execution of

his duties. In his movements he does not *seem* active; yet still, if his work was examined, it would be found that he manages to get through a great deal. He is perhaps one of the ablest and best native ministers we have in the country. What speaks most in his favour is that the people are satisfied with him. They love and respect him, and place implicit confidence in him. He was out on business a short time back, and one of the Missionaries had occasion to bring up a member of his congregation, who was suspected of being guilty of some slight offence. The man bluntly declined answering any questions, or submitting to any kind of trial in the absence of his pastor. The Church has had six fresh additions since last September, and more candidates are under probation.

PREACHING IN THE TOWN—BAZAARS AND OTHER NEIGHBOURING PLACES.

We find the work amongst the heathen is daily becoming more and more encouraging.

We have endeavoured of late to show the people that in going about addressing them on religion our object was not to render the systems they followed disreputable, by exposing the absurdities of which they were composed, simply with the view of uprooting them; but, on the contrary, we would rather they followed some system and believed there was a God, than none at all and believed there was no God; and that they were well aware that the innumerable systems which prevailed in the world had been invented by persons because they knew there was a religion established by God, which sinners were required to observe as the source of their restoration to his favour; and our design was to point out to them that that religion was Christianity. We have also endeavoured to show them that we were not Christians because the Lord Jesus Christ was the Deity of our nation, or of our parents, as was the case respecting religion with them, but because on investigation we had found in Him the qualities of God.

PREACHING IN THE MELAS.

All the melas which take place in Agra and its neighbouring stations during the year have been visited by strong parties of the Mission, and no effort has been spared in diffusing truth amongst the thousands of poor votaries who resort to those places of iniquity under the delusion of benefiting their souls in the future world. Testaments, single portions of Scripture, and Tracts have also been given or sold to those who were desirous of having them.

The grandest of the melas are those which take place at Goverdhun and Butteshner.

The former is held about thirty-seven miles N.W. of Agra, not far from Muttra. It is visited by people from all parts of the country, and the number is incredibly large. It is kept up for three days and nights, and the mode of worship observed consists chiefly in making Deep mallas, garlands of lights—circling round and round Krishna's-hill,—and Mansick gunga asnan, that is, bathing in the fountain of wind.

The priests are of course the leaders in all the performances, and they contrive to excite the poor people to such a degree that they are completely overpowered, and both men and women of all classes lose sight of common decency. It would scarcely be consistent with propriety to detail all that is carried on under the idea of worship, however desirable it might seem to be for public information; suffice it to say that they are so diabolical in nature that the coarsest feeling in a calm state could hardly witness them without being disgusted. Yet it is man, the noblest part of God's work in the world, after all, that engages in them.

The Missionaries usually occupy the skirts of the place, and speak to the poor infatuated creatures as they are crowding into it, but little impression is made until all is over, and they have recovered their senses, and are beginning to bend their steps homeward. It is then that they meet them to some purpose. It is then that the light of the Gospel they reflect upon them develops to them

the deeds of darkness practised in those so-called holy places, in which they are chiefly made to figure, and causes remorse to seize their hearts, and although they seldom like to acknowledge it, still its tokens are to be perceived in their countenances.

The latter is held at Butteshner, about forty miles N.E. of Agra. Butteshner means the Banian-tree god. It is rather a sombre, unfriendly looking place, with a row of rudely constructed temples on the banks of the Jumna, and a small town, which might have been of some consequence in times of yore, but now consists of old crumbling houses and filthy streets.

In front of the principal temple is a clean, level spot of ground, shaded by a beautiful banian-tree, which was occupied by devotees of various classes, vieing with each other in showing the people the austerities and so forth of their orders, with the view of obtaining money from them, and some were very successful. We were much amused by a set we saw among them who are evidently of very recent origin. They endeavoured to appear like peacocks by dressing themselves in feathers of that bird. They had also a portable temple made of the same material before which these extraordinary metamorphoses promenaded in turn armed with an axe. The peculiarity of their costume and antics attracted crowds of spectators; but they commanded no respect from them, in fact they ridiculed their proceedings and called them buffoons. They were exceedingly rude, and even ventured to strike respectable people with the handle of the axe they carried if they came near their temple, and, to escape the penalty their impudence deserved, they made odd gestures and created a laugh.

The mela lasts several days, but the time devoted to sacred purposes is very short. It commences when the moon waxes full, and closes when they think it begins to wane. The priests in the temple watch for the appointed time, and as soon as it arrives they announce it by drums, horns, bells, and other musical instruments, on hearing which the people hasten to the river, bathe, and offer what they can afford to the idols in the temples, and there ends the matter.

We had six very satisfactory days in the place. We commenced work at sunrise and continued it till it was dark, retiring only for half-an-hour about midday to take refreshment. We went to a different quarter every day, and changed our position four times, by which plan we managed to go through the mela twice. We found the people willing to hear the Gospel. Many followed us about from place to place as long as we were there, and they might well be compared to sheep without a shepherd. In order to carry on the work without interruption we divided ourselves into two parties, and while one was engaged in preaching, the other was seated at a short distance behind, prepared to answer questions and to converse with those who wished to enter more fully into the matter.

SELF-SUPPORTING PREACHER.

We have not had a visit from Sabha Chund, of Mouza Rohna, in the past year. It was perhaps in consequence of the Rev. W. Williams having occupied Rohtuck. He was always anxious to have a companion in the field, and now he has a Missionary to sympathize with him, and to counsel and direct him in all difficult matters, which was all he required. By all accounts he continues indefatigable in his labour of love amongst his heathen brethren throughout the district.

We were in hopes his troubles were over, and he would have peace in future, but Mr. Williams says his uncle and a few of his influential adherents are still persecuting him bitterly. The following is an extract of a letter we received a few days ago:—

“I am sorry to say Sabha Chund is placed in a painful predicament. His uncle, Ram Lal, with some other friends are persecuting our brother. They have expelled him from the village, and he is living in a solitary place. They have prohibited his wife and children from visiting him, or allowing him access to his own house. He is not allowed to take water from the public well or tank, nor

is the bahishte to supply him with any. The bunnia is not allowed to sell him grain, nor the dhobi to wash his clothes. They have also treated his wife cruelly; they have beaten her, and would not allow her to have water for the use of her family until she gave them £30, and two maunds of cotton. I pity them much, and wish to prosecute the tyrants."

A NATIVE PRINCE.

Prince Mirza Feerooze Shah, *alias* Khadim Masih, followed the Missionary by whom he was baptized and admitted into the Christian Church to this place, and is living with Bernard, the native pastor. He is the legitimate son and heir of Prince Mirza Saleem, brother of the ex-King, Bahadur Shah, of Delhi. We have heard from good authority that his father was one of the most qualified consistent characters of all the members of the royal family, therefore he was loved and highly respected by people of all ranks, both European and native.

Prince Mirza Feerooze Shah was brought to the knowledge of the truth by the Rev. Mr. Thomson, who died a few years before the late insurrection. He smothered conviction for some time, in consideration of his connections and friends, whose feelings he loathed to wound by doing anything which would reflect on the truthfulness of a creed they so fondly cherished and revered; and because his temporal affairs were in a great measure in the hands of the king, whose displeasure he was afraid to incur.

It was not his design to act clandestinely in the matter on any account, consequently he gradually allowed his views to develope. They were soon brought to the knowledge of the King, who contrived, by various excuses, to stop the allowance of £30 a-month he used to receive from the Government grant for the support of the royal family, over which he had full controul. His friends also forsook him, and a gloom was cast upon all around him. He felt these circumstances keenly, and thought of giving up his views, and remaining in the faith in which he was born and brought up. He fell for a season. Conscience, however, began at length to upbraid his conduct, and make it appear exceedingly sinful, which rendered him miserable beyond endurance, and he resolved to hold back no longer. But for a prominent member of a royal family to reject the religion of his ancestors and embrace Christianity was a work of no trifling moment, and required more than ordinary courage in those times, in a place like Delhi. Consequences of the most dangerous forms which imagination can conceive began to revolve before him, which need not be explained to those who are at all acquainted with the nature of the Mahommedan religion. The only alternative now was to leave the place, and he waited for a favourable opportunity. Presently his sister sat out on a pilgrimage to Mecca, and he accompanied her to Agra. After seeing her fairly on her journey, he went to Cawnpore, and from thence to Kadoura, near Calpee, to spend a short time with a friend, and to devise some plan in order to carry out his views, and so forth. The difficulty he had in the matter now was caused through the death of his spiritual guide—he had no one to direct him.

It was during his stay at Kadoura the sedition commenced, and news of the implication of his uncle, the King, reached him. He was not surprised at his uncle's conduct, and was thankful he was not at Delhi, for he would have been murdered unheard with the Christian victims. His situation was nevertheless still very critical.

When the rebellion was suppressed, and order thoroughly restored in the country, he returned to Delhi. One evening, as he was walking through a street, he found a native Christian (John Barton) addressing a crowd. He waited till the man had finished his discourse, and then asked him to introduce him to the Missionary with whom he was associated. He promised he would, and a few days hence obtained him an interview with Mr. —, to whom he stated his case, and offered himself a candidate for Christianity. After satisfying him of being

innocent of implication in the insurrection, and passing a period of probation, he at length realized his wishes by being admitted into the Church. He has maintained his profession to the entire satisfaction of those who are acquainted with him.

We can't help pitying his condition; he is indeed in great distress. Some time ago he petitioned Government for the restoration of his allowance and so forth, and we're sorry to say it was rejected by the local government, simply because it was not tendered within the prescribed period. It is evident that he has also been the victim of knavery. He is a timid person, and, not daring to appear himself in his affairs, he asked some who were his inferiors before, and have secured leading positions in the family during the disturbed times, to plead for him, without thinking it was their interest to keep him down. These folks, on the one hand, represented him as the veriest of vagabonds to the authorities, and set them against him to such a degree that some won't hear of him; on the other, they told him that the authorities were bitterly against him, that nothing would reconcile them to him, and that if he ever ventured to approach them to ask for anything he would repent it. On hearing this sad tale he lost all courage and gave up all exertion, which accounts for the delay brought against him. They have not only destroyed his character, but they have managed, with the assistance of his step-mother, to turn him out of his father's house, and to deprive him of every mite of property, of course with the view of having all themselves eventually. He would not have attempted to forward his case had not the Missionaries, who could not witness his sufferings, advised him to do so. Poor man! We hope he will yet be heard and righted. May the Lord help him.

It is well known that it is impossible to bring the Gospel and education within the reach of the females of the higher classes of this country, by means that are at all public, such as schools and street preaching, owing to the manner in which they are isolated. The only plan which has been found in any respect feasible is the employment of European and native female agents, who may convey truth to them in their places of seclusion.

WHO WILL HELP US?

We were desirous of making an effort, but were at a stand for agents, our wives not being always able to attend to such work, the demands of their households, and the care and instruction of the girls of the Orphanage and converts, as well as other little matters of the Mission, which chiefly devolve upon them, render that impossible. Besides, it is obvious that, to attend to work of this nature efficiently, those who engage in it should not be embarrassed by other duties. We are, however, glad to state the difficulty has been removed; an unmarried respectable pious person of our denomination, who can speak the language fluently, and a qualified native Christian woman, have entered the field. They meet with difficulties sometimes, yet still they report very favourably of their proceedings. The females to whom they have succeeded in finding access have received them cordially, and listened to the message of salvation. We only hope we shall be able to carry on the work permanently. There will be an annual outlay of about £75 attending the work; this we are unable to meet from our ordinary fund, which barely suffices to sustain existing operations, consequently we are under the necessity of drawing the special attention of those to the affair who have it in their power, and, we trust, in their hearts, to help us.

DELHI.

BY THE REV. J. SMITH

KURREEM Buksh has been unanimously chosen pastor of the Native Church at Delhi, and although his people cannot entirely support him, yet we hope with a little local help from friends, to make him independent of the Mission,

We feel this to be a most important matter. He is a persevering, experienced brother, and I hope, likely to do well. The interest in some parts of the city is very encouraging, and we see much to be thankful for, as well as much that is humiliating. Things are in a very incipient state, and we live in hope of seeing great changes. For some time there has been evidence of the existence of a restless spirit among the educated young men in the town, who are groaning under the burden of Caste and Hindoo superstitions. Some have occasionally attended our Sabbath evening English service. Repeatedly have they expressed to me their contempt for the religion of their fathers, and their willingness to throw off the yoke. Last week, one of them told brother Parsons, that not less than five thousand such dwelt in the city of Delhi, and further, we hear of several bands of them meeting together in different localities for the purpose of feasting on forbidden dainties. Several such feasts have been held, where the young men connected with the highest families in the place have freely partaken of meat, potted meats, and ! alas, wines and spirits of every kind. The more thoughtful are anxious for some organization, connected with which, they propose a paper and meetings for discussion. Some of them are ready to admit the truth of Christianity, and manifest a large acquaintance with the Scriptures. Oh ! for a Pentecostal effusion of the Spirit's converting power. It is hard to labour and wait so long, and yet we know the Lord's arm is not shortened, nor his ear heavy. I sometimes think if we prayed more and laboured less, God would honour his word more.

PAHAR GUNGE.

I went to Pahar Gunge last Lord's-day morning, and was much pleased with the little Church there; the congregation was good, and contained seven or eight wives of our converts with their children. A few families still continue in the Christian village; but we treat the matter with perfect indifference, It matters not where they live, if they only serve the Lord. Our old friend, Seetal Das, was at the service; he had just returned from a months' wandering in the villages, and told me the Gospel was spreading rapidly, and in several of his old villages the people had expressed a desire for baptism. I asked him why he did not baptize them? He replied that he was afraid to do so. I urged him to take his New Testament in his hand, and losing sight of man, obey God. I should so much rejoice to see such men breaking loose from the Missionaries, go forth preaching the Gospel, baptizing and forming Churches. It would be the dawning of the sun of righteousness indeed on the people of this dark land.

Seetal Das is not paid by us, but goes over hundreds of miles of country, sowing broadcast the seed of the Kingdom, and the people everywhere feed him; he is an evangelist of a most primitive kind. We have a similar brother in Mahar Das, but not so efficient a preacher. Their clothing reminds one of John in the wilderness of Judea.

THE CITY.

The congregations in the city continue large, and the discussions sometimes long and animated. It is too true scepticism is largely on the increase, and vast multitudes have cast off the old cable without bending on a new one. We require an agency exactly adapted to this new state of things, and I hope our book room will to some extent supply it. Last night, in the Sudder Bazaar, an old orthodox Brahman commenced a discussion upholding the Puranic system of idolatry; driven from one refuge to another, pantheistic and atheistic, he at last landed in open infidelity. It is always painful to me to meet men who build on human reason, and when their fabric is demolished, still refuse to submit to a Divine revelation, and yet this class is daily becoming more common. Light is spreading, knowledge increasing, but I fear not faith. A faithful reception of the truth as it is in Jesus can only make this people free. The railways, in revolutionizing trade, and the march of science, will soon leave the old effete systems of religion

only heaps of ruin, and what is to take their place? Oh! could we but see the glorious Church of the future rising majestically in our midst in all its oneness of sympathy and beauty, how our hearts would rejoice, but alas! instead of a building, it is as yet but scattered materials. Stones are being hewn, bricks burnt, and timbers shaped: we want the presence of the Master Builder, and then the scattered materials will soon assume shape, and manifest design, and ere long the top stone shall be brought with shoutings of "Grace, grace unto it."

PROGRESS.

I attended a meeting of the Delhi Society this afternoon, a Society, in which I take great interest and have helped to establish. It is for the advancement of arts, science, literature, and social reform. Many of the rich and educated inhabitants, both Hindoo and Mussulman, have joined it. Connected with it are a library and reading-room, and fortnightly lectures. The subject of the lecture to day was, "The duty of the Hindoos and Mussulmans to provide for their orphans." The writer told the principal inhabitants of Delhi, that they had never yet attempted in any way to provide for the destitute of their own faith, whilst the Christians spent thousands in doing it for them. In discussing the points brought out in the lecture, I put the question, "Is it true that Hindoos or Mussulmans have never yet provided an asylum for the fatherless and destitute?" And they were bound to acknowledge, Yes. The lecturer was a Hindoo, and he did most unmercifully expose the hollowness of the professions of his co-religionists. Nothing could more aptly illustrate the change that is being effected among the people than this meeting.

A few weeks since I attended another assemblage of a different kind. Nothing less than a town's meeting to provide for the poor, who exist in large numbers in Delhi, especially since the mutiny. The meeting was held in the open air, under a marquee; there was a very large attendance, and as free discussion as you would find in an agricultural district in England. The result was an unanimous vote to tax Beetel nut, a pure luxury used only by the rich, and I expect the tax will provide £100 per month. This is but a beginning, and will lead to systematic support of the helpless. I mention these things as indicative of the progress we are making in Delhi. I know no Indian city where liberal views are growing so rapidly, and need I say, that I feel it the highest honour and privilege to help on every such movement. Our native congregation in the new chapel is very interesting, and our English Sabbath evening service has much improved lately. More soldiers attend voluntarily on Lord's-day evening, than are marched in the mornings, to the Episcopal Church, the soldiers almost to a man just going where they are marched, and have no choice.

ON CORRESPONDENCE WITH MISSIONARIES.

THERE has been a great deal of discussion, from time to time, in Committee, as to the best means of reviving and strengthening the interest of the Churches in the Mission. "Bring them into more immediate contact with it," has been urged again and again; and various suggestions have been offered in reply to the inquiry, "how is this to be done?" Frequent correspondence between Churches and Missionaries has been urged as likely to promote this object; and without doubt, when such correspondence is carried on, the end proposed is, in a goodly measure, secured. And when proposals have come up from schools, or a few friends, to take up a special object, we have invariably referred them to some one of the missionaries. In that way, but of course not to the extent deemed requisite, the plan has been tried.

It is right, however, to hear what Missionaries themselves have to say on this subject of extended correspondence with Churches, schools, and friends at home,

Mr. Ellis, of Barisal, prefaces an interesting report of his station, from which we shall give some extracts, by the following remarks, and which it is proper to state were not called forth by any observations addressed to him on the subject.

"It is always with regret that I sit down to write a long letter, even about our Mission, for I feel the time thus spent might be better occupied. Where there is so much to do, and so few to do it, it seems a cruelty on the part of the people at home to expect us to write much. However, as these letters are a means of keeping up the Missionary spirit at home, and interest in ourselves and our work, and as they seem to be necessary to call forth the help of the Churches, I suppose we must accept the necessity."

INCIDENTS FROM BARISAL.

Very shortly after Mr. Ellis came to this station, the painful illness which afflicted Mr. Page, and which rendered a voyage necessary for the restoration of his health, threw the whole weight and charge of this important district on him, and he, too, comparatively a stranger. But though deprived for a season of the energetic co-operation and matured experience of Mr. Page, who has resided at Barisal for many years, the Churches have not materially suffered. Happily, Mr. Page is at his post again, and though not in fully restored health, he is yet able to resume his former duties.

TESTIMONY TO NATIVE CHRISTIANS.

"An Irish gentleman, living on the banks of the Bálishor river, three days' journey from Barisal, lately called upon me, and expressed much gratification at what he had seen among some of our people on his estate. They had gone from Kotwálipará—one of the worst swamps in Eastern Bengal—to cut paddy for one of the gentleman's tenants, and seeing a bungalow near where they were working, they thought there must be a Sahib there, and that he being a Christian, would keep the Sabbath day. It so happened that he is one of the few comparatively who remember, on coming to this country, that one day in seven is hallowed; and so on their requesting permission on the Lord's-day to hold a service in an out-house belonging to him, he bade them hold it in *his own* house. There was no preacher with them, but some of them had their Bibles, and one of their number read several portions of Scripture, led them in praise and prayer, and fervently exhorted them to continue in the good way. The little service was conducted with the utmost decorum."

AN ASSAULT REPULSED.

"Afterwards, a Mahomedan attacked them about some article of their faith, whereupon the brother, who had led their worship, encountered him in argument for upwards of an hour; and at last, as my Irish friend relates, 'completely demolished him.' He did not stop here, but to many who were congregated near the bungalow, having been attracted by Christian worship, he boldly preached the Gospel."

Considering the extent of the Backergunge district, the number of Churches, and the privations to which the poor in such are subject, the frequency of deaths is to be expected; and to the departure of several members, Mr. Ellis refers

ARADHONI.

"The story of two or three of those peaceful deaths I shall give, as it has been detailed to me by the preachers who witnessed them. Aradhoni was a member of the Church in Soóágáon, under the care of Shookiráam. She was taken ill one Sabbath, after attendance at both services, and Shookiráam was at once in attendance. In reply to the question what she thought of her illness, she said, 'I am not very ill, but I have no hope of recovery.' Again, she remarked, 'It is not that I wish to go or wish to stay; but I think the Lord intends to take me this time. I am ready to go.'

"The preacher then addressed to her a few words from the 14th John, and afterwards asked her about her hope in Christ. She replied, 'I did not become a Christian that I might be rich in this world's goods, but that I might, through the infinite grace of God, and the merits of His Son, become a partaker of eternal happiness.' After reading and prayer, Shookirám was about to leave her, when she said, 'Give me my dismissal, I am about to go.' On being asked why she said so, when her illness seemed only slight, she said, 'Give me my dismissal.' The preacher, much moved, took her hand, and said, 'Well, sister, I give you into the Lord's keeping.' She shook hands with him, and took farewell, and in an hour after she was gone to be with her Lord! She had been among the Christians 18 or 19 years, and had always borne a consistent character."

Another example, and not less interesting and instructive, we take from the same report.

"Horichund, another Christian of about 15 years' standing, and belonging to the same place, was taken ill one morning and soon became cramped. About eight o'clock he read a portion of Scripture to himself; and soon after he requested Shookirám to pray with him. After this he rapidly sunk, became cold, and apparently lifeless; but having rallied a little, the preacher said to him, 'You know, Horichund, that you must die, and after that there is the judgment. How will you stand in that judgment?' To this he replied, 'I don't fear death, since Jesus hath overcome it; and as for the judgment—why should I be judged, when I am trusting in the atonement of Christ?' In the course of the day Shookirám had much searching conversation with him, and found his mind clear. In the night he seemed to be better, but in the morning he suffered a relapse, and fell asleep, with the Bible which he had been reading resting on his breast, and as if in the act of prayer."

CONCLUSION.

We cannot refrain from quoting a few sentences from the close of Mr. Ellis's report, which present, in a striking and compendious manner, the history of the station for the past year, as well as indicate the prospects of the coming one.

"In summing up this report of the Backergunge Mission, I cannot but express the deepest gratitude to the Great Shepherd for His infinite kindness to us here. We have had much to cast us down—the almost mortal illness of Mr. Page, the defection of many of the members and of two of the preachers, the persecution for righteousness' sake of some of our Bengali brethren, pressing want and nearly absolute famine among our poor, the death of many of our people by cholera, and the want of desired success to our efforts,—these have pressed heavily upon us.

"On the other hand, the privilege awarded to Brother Page, of enlisting the sympathies of Australian Churches in Missions, and forming societies among them to assist in helping on the Lord's work in Bengal, his return in health, to take charge of his people, the addition to the Churches, of many in spirit, and to the Christian community of many more, the believing—if not triumphant—death of many, the steady perseverance of those who are destitute, and those who have been persecuted, and the glorious privilege of carrying the Gospel to our fellow-men—all this, and much more could and might be added, fills us with gratitude for the past, and with hope for the future."

A BRAHMO ON CHRISTIANITY.

WE have seen very recently some extracts from *The Friend of India*, giving an account of a lecture delivered in Calcutta by Baboo Khesub Chunder Seri, who is styled the Apostle of the Brahmós, a sect of religionists who have risen up in Bengal within these few years, and of whom our esteemed Missionary, Mr. Sampson, spoke so interestingly in Exeter Hall, at the Annual Meeting, April,

1865. They seem to have renounced Hindooism, but have not embraced Christianity fully. They are professedly believers in *one God*.

The topics of this lecture were "Jesus Christ—Europe and Asia." He sketched the state of the world at the birth of Jesus Christ, the life and death of the Saviour, and the progress of the Church till the Reformation, and of modern Missions thereafter. Expressing without reserve his "difference from the orthodox opinions of popular Christianity," his language is very remarkable as indicating the views on these subjects prevalent with the influential sect of which he is the leader. His opinions cannot be read without exciting great surprise and interest; nor can they fail to kindle a hope that ere long these men may be led to see and embrace the truth as it is in Jesus. The sentiments expressed in the following passage might, with great propriety, be uttered by a true Christian teacher:—

"Humanity was groaning under a deadly malady, and was on the verge of death; a remedy was urgently needed to save it. Jesus Christ was thus a necessity of the age; He appeared in the fullness of time. It was no selfish impulse, from no spirit of mistaken fanaticism, that He bravely and cheerfully offered Himself to be crucified on the cross. He laid down His life that God might be glorified.

"I have always regarded the cross as a beautiful emblem of self-sacrifice unto the glory of God—one which is calculated to quicken the higher feelings and inspirations of the heart, and to purify the soul; and I believe there is not a heart, how callous and hard soever it may be, that can look with cold indifference on that grand and significant symbol."

Something more than mere admiration of a hero or self-sacrificing philanthropist breathes through the sentiments expressed in the following passage:—

"Is there a single soul in this large assembly who would scruple to ascribe extraordinary greatness and supernatural moral heroism to Jesus Christ and Him crucified? Was not He, by His wisdom, illumined, and by His power saved a dark and wicked world? Was not He, who left us such a priceless legacy of divine truth, and whose blood has wrought such wonders for eighteen hundred years—was not He above ordinary humanity? Blessed Jesus, immortal child of God! For the world He lived and died.

"May the world appreciate Him, and follow His precepts."

He subsequently bears testimony, at once hearty and intelligent, to the self-denying benevolence of the Christian Missionaries in India, and assures his hearers that it is "treasured in the gratitude of the nation, and can never be forgotten or denied." And he is not less cordial in testifying to the beneficent rule of the British Government, to which "we owe our deliverance from oppression and misrule, from darkness and distress, from ignorance and superstition." But what follows respecting Europeans ought to sink deep into the heart of every Englishman in India. May inconsistent or nominal professors of Christianity ponder most deeply these burning words!—

"I regard every European settler in India as a Missionary of Christ, and I have a right to demand that he should always remember and act up to his high responsibilities. But alas! owing to the reckless conduct of a number of pseudo-Christians, Christianity has failed to produce any wholesome moral influence on our countrymen. Yea, their muscular Christianity has led many a native to identify the religion of Jesus with the power and privilege of inflicting blows and kicks with impunity. And thus Jesus has been dishonoured in Jamaica."

It has often been said that there is no spirit of patriotism or nationality among the Hindoos. But from the sentiments expressed by this gentleman we gather that, as the light of truth is diffused among the people, these feelings are awakened; and they soon begin to talk of their country and their race, as do the intelligent people of other lands, especially where Christianity sheds its benign influence.

"I rejoice, yea, I am proud, that I am an Asiatic. And was not Jesus Christ an Asiatic? Yes; and His disciples were Asiatics, and all the agencies primarily

employed for the propagation of the Gospel were Asiatics; in fact, Christianity was founded and developed by Asiatics, and in Asia. When I reflect on this my love for Jesus becomes a hundred fold intensified; I feel Him nearer my heart and deeper in my national sympathies. Why should I then feel ashamed to acknowledge that nationality which He acknowledged."

And these opinions, so frankly and fearlessly expressed, were applauded over and over again. We do not wish to exaggerate either the number or the importance of the Brahmists; nor would we have our brethren, who are so fully occupied, turn aside from their present labours to enter into controversies with them. But we do feel an ardent wish that God would raise up in India men of intellectual force, high culture, earnest piety, and ardent love, to meet these men, to command their respect, to secure their confidence, and to lead them in the way of all truth. The existence of this sect may be mainly traced to Mission work in India, carried on in various ways, from the school, the college, up to the higher toil of preaching the Gospel, and sustained through past years to the present time by the devoted labours of devoted men; we therefore cherish a fervent hope that brethren competent to the task may soon be given to us, in answer to the prayers of the servants of the living God.

HOME PROCEEDINGS.

THE Rev. John Gregson has attended meetings in the Coseley district; the Rev. C. B. Lewis and Dr. Underhill, have gone over the North East Riding of Yorkshire, including York, Scarborough, Malton, Bedale, Mottram, Driffield, Burlington, &c.

We did not know till too late to insert it, that in June the Rev. C. Stovel accompanied Mr. Davey as the deputation to Cornwall.

The valdictory service on the departure of the Rev. J. Bate, to Mission work in India, and the return of the Rev. R. Bion to his post at Dacca, who has laboured in that land since 1846, sixteen of which have been spent in labours connected with our Society, was held on Monday, July 30th. The area and upper gallery of the Tabernacle were well filled. The Rev. C. H. Spurgeon opened the meeting with a brief address, stating its objects, and called on the Rev. F. Trestrail to give some account of the brethren; after which the brethren Woods, of Woolwich, and Olney, of the Borough, offered prayer. Mr. Bion expressed his gratitude for the sympathy shown by the large assembly present, and assured them of his eager longing of heart to get back to Eastern Bengal to enter once more on his work. Mr. Bate referred to his early religious emotions and desires, and rejoiced that the desire to preach the Gospel to the heathen, which, had cherished all his religious life, was now about to be realized.

Prayer having been offered by the Rev. C. H. Spurgeon, and C. Bailhache, the Hon. and Rev. Baptist Noel spoke on the present condition of India and its religious prospects. He shewed how this country had benefited that vast empire, which was now happily under British rule, by public works, the construction of railroads, the promotion of the education of the people, and the substitution of the filthy books which formerly circulated, by sound English literature. But neither these nor any similar advantages could make the people moral, still less religious. The Government had done much in restricting the prevailing cruelty of their superstitions. But while their religion still corrupted them, they could not be satisfied without sending men to preach the Gospel. Having briefly sketched the history of Missionary efforts in India, and mentioned some of the more prominent results, Mr. Noel referred to the one thousand Churches, which have been formed in Hindostan, with the Missionary, pastors, native preachers, and native Christians, and other agencies which had been brought into play, and exhorted those present to be more fervent in prayer, and constant in their efforts. For when we considered the value of one soul, and how angels in heaven rejoiced over one saved, they could not but believe that Heaven had rung with jubilate shouts of praise to God for the conversions which had taken place in India. The

father of the pastor of the Tabernacle Church having offered prayer, Mr. Noel and Mr. Spurgeon gave the right hand of fellowship to the Missionary brethren, the whole assembly rising up to express their cordial sympathy. It was a most interesting meeting; one felt it good to be there, and the scene at the close, when the congregation stood up, was one not to be forgotten soon. It was most striking and impressive.

Our brethren, with Miss Page, returning to her Eastern home, Miss Thomas, daughter of the late superintendent of the press, and Mr. Edward Wenger, son of the Society's honoured translator, sailed in the *Shannon*, Monday, the 13th ult. There were, likewise on board, the Rev. W. Taylor and Miss Kerr, going out to join the Orissa Mission. May they have a prosperous voyage, and be long spared for usefulness among the heathen.

On the 16th ult., we had the pleasure of welcoming Mrs. Ellis Fray, of Jamaica, with her two daughters, after a pleasant and rapid voyage from that island. Mrs. Fray is the only surviving child of Mr. and Mrs. Knibb. For her parents' sake, and for her own, our friends will be glad to shew her courtesy and attention as they may have opportunity.

WEST INDIES.

JAMAICA.

THE Report of the Commissioners had reached Jamaica a short time previous to the date of the letter which arrived by the mail of the 12th ult. Most of the newspapers that we have read, discuss the document, and the conclusions of the Commissioners, as well as Mr. Cardwell's last despatch, in a much calmer spirit than is usual in such exciting affairs. The friends of Mr. Eyre speak of that Report as giving him a victory, his recall being the great drawback! If he had only been permitted to remain to inaugurate the new Government it would have been complete. His opponents, on the other hand, deem his recall, as an emphatic condemnation of his administration in regard to the recent outbreak at Morant Bay, and the proceedings consequent upon it.

There is one thing in these newspaper articles which is gratifying. They urge on all parties to give up the sharp recriminations which have been indulged in, and to let the past, as far as possible, be buried in oblivion; and that now, the promotion of goodwill between planter and labourer, and the general interests of the island, should be sought for by every means. We are glad, too, that the same spirit, as might be expected, pervades the letters which we have received from the brethren; and we trust that this spirit will be cherished, and widely diffused. One writer, in *The Morning Journal*, observes, "There is no doubt your contemporaries are doing a deal of mischief in keeping up an unnecessary excitement between the planters and the labourers. The upshot of this, in a short time, will be very dreadful. The country requires repose. It is now over, and the sooner the whole affair is forgotten the better for those whose welfare depends on the prosperity of Jamaica." The editor of *Lyon's Newspaper* also writes in a similar strain, "We have no desire to keep alive an agitation that cannot fail to have a mischievous tendency upon the community; and it is hoped that our contemporary (*The Standard*) will pause ere the island is plunged into a newspaper warfare from the injurious articles which have been already published in it."

MORANT BAY.

From the same journal we take the following:—"The Rev. W. Teall, of Lucca, recently preached to a large congregation at Stoney Gut, on the spot where Paul Bogle's chapel stood. The widows of the two Boggles, George B. Clarke, the brother of Samuel Clarke, who was hung at Morant Bay, and a host of women and children, clothed in mourning, were present. At the conclusion of the service George Clarke addressed the congregation, and closed his remarks with the following truly Christian sentiment:—"My friends, all the wrongs which so many of us have suffered unjustly at the hands of the authorities and soldiers—I know I

speak your sentiments as well as my own when I say we freely forgive, as well as all who have injured us in any way.' To which there was a hearty response of 'Amen.'"

And Mr. Teall himself writes thus:—"The commencement of a Baptist Mission in this parish is hailed by all parties with whom I have had any intercourse. The black people beg me not to leave them, and the Custos has engaged to do all he can, if I come to reside, to promote my comfort, and secure the success of the Mission. Many of the planters, no doubt, rejoice with trembling at the presence of a Baptist Missionary; but they are inclined to submit as gracefully as they can. The presence and influence of one is needful, as much to the whites as to the blacks, and I am sorry there should be any uncertainty and delay occasioned by the action of the Committee. It seems to me that our duty is clear. Let procrastination be banished from your counsels, and let prompt and vigorous action be taken." We can easily understand the feelings which prompt our ardent friend to press this matter so strongly, and we sympathize with him; but he only looks at the case as it appears there, and can hardly be supposed to know the difficulties which the Committee felt in adopting the course which Sir Henry Storcks first suggested to them, and which the brethren in Jamaica have not ceased since to urge most strongly.

THE ESTABLISHMENT—EDUCATION.

"We are glad to observe also that the subject of the ecclesiastical Establishment in the island is coming prominently into discussion. The public mind will be prepared thereby for those changes which are inevitable; unless a great scandal and a wrong are to be still further inflicted on the people. And along with this subject that of education is also being discussed. There is little hope of the future if the present generation of children are to remain untaught. May the new Government inaugurate its policy by taking these great questions into their serious consideration, and may the result be one which will rally around them the true friends of Jamaica, and command the support of the virtuous and intelligent of her people. Sir Patrick Grant's experience in India with planters and peasantry, will serve him in good stead in conducting the Government of Jamaica.

THE DEBATE.

The following extract from the speech of the Right Hon. E. Cardwell, late Secretary of State for the Colonies, will be read with interest, especially by those of our friends who may not have had the opportunity of seeing his speech. We were in the House at the time, and nothing could be more courteous and respectful than the tone of his remarks, prompted unquestionably by the most honourable feelings on the part of the speaker.

"Before I sit down I wish to allude to another subject which has not been mentioned in the course of this debate, but which I should not pass by unnoticed. It will be remembered that in the first despatch, in which Governor Eyre spoke of the principal causes of the disturbances, he alluded to a letter which had been addressed to me by Dr. Underhill, and he attributed to that letter, in great part, the origin of the disturbances. That letter having obtained publicity in Jamaica entirely through me, I feel bound to express my opinion on that part of the case. From the letter itself I very much dissent. It has been the subject of inquiry, the result of which is on the table. The letter was brought to me by my hon. friend the member for Bristol (Sir Morton Peto), was a *bonâ fide* letter, and addressed to me for the purpose of obtaining practical inquiry into the subject. I accordingly sent it to the Governor for that purpose. If the consequences which have been said since to have resulted from that letter could have been reasonably expected by the Governor of Jamaica, I do not think it was necessary to give the letter publicity. I must say, too, with respect to the persons connected with that letter, that their conduct has been most moderate and reasonable; and of all the deputations which came to me there was none more temperate and calm in dealing with the subject than a deputation of Baptists, which came from different parts of the country, in company with the hon. member from Bristol."

THE MISSIONARY HERALD.

ON THE RELATIONS OF THE CHURCHES AND THE MISSION.

THE formation of a Christian Church in any locality represents a work done. Henceforth it is a settled institution, and the pastor has to teach and build up the members in their "most holy faith;" and he and they are to strive and pray together for the conversion of sinners. But if, for the most part, the action of a Christian Church is confined to a definite sphere, it is nevertheless to be aggressive. For this purpose various organizations will be devised to extend its influence immediately around. But it will not stop there. As there are no limits to its action but those of the world itself, union with a Missionary Society will soon be sought as one of the best means of using its powers to the best effect. It will thus aid the grand movement which Christian Churches are making on the kingdom of darkness. Let it be our settled purpose to win the world for our Divine Master, and let us take care to make it known, that we shall be satisfied with nothing less. The intimate relation of a Church to Mission work is obvious; when adequately sustained it is fraught with advantage. Separation from it is a cause of damage and loss.

It is plain that a Mission cannot exist without the Churches. Missionaries are their messengers to the heathen. *How can they preach except they be sent?* As they go forth to peoples who have no knowledge of God, their support must come from those who send them, on whom in times of difficulty they may fall back, and who can furnish them with needed supplies, sustain them by sympathy and prayer, and encourage them by co-operation and counsel.

But if the Churches are necessary to the Mission, the Mission is as necessary to them; not to do what they do, but to return to them that by which their spiritual health and activity may be kept alive. Let a Church be indifferent to Mission work, or cease to feel an interest in it, and it will soon decline and sink into a condition void of vigour and life. It may, to all appearance, exist as a compact body. Additions may occasionally be made to its num-

bers, but there will be no animating interest felt in the growth of the kingdom of Christ in the world. It will be kept together rather by personal ties, by party spirit, by habit, or mere personal attachment to the ministry. And having no common object of commanding interest to promote, it will be scattered in the day of trial, or become the victim of false teachers, and eaten up by a selfish pleasure in the possession of its own supposed religious privileges. The history of all Missionary Societies shows how salutary their influence has been in promoting the spiritual welfare of the Churches at home. It is a great law of Christ's kingdom that he who does good shall get good; Missions constantly exemplify it. Thus we find those Churches most prayerful, active, and prosperous, who are eminent for a steady, deep, and ardent attachment to Mission work. If indeed a Church be so absorbed in what is purely local, as to feel no lively interest in the extension of the kingdom of its Divine Lord, it may be fairly doubted whether it has the mind or the spirit of Christ. But the most intense desire for home prosperity is perfectly compatible with the most ardent zeal for foreign work. For the most part the supporters of the one are the friends of the other; while it is often found that the loudest advocates for the support of home institutions to the exclusion of foreign, are often indeed heard, but seldom seen!

Consider how diffusive the Missionary spirit is. There is nothing like it for calling into play every kind of agency. It enlists all hearts and hands. Pastors, deacons, and members of Churches—Sunday-scholars and their teachers—matrons and maidens at their working parties—the wealthy and the poor—are brought together, and can unite in helping on the glorious work. As the streamlets, which descend from the hills, swell the waters of the broad river, irrigate and fertilize the regions through which they flow, so this spirit blesses the Church by its influence; for it is impossible that the varied agency it calls into play, and the deep and tender sympathies it excites, and the ardour and zeal it enkindles, can be fruitless. As a Church will be spiritually alive and powerful in proportion to the earnest piety of its members, so that which tends to quicken activity in individuals must enrich and adorn the community to which they belong.

Think too of the delightful effect which it produces on the Missionaries and the little Churches they have gathered in heathen lands! How it stimulates and encourages them in their work, and cheers and strengthens the converts; who now experience a new class of feelings—feelings pure and holy, to which they were strangers before they became the objects of Christian affection to persons whom they never saw, and who live on the other side of the globe. And yet how near in fellowship and sympathy they are to one another. This gives them a real conception of Christianity. They see nothing like it in any system they have hitherto known. Thus the

Churches possess that which the Mission wants—men, means, sympathy, and prayer—and the Mission supplies what the Churches need—information, important facts, stirring incidents, the knowledge of which will continue to quicken the interest in the work, of all who have lent it a helping hand.

Was it not so in the primitive Churches? The Acts of the Apostles, and their Epistles to the Churches they planted, are full of striking examples. When the fierce persecution which followed the death of Stephen scattered the Church at Jerusalem, the members *travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but Jews only.* But there were some who belonged to *Cyprus and Cyrene, who when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus.* *And the hand of the Lord was with them, and a great number believed and turned unto the Lord.* Tidings of these events, strange and marvellous they were—not only of success among the Jews, but of success among the Gentiles also, reached the *Church which was in Jerusalem, and they sent forth Barnabas that he should go as far as Antioch, who when he came, and had seen the grace of God, was glad. . . . And much people was added unto the Lord.*

And do not similar tidings from afar of “the grace of God” manifested to the heathen, produce a like effect on us? Yes, they stimulate liberality and zeal, inspire our hopes, and strengthen our faith. When too they speak of losses, disappointments, and trials, the effect is not less salutary, for then patience in the time of suffering, and trust in God in the hour of gloom and darkness, are called into play.

These things constitute a moral training, and bring us, as well as the Missionary, under a wholesome, and oft-times needed discipline. Brethren! we beg you still to supply these much-needed illustrations of your work. They are ours as well as yours. Some of you do not like to write about your own doings. Others love to retire from public observation. To others, correspondence seems to be so much time taken away from their work. But if the interest is to be sustained at home, we must have such information as you alone can supply. If we were never to hear from you, or only at very distant intervals, all personal interest in you and your labours would, sooner or later, die out, just as a living body would cease to live if kept without food. We know that it is stoutly maintained by many, that the disciples of Christ should support His cause from *principle*; and we believe they do. But all the loving feelings of the renewed heart are not to be ignored. Our actions spring more from our feelings than our convictions; and if they are lofty and generous, the acts which flow from them will not be less acceptable to God, than those which are the result of our convictions. Better still when minds and hearts go together. To hear from you when in the field, or to see you, and hear your voice, when sickness compels you to leave it

for a while, awakens feelings which would lie dormant without such stimulus. You must give what you possess to the Churches, or you will lose what they are ready to give to you.

This demand for information is, however, sometimes extravagant. We are continually asked for *striking* intelligence, as if the work of conversion was not the same in its nature everywhere. If the most prosperous Churches in this country had to give reports of their proceedings from time to time, would there be a constant occurrence of remarkable events? By no means. Let our friends therefore be content to receive such intelligence as the Missionaries can truthfully supply, and rejoice with them in any success they are permitted to realize, and sympathize with them when they have occasion to exclaim, *who hath believed our report, and to whom is the arm of the Lord revealed?*

An intelligent perception of the relation of the Churches to the Mission, and a faithful discharge, on their part, of the duties which flow from it, will not only tend to preserve their internal prosperity and peace, but fortify them against the manifold dangers which arise from without. There have been times of trial in ages that are past and gone; and the present day has its special dangers too. The advocates of the grand corruption of Christianity are intensely active. The supporters of "free thought," which too often means unbounded licence of thought, and a disregard of the authority of Holy Writ, are numerous, able, and strenuous. The sensuous is taking the place of the spiritual in the worship of God. Truths and practices which have been devoutly cherished by eminent and good men, are cast aside because they are old, and do not suit "the spirit of the age," as if truth changed by time, or was the creature of fashion. Hence, amidst the rapidly increasing wealth of all classes of the community, the income of our various Missionary Societies is nearly stationary, and has been for some years past. Why is this? The work of the Lord has been neglected. Had it been pursued with a zeal proportionate to its extent and grandeur, and sustained with a liberality equal to the means of its professed adherents, an influence would have come back upon them from the success of their efforts, which would have given to themselves and to the Churches with which they are connected, a power to resist the false teachings, and the enervating influences which are so rife. Action is a better defence against error than thought. Few have time and opportunity for prolonged and profound meditation, and only few such are needed to defend the truth, when assailed. For the many we want work. Pastors, who long to see your Churches up and doing, here lies a field rich in promise of fruit. Do not be satisfied with giving them the best preaching in your power. Encourage your people to work. Devise methods for them. Set before them objects which are worthy their effort—Mission work, as none know better than yourselves, is among the holiest and the

best. It is of no use to prosecute it feebly. It needs to be thoroughly done. And when the spirit is intense, and the toil strenuous, there will be diffused through your flocks a manly energy of character, and a steadfast unity of purpose, which will bind them together as the heart of one man, and prove a strong defence against the seductive and enervating influences of the æstheticism, sensuousness, and fashion of the day.

INDIA.

A VISIT TO THE SANTHAL DISTRICT.

BY THE REV. E. C. JOHNSON.

“WITH my midday meal, consisting of some boiled rice and dhal (pulse), together with a bottle of tea slung on my bridle arm, and mounted on my diminutive pony I sally forth to visit a number of villages in the centre of the nearest range of hills. On the way I passed through a prettily situated Santhal village called Pattughatta, here finding a few Santhals hanging about I preached to them, one of them told me that some few months ago a Santhal woman from the west passed through their village preaching to them, telling them to give up their boughas (or offerings to departed spirits) and worship Him only who sits above; surely, thought I, this is some John the Baptist sent to prepare the way for the preaching of Christ.

“Monday, 11th June.—Preached in a Santhal village called Latour, my audience were particularly attentive; at the close one said ‘We all here as one man believe what you have told us.’

“Thursday, 14th.—On my road to Horinsing, where I have a school, preached to some thirty or forty Hindoos carrying water. I spoke to them all solemnly on the judgments of God upon the land in the failure of the crops from drought, then lifting up my hand to heaven I, in the presence of them all, beseeched the Lord to have mercy on the land and to send rain on the thirsty ground, they were much affected.

“I also preached to some Santhals at Horinsing, one of them asked me ‘How shall we serve God?’ I had previously endeavoured to explain the Gospel narrative, but told him that God created the world in six days, but rested the seventh, you ought, therefore, to do the same, and rest from your work on that day. He said, ‘If the maughi (head man) gives the order we will obey.’ I said God must be obeyed first.

“Monday, 18th.—Preached in a large village, Soltolla (Santhal). One man seemed a little shrewd and inclined to argue, he said that the offerings they made were not for the taking away of sin, but to the first man and the first woman. I explained to them that through these two sin came into the world. The people here gladly received my words and begged me to come again to them.

“20th June.—Some Santhals from a distant village came, to whom I endeavoured to explain the Gospel narrative. One of them said ‘What is the name of him who you say died and lived again that we may pray to him?’ I again explained Christ’s Gospel.

IDOLATROUS AND CHRISTIAN WORSHIP.

“26th June.—On my return from preaching in the Santhal villages, I found that the Bebloonia Santhals were preparing for a bougha (offering) in that stronghold of superstition the Jaher (a grove of Sal trees outside every Santhal village

where offerings, dances, &c., are held). I determined to assault this stronghold of Satan, going there I found an old man, one of the heads of the village, together with the priest and another carefully preparing the offerings, they consisted of a number of little chickens; in the hands of the priest was an axe, and before him, spread out in the shape of twelve flower beds, were little elevations of rice and salt, each little chicken was decapitated, and after dipping the bloody head in the rice and salt, it was laid thereon upon the same. I should say that before decapitation the chicken was fed with the offered rice, whilst a formula was rapidly repeated by the old man, it runs thus—'Take, oh! ancient woman of the grove, the offerings of Assar (months of June and July) which is being given to you, in order that when we sow paddy it may grow and increase in twelve places; to-day we worship thee, may proper rain and wind come, let no sin or unhappiness come to this village; when we go to the hills let neither tigers or bears eat us.'

"This was the formula repeated with every offering, according to the name of the ancient to whom it was given. Stepping in amongst them I said, 'Alas! how long shall we make known to you the knowledge of the true God, and though we preach Him to you, you will not believe us, nor forsake your superstitions.' 'No,' said the old man, 'we will not believe;' 'But now,' said I, determined to give a home thrust, 'I will show you how we pray to the God,' and kneeling down in the grove I prayed before them there.

POWER OF CHRIST'S NAME.

"Wednesday, 18th July.—Preached at a Santhal village called Jarua, here the second man of the village listened with great attention, after running through several chords in trying to *reach the heart*, the words 'God's own son shed His blood,' seemed to affect him greatly. I then went on to Bali Ram, another Santbal village in the hills, where I preached to the head man and some women gathered together, one of the women said 'But you are like the Hindoos who bow down to an idol at their house doors.' I said, 'Not so, we worship the God who made heaven and earth, and all these big hills, He has sent His son to die for man; we do not worship like the Hindoos, nor do we use blood of hens, like you; I will shew you how we worship,' then kneeling down before them all, I said, 'You see I see nothing with these eyes only the clouds, but I know that the other side of those clouds there is a great God, and now I am going to pray to Him,' I then prayed before them all in the name of Jesus Christ, the old maughi (head man) said he would do the same every day at bathing time.

"24th July.—Went again to the large village of Latour, preached to a different, but equally attentive, audience to the one I got there formerly. The father-in-law of the maughi was especially pleased with the prayer, and particularly inquired if that was the way in which God was to be addressed, saying that they would do so too.

"26th July.—To-day my head Santhal teacher, who, I may say, is almost a Christian, attends worship on Sundays regularly, said every time there is a death at Gulam Jhuli, a village near here, the people say the Word which the Sahib preaches is true.

AN OLD QUESTION.

"1st August.—Preached at a large village near the hills. Here I met a maughi who always listened attentively to the truth. He said, 'You tell us to give up the worship of the boughas, but how *shall* we give them up?' I said, 'They will not, nor cannot hurt you; leave them; you need not be afraid of them.' One of his friends not understanding, he explained: 'They want us to give up our boughas and follow their Shastres' (and here I was surprised to find an illustration used which I had but a few days ago explained to my two Santhal teachers), 'One servant cannot serve two masters; you cannot serve the boughas and God too.'

CHARACTER OF THE SANTHALS.

"I have now given a few notes of my preaching, which suffice to show that the Santhal mind is open to the hearing of the Gospel; but still there are many difficulties to overcome. Though not so strong as the Hindoos, still they have caste prejudices to be overcome. Some of the poorest amongst them make no difficulty to eating our rice; but they are very ignorant. I am convinced, however, that unrewearying labours amongst them, giving a prominent place to the Gospel of Christ, coupled with the prayers of our friends in England, that the Word may be not in word only, but with demonstration of the Spirit and power, will bring down a blessing upon the ignorant, but open and candid, Santhal heart, which has not yet fallen upon the Hindoos. Uncivilized, ignorant, rude, they are nevertheless a kind-hearted race; chicanery and double dealing are unknown amongst them, and in this they present a striking contrast to their civilized but cunning Hindoo neighbours. If the Lord be willing, they shall become His peculiar people, bringing forth the fruits of righteousness unto many generations."

WEST INDIES.

HAYTI.—JACMEL.

EXTRACTS FROM MADAME CAJOUÉ'S JOURNAL.

Our readers may need, perhaps, to be informed that Madame Cajoué is employed as a Biblewoman at Jacmel. Some time since various particulars respecting her interesting religious history were inserted in the *HERALD*. We are glad to find from Mr. Webley that this *new*, but most useful agency is proving successful among the benighted inhabitants of the district.

"January, 1866.—During this month I visited several houses in town, offering my Scriptures for sale, or conversing with the people respecting the Word of God. I also visited several times the prison of the town, administering to the wants of body and soul of the poor prisoners. At the military hospital I read and prayed, too, with the sick, exhorting them to repentance of sin, the great disease, and pointing them to Jesus, the great Healer of all diseases. Indeed, wherever and whenever I meet with souls, I exhort them to flee from the wrath to come.

PLEASING INCIDENTS.

"February.—This month I visited principally from house to house, distributing my tracts and urging my fellow-townspople to seek the Lord Jesus whilst their day of grace yet held out, and before their sun of righteousness for ever set. Many persons, too, seemed pleased with my discourse, for on all sides I heard them say that mine was the true religion. Some of them, moreover, address God in prayer as we do, believing it to be an abomination to bow down to an image or to worship a portrait. Amongst others, I visited this month a poor, consumptive, but young person, fast passing away from this world. I read and prayed with her. She also sang some of our own hymns. Then her language was such as led me to hope that the love of Jesus was shed abroad in her heart. Her family wishing her to confess to a priest, she said she had no confession of sin to make to man, and only needed the absolution of Jesus. This month, too, I called upon my old friend the paralytic. I read and prayed with him. His wife manifested great anxiety for further instruction in the things of God. Her husband has his Bible, a large one I sold him, and, much to his comfort, he is able to read it—a thing

comparatively rare amongst the poor of this town. He told me he did not like to read the Word of God often when his wife was present, as she wept and sobbed too much over its soul-quickenings truths.

"In another house I entered I offered a Bible to a young person who told me she did not need a Bible, as she was already a communicant in the Romish Church. Her mother, however, invited me in. I entered. On offering her a Bible she said she had one already. I then asked her, 'Are you born again? Do you live by faith in Jesus?' She did not reply. I then advised her to read much and frequently her Bible, told her that truth was like a bright light that would shine in upon her soul, and assured her that her Bible was a sun to light her to a day of grace and of glory if she would ask for God's Spirit to illuminate and teach her, but that confession of sin to a priest, or even communion in the Romish Church, profited nothing without faith in the great sacrifice of the cross.

"March.—This month I visited principally, and several times, one family—a very interesting one—in which God has effected much by my poor, insignificant efforts, and which seemed particularly to demand my attention at this time. Madame Cajoue refers here, remarks Mr. Webley, to a family in which the wife, one of our old scholars, was lately baptized. Her sister, living in the house, seems now truly converted, and Madame C. at this period was leaving no stone unturned for the husband's conversion. At the time, this young man attended our services for several Sabbaths, and we had great hopes of him. Unfortunately, the Word was only as the dew—delightfully refreshing whilst it lasted, but soon scorched up and passed away. God's Spirit may yet do the needed work, but just now he seems clean gone back to the world, and to his easily-besetting sin of adultery.

"April.—During this month, instead of visiting as usual in the town, I occupied myself principally with its environs, seeking souls, as it were, in the highways and hedges.

FRUITS OF FAITHFULNESS.

"May.—On the 28th of this month I visited one of those houses in town where I am always received with more or less of scorn and ridicule. As I entered I was again greeted with the look and the laugh of scorn. Yet the master of the house asked me for a Bible. I told him I had already given him one. He said it had been stolen from him. The mother then called one of her daughters. To the latter I offered my New Testaments, whilst the mother actually advised her daughter to purchase one. I was certainly astonished at this, as I have visited this house from the very commencement of the Mission, and been always badly received by its inmates, except, perhaps, by the father, who has always welcomed me with at least *apparent* satisfaction. As to the mother, she at one time would not see me at all, and now, strange to say, she not only came forward herself, but counselled her daughter to buy from me a New Testament. I then handed her one, begging her to seek God's Spirit whilst reading the precious volume, that its truths might guide her to endless light and glory in Heaven.

"From this house I went to the hospital. Here I found sixteen men ill in bed. Others who were convalescent were playing cards. As I entered the stench was horrible. Something seemed to say, 'Don't go into such a place of filth and infection.' Yet I could not turn aside from the path of duty, and so seated myself amongst the poor, degraded, disease-stricken inmates. I said at once, 'Would you like to put down your cards and listen to the reading of the glad news of salvation?' They answered 'Yes,' and at once set aside their cards. I read to them, prayed with them, exhorted them to flee from the wrath to come, begged them to renounce their confidence in Obeah, and told them that Jesus was the Lamb of God to take away their sins. After giving them some tracts, I went to the bed-side of a very sick and very old man. I spoke to him about the salvation of his soul, but he ignorantly told me, as thousands here will tell you, that he had never done harm to any one. 'Why, you poor old man,' said I, 'you are

actually *dead* in your trespasses and in your sins, and you tell me you are no sinner at all! Ask God rather to show you how great a sinner you are, that at this your eleventh hour you may find mercy and forgiveness at His hands.'

THE BIBLE DESIRED AND SOUGHT.

"After selling a New Testament at the hospital, I left it, and on coming out I saw a man sitting at his doorway, to whom I also offered a Bible for sale. He said, 'Let me see one.' I handed him one and he bought it. On begging him to make a good use of it, I found out and marked for him the Ten Commandments and other important parts. He also promised me to visit the chapel. On leaving him I met with an interesting female, to whom I offered some of my tracts. Instead of allowing me to read them for her, to my surprise she took them and began reading them herself. She also told me that she had a large Bible. I asked her to read a portion of God's Word every day, seeking God's good Spirit to guide her, and to bless His Word to her soul's salvation, and this she promised me to do.

"On the 30th of May I visited eight houses, offering in each my Scriptures for sale. Some said they had Bibles already, and others that they did not want the Bible at all. In one of these houses I met with a poor woman who seemed to be sorely afflicted. She at once began to pour into my ear her tale of sorrow. I advised her to read the Bible every day, to go to God in prayer with her trouble, to seek a spirit of prayer so that she might pray aright, and to cast all her burden of sin, or woe, or what not, at the foot of the cross of our dear Lord Jesus. She listened to me with evident pleasure, as did also her daughter, who was present. I then said, 'Would you like me to read a chapter for you and pray with you?' She said 'Yes' with great zest. I read John xiv. Her daughter, too, seemed much gratified, although I was now in one of the best and wealthiest families of the town, and I expected to be despised on account of my own ignorance and poverty. On leaving this family I entered the shop of a young druggist, just from Paris, with a young wife and child, but nigh unto death himself, and in the last stage of consumption. I saluted him, and he politely returned my salutation. I said to him at once, 'I am come to talk to you a little about the salvation of your soul. You know,' said I, 'that Jesus is the only good and true Physician. He it is that gave Himself to the death of the cross to redeem us from sin. His door of mercy is open so long as life lasts. Do then,' I added, 'ask of God to give you repentance of sin unto life eternal.' His only answer was a nod of the head. I asked to read and pray with him, but this he declined. I besought him, however, not to put off till to-morrow what could be so easily done to-day. Poor fellow! he is since dead, without God and without hope. I then gave some tracts to his wife, who appeared pleased to receive them. I then entered another house, where I found a young wife to whom I had once sold a Bible. I found her making a good use of it. She now understands the errors of Rome, and will probably one day come out of Babylon. She said that, from her own books on the Roman Catholic religion, she had already learned that the worship of idols was an abomination in the sight of God. Her sister was also present, and heard me with pleasure. The latter asked me for some books on our holy religion, that she might be enlightened, and I promised to send her 'Les Erreurs de Rome.' The wife then said that she no longer confessed to a priest, nor, indeed, followed any of the errors of Rome, whilst I profited by the circumstance to tell her, that without conversion of soul to God and the presence of God's Spirit with her, she could not after all be saved.

"June.—I am now visiting from house to house."

JAMAICA.

VISIT TO MORANT BAY.

BY REV. W. TEALL.

"I WRITE you from the scene of the late disastrous riot. I left Sandy Bay on Monday, the 11th instant, at 4 A.M. Staid at Montego Bay, where brethren Denny, Reid, and Henderson met me, till 10.30, when I proceeded to Falmouth. On Tuesday, the 12th, left Falmouth at 2 A.M., and got to Calabar for first coffee, and at St. Ann's Bay by 2.30 P.M. On Wednesday at 6.30 left St. Ann's Bay and reached Jericho about 5 P.M., where brother Clarke and family had come to meet me. On Thursday I reached Spanish Town to breakfast, and went with brother Phillippo to Hartlands.

A HEARTY WELCOME.

"On Friday afternoon I got to Yallahs where brother Palmer and wife were expecting me; and so, on Saturday morning, I arrived at my destination, Morant Bay, and was very kindly received by Mr. Parnter, the Wesleyan Minister, who entertained me very hospitably till I got a lodging. Having been thus located, I went out to look after the people. First, I went to Mr. Killick's chapel, and found it in a very ruinous condition. There has been no service in it for a long time. The acting minister was hanged in martial law. The really handsome pulpit has recently been almost destroyed by sailors from a gun-boat. I next went to seek for Father Telford, a deacon and trustee, but he was from home, so I walked back to the Bay, and went into the Market-place in front of the burnt court-house and found some Baptist people, with whom I arranged to go up the valley on Sunday, they promising to send down a horse for me to ride. On Sunday morning, however, as no horse came, I started and went by Stanton to Spring Garden, and thus missed the horse which was sent by Morant Road. The first service was held in a class-house, which was saved from being burnt by a marine, who was about to fire it but seeing a Testament on the table did not carry out his intention. The people had not been able to meet since martial law, and no song of praise had been heard there for months. The notice was very short, but soon the place was well filled and many could not get in. It would have done you good to have heard how lustily they sang for the first time after the late sad events. When the service was over a man named Clarke got up and said: 'Fambly! this is a happy day! We were without hope, but God is good.' He wept as he spoke, and many faces were wet with tears of joy. After the service I took an egg and a biscuit and cheese, which Mr. Parnter's housekeeper had very thoughtfully put up for me, and then we went over to Stony Gut and had an open-air service. I stood under the shade of a mango tree at the corner of Paul Bogle's burnt chapel. There was a large gathering by four o'clock and they seemed much affected. There were the widows of Paul and Moses Bogle, and the poor woman Livingston, who was half-strangled in the chapel and then tied outside of it in the soaking rain for many hours. One man said to me 'Minister, they used me very bad. They cut up my back, and shut me up for nine days and nights in the condemned cell. They burnt my house and everything I had; but I thank God, Minister, I don't feel any resentment. My breast is clear.'

"The previous day some officers from the 'Cadmus' had intruded into Stony Gut and alarmed the poor people with abuse and threats, and my presence was hailed by them with delight.

"The people are in great distress, having been robbed or otherwise deprived of all they possessed, and it will take them a long time to recover their position.

"June 21st.—Yesterday afternoon I rode up in the mountains to look at some places which are in the market, and to ascertain if they would be suitable for centres of stations, but found they would not do. On my way back I had a good

congregation at Spring Garden, commencing the service when the people returned from their grounds about 5.30. I did not get back to the Bay till nearly 8 o'clock.

CHARACTER OF THE PEOPLE.

"The people here generally strike me as being considerably lower in the scale of civilization than those at the west end of the island, and I hear that superstition is rife amongst them; there is, therefore, much to be done here, and whoever may be brought here will have a most arduous work. Still I think circumstances are favourable for the commencement of the Mission, and I shall, if suitable arrangements be made as to support and help in securing chapels, schools, &c., be willing to undertake it.

"But if the Society wish to have a Mission in St. Thomas-in-the-East, and to have that Mission successfully prosecuted, they had better at once put aside the *three years'* theory and resolve to sustain the work to the extent which may be necessary. You cannot apply to a field like this the principles which may regulate your practice in those parts of the island in which our Mission has been long established; but you must make up your minds to a very considerable outlay to begin with, and to guarantee to your Missionary a sufficient sum to enable him to live, and heartily prosecute his work. What proportion of the needed amount of salary could be raised here is very uncertain. At first, however, it would be very little, if anything.

SUGGESTIONS FOR CONSIDERATION.

"The following things strike me as necessary to the successful working of this Mission:—

"1st. Rent, or lease, or purchase, or, if necessary, build, a suitable house for the Mission family in a position central to the work to be done. I have offers of land from two or three persons for this purpose free of charge.

"2nd. Assist the people to put up such commodious but inexpensive chapels as, once erected, would not be beyond their power to keep in repair. I say *assist*, because, though the people could give but little, if any, money towards the erection, they could, many of them, give materials or labour, and they ought to do this to the full extent of their ability.

"3rd. Then as to the support of the Missionary, though at first the Society might have to provide nearly, if not quite, all, still, as the Mission got into working order, the people ought to be trained to give according to their ability to meet all the expenses of the Mission.

"4th. Schools might, I think, be secured without troubling the Society at all, as aid to commence them might be obtained from other sources, and they would shortly be on the same footing as the other schools of our body.

"Lastly, permit me to say that I think you should lose no time in forwarding such guarantees and instructions as the case requires, that the work may be entered upon without delay.

"May the Lord give heavenly wisdom to us all in this important matter, and may the result be glory to Christ in the social, moral, and religious improvement of the people in St. Thomas-in-the-East."

The Committee of the Union in Jamaica having received the report of the above visit have unanimously requested Mr. Teall to occupy this new and important post. To this call he has promptly and heartily responded. No one in Jamaica could be selected better adapted to it; and Mr. Teall will have not only the warm sympathy and good wishes of his Jamaica brethren, but also of the Committee and his numerous friends in England. In our last issue we could give a brief reference only to this visit as the details now supplied were not then to hand.

GRANDE LIGNE MISSION.

CANADA.

It may, perhaps, be remembered, that some time ago, the Committee voted a grant of £150 for three years in aid of this Mission. They were not able to renew it at the expiration of that period; but, when the Canadian Committee renewed their application, the treasurer, with his wonted liberality, placed a considerable subscription at their disposal. Since then the Rev. J. Edwards has visited England, and obtained regular assistance from numerous friends, and Joseph Gurney Esq., has kindly acted as treasurer. We are sorry to state, that Mr. Edwards was early last month smitten by an attack of paralysis, from which, however, he so far recovered as to permit his return. The kindness of friends who know him was doubly grateful in his weakness and suffering.

Considering these circumstances, our friends will not be surprised if we subjoin a few particulars from the last Report, which contains many facts of a very encouraging character, and which show that our brethren, though labouring in the midst of great difficulty, are not labouring in vain:—

“Until 1850, the education of Canadian girls had been limited to a few received into the Grande Ligne Institution, which was chiefly intended for young men. The need of a separate school, and of more systematic teaching for women, was deeply felt; and an institution was established at St. Sie, under the direction of Miss Tonte, a Revel lady. After four years of encouraging prosperity, and blessed religious results to the pupils, who averaged twenty in number, the Mission-house was accidentally burnt down. The institution was then transferred to Longueuil, opposite Montreal, under the superintendence of Mr. and Mrs. Lafleur, until 1864. During that period it averaged thirty pupils, many of whom were converted, including some who had entered the school as Romanists. Without any exception known to us, their subsequent conduct has been honourable to their profession.

“Since the opening of the Mission-house at Grande Ligne, where a Normal school was established, not less than 800 pupils have been admitted into the two institutions, which were afterwards transferred to Longueuil. The influence of these pupils, who have all received a sound religious education, and many of whom have been converted, must, of necessity, be very great in the country, and which will be durable in its character.

“In summing up the results of thirty years' labour, we may safely say that 3,000 persons have been rescued from the influence of superstition, to follow the Gospel alone, and that more than 1,200 of these have become the subjects of Divine grace.

“The Mission work embraces forty parishes, every one of which contains French Canadian converts. It has twelve central stations, ten organized churches, and employs twenty labourers, as pastors, teachers, Evangelists, and colporteurs.”

 TRINIDAD.

Mr. LAW writes, expressing a very earnest desire for Mr. Gamble's return, and intimating that the friends belonging to this station are looking earnestly for him. By the time the HERALD is published we hope Mr. Gamble, who left in the Ealing Grove, at the latter end of July, will have safely arrived at his post. He did the Society good service while at home, and his visits to various Churches, which were highly acceptable, will not soon be forgotten. During his absence the care of the Churches in the San Fernando district, has in some measure fallen on Mr. Law.

“In the native preachers I feel the deepest interest. They are a most worthy class of men. They have generally to work hard for their daily bread, sometimes spending several days in the week preaching the Gospel of Christ. They are most

zealous and active in the work of the Lord. I hope the Committee will do something for them, and at least direct a copy of the *HERALD* to be sent to each.

"We are just now busily engaged in making preparation for the Annual Meeting of the Bible Society. The Government has engaged to take the chair. Our sales of the sacred Scriptures have been larger than usual. We have done our best to sow the seed of the kingdom throughout the island, especially among the young, the sick poor, Chinese and Coolie emigrants."

From a subsequent letter we learn that the Bible meeting was a "splendid" one. "In the absence of Chief Justice Knox, the Governor took the chair. Our chapel was crowded in every part. There must have been nearly two hundred people outside. Our circulation last year amounted to 1999 copies of the Scriptures, in English, French, Spanish, Portuguese, Chinese, and the various languages spoken by emigrants from the East." We do not wonder at Mr. Law's referring to these facts with so much pleasure, for apart from their intrinsic interest, he has been, all his Missionary life, a most active and energetic officer of the Trinidad Auxiliary.

SAN FERNANDO CHURCHES.

"By letter and personal visits, I am doing all in my power for San Fernando: I wish I could do more. I have arranged to visit as many as possible of the country stations at the end of this month, (July). The work at all the stations is in a most satisfactory state. The 3rd and 5th Company Churches are building large and substantial places of worship. Mr. Webb's people, at the 4th Company, have set the rest a noble example. The least we can do is to give them nails. The people go into the forest, cut down the trees, square and saw them. All do something in labour and money. Even the women and children carry the boards and shingles from the wood. The only money they have to raise is to pay the carpenters." This is just what it should be; and people who do such things deserve sympathy and help.

HOME PROCEEDINGS.

The next Quarterly Meeting of the Committee will be held at Pembroke Street Chapel, Liverpool, on Tuesday, October 9th, at 10 A.M., the day before the Autumnal Session of the Baptist Union. Members of Committee requiring accommodation will kindly communicate with the Rev. S. H. Booth, of Birkenhead, the local Secretary. The Annual Meeting of the Liverpool Auxiliary to the Baptist Mission will be held in the evening, of which due notice will be given.

The Committee will be happy to welcome the pastors and deacons of neighbouring Churches, and the treasurers and secretaries of local auxiliaries to their quarterly meeting, and to lay before them such information as they can supply of the state and prospects of the Mission. On previous occasions the presence and aid of the brethren thus invited have proved highly advantageous to the Society, as well as pleasant and profitable to themselves.

We have to announce the return of the Rev. T. Martin from Serampore, and Mrs. Diboll from Africa, and the departure of the Rev. J. and Mrs. Davey for Nassau, New Providence. We are happy to report an improvement in Mrs. Martin's health; and we trust her husband's return, relieving her of much anxiety, will contribute to her ultimate recovery.

The meetings held during the month have been very numerous, and we have had very great difficulty in meeting the demands which have been made for deputations. We are glad to note, however, the increasing desire for the presence of a returned Missionary.

The following districts and towns have been visited, and services held on behalf of the Society:—

Brighton, Leeds, Barnsley, Horsforth, and Halifax, by Dr. Underhill—Salendine Nook, Lockwood, Hebden Bridge, and Goat Hill, Rev. J. Gregson—Ipswich, Revs. J. Aldis and F. Trestrail—Bradford, Haworth, Rawdon, Shipley, and Bingley, Rev. W. Sampson—Birmingham, Coventry, and Wolverhampton,

£ s. d.	LANCASHIRE.	£ s. d.	£ s. d.
Painswick—	Heywood—		Rushden—
Contributions	Contribution	1 0 0	Collection, (less ex-
Stroud—	Liverpool, Myrtle Street—		penses).....
Contributions, on ac-	Contributions	4 10 0	16 16 9
count	Do. for Africa	5 0 0	
10 0 0	Do. for <i>Makawilla</i>		OXFORDSHIRE.
Uley—	<i>School, Ceylon</i>	5 0 0	Caversham, Amersham
Collec. for <i>W & O</i>	Do. for <i>Rev. J. Clarke's</i>		Hall—
0 5 6	<i>School, Sav. la</i>		Contributions
Contributions	<i>Mar, Jamaica</i>	5 0 0	5 5 0
3 8 6	Do. for <i>Schools, Ba-</i>		YORKSHIRE.
Woolchester—	<i>hamas</i>	7 10 0	Rotherham—
Collection.....	Do. for <i>Rev. J. Smith's</i>		Contributions
2 0 2	<i>N P, Delhi</i>	12 10 0	3 14 10
	Do., <i>Pembroke Chapel—</i>		SOUTH WALES.
HAMPSHIRE.	Contribs. <i>Juvenile</i>		RADNORSHIRE.
Niton, Isle of Wight—	<i>Society, for Schools,</i>		Maesrythelem—
Collec. for <i>W & O</i>	<i>Intally</i>	10 11 4	Collection.....
0 10 0			1 0 7
	NORTHAMPTONSHIRE.		FOREIGN.
KENT.	Gullsbrough—		AUSTRALIA.
Sandhurst—	Contribution	1 0 0	Angaston—
Contributions	Broughton—		Geo. Fife Angus, Esq.,
6 0 7	Collection.....	0 10 7	of Lindsay-park, nr.
Woolwich, Queen Street—	Desborough—		Angaston, South
Contribs. Sunday-Sch.,	Collection.....	1 2 3	Australia, for <i>Africa</i>
for <i>Rev. W. Teall,</i>	Kettering—		50 0 0
<i>Jamaica</i>	Contributions	78 14 11	
6 7 2			
Do., <i>Parson's Hill—</i>			
Contributions, on ac-			
count			
9 0 0			

From August 21st to September 20th, 1866.

£ s. d.	DEVONSHIRE.	£ s. d.	£ s. d.
ANNUAL SUBSCRIPTIONS.	Devonport, Morice Square		for <i>Mr. W. Wenger's</i>
Billson, Mr. W. Welford	and <i>Pembroke Street—</i>		<i>Schools, Calcutta</i>
Jupe, Chas., Esq., Mere,	Contribs. on account...	3 8 6	6 10 0
near Bath (2 years) ...			SOMERSETSHIRE.
20 0 0	Essex.		Bath Auxiliary—
Tucker, H. Carr, Esq.,	Loughton—		Contribs. on account...
C.B.	Contribs. on account...	3 5 9	25 0 0
0 10 6			Highbridge
	GLoucestershire.		Collection
DONATIONS.	Kingstanley—		0 13 0
Bacon, Master Arthur,	Contributions	18 13 6	WILTSHIRE.
Hamburg, collected by	Do. for <i>N P</i>	1 0 0	Salisbury—
0 16 6	Do. for <i>China</i>	2 10 0	Contribs. for <i>Rev. J. E.</i>
Don. per " <i>Christian World</i> "	Tetbury—		<i>Henderson's Chapel,</i>
2 10 0	Contributions	3 7 1	<i>Watford Hill, Ja-</i>
	Wooton-under-Edge—		<i>maica</i>
LEGACIES.	Collec. for <i>W & O</i>	1 0 0	10 0 0
Darkins, the late Mrs. by	Contributions	14 6 6	YORKSHIRE.
Messrs. Pattison and	Portsmouth, Portsea, and		Bradford, Sion Chapel—
Wigg, legacy, free of	Southsea Auxiliary—		Annual Collections ...
duty, and interest	Contribs. on account...	50 0 0	26 4 3
207 4 2	KENT.		Burlington—
May, the late Rev. Richd.,	Forest Hill—		Contributions
of Barnstaple, by	Contribs. Ladies' Scty.	21 15 4	Do. for <i>China</i>
Messrs. Pattison and			0 13 0
Wigg, being payment	NORTHAMPTONSHIRE.		Masham—
on account of legacy... 31 13 4	Bugbrook—		Collections
	Contributions	1 3 0	10 1 0
LONDON AND MIDDLESEX.	Northampton, College Street—		Scarborough, Secoud Ep-
Hackney Rd., Providence	Contribution	5 0 0	ist Church—
Chapel—	Towcester—		Contribution
Contribs. Sunday-sch.,	Collec. for <i>W & O</i>	1 0 0	14 17 6
for <i>Rev. W. A. Hobbs</i>	Contributions	12 14 6	York—
<i>N. P. Jessop</i>			Contributions
4 0 0			8 6 6
James Street—			SOUTH WALES.
Contributions.....			GLAMORGANSHIRE.
7 11 0			Merthyr Tydfil, High St.—
			Contributions
BUCKINGHAMSHIRE.			5 12 9
Amersham—	OXFORDSHIRE.		SCOTLAND.
Contributions	Oxford, New Road—		Aberdeen, John Street—
15 0 0	Contribs. Sunday-sch.,		Contributions
			4 2 0

JAMAICA SPECIAL FUND.

From July 21 to August 20, 1866.

£ s. d.		£ s. d.	
Sandhurst Sunday-school, by Rev. R. A. Griffin.....	6 5 0	T. French, Esq., Meopham, for <i>Legal Expenses</i>	0 10 0
Langham, by Thomas Blyth, Esq.	7 0 0	A Friend, Tomray, for <i>ditto</i>	1 1 0
George Fife Angus, Esq., of Lindsay-park, near Angaston, South Australia	50 0 0	Stephen Green, Esq., Clapham Park, for <i>ditto</i>	5 0 0
		Angus, Miss, Plymouth, for <i>ditto</i>	2 2 0

From August 21 to September 20, 1866.

£ s. d.		£ s. d.	
Reading, by Mr. H. Clayton	26 0 0	Callender, W. R., Esq., Manchester, for <i>Ditto</i>	5 0 0
Lowther, Mrs., Burlington.....	1 1 0	Woolley, G. B., Esq., Hackney, for <i>Ditto</i> ...	3 3 0
West, E., Esq., Amersham Hall, Caversham, for <i>Defence Fund</i>	1 1 0	Rees, W., Esq., Haverfordwest, for <i>Ditto</i>	5 0 0
Johnson, R., Esq., Manchester, for <i>Ditto</i> ...	10 0 0	Under 10s.	0 1 0

FOREIGN LETTERS RECEIVED.

AFRICA—CAMEROONS, Fuller, J. J., June 30, July 30; Saker, A., July 30; Smith, R., June 29, July 30; Q. W. Thomson, June 27, July 2, 6, 30.	HAYTI, JACMEL, Webley, W. H., July 25; Aug. 14.
SIERRA LEONE, Diboll, Mrs., July 19.	PORT-AU-PRINCE, Bauman, W., Aug. 14.
ASIA—CEYLON, COLOMBO, Piggott, H. R., June 27, 29.	TRINIDAD, LAW, J., July —.
KANDY, Waldoek, F. D., July 9.	JAMAICA—ANNOTTA BAY, Jones, J., Aug. 7.
INDIA—BENARES, Heinig, H., June 17; Aug. 1.	BLACK RIVER, Barrett, J., Aug. 6.
CALCUTTA, Evans, T., June 30, July 23; Sale, J., July 16; Wenger, J., June 16, 22, 30, July 7, 14, 21, Aug. 1, 2, 8, 16, 17; J. Biss, June 5.	BROWN'S TOWN, Clark, J., July 23; Aug. 7.
DELHI, Smith, J., July 2; Williams, J., June 30.	FOUR PATIS, Claydon, Mrs., July 6; Aug. 22.
INTALLE, Kerry, G., June 22.	GURNEY'S MOUNT, Randall, E., Aug. 20.
JESSORE, Hobbs, W. A., June 12, 18 July 10, 13.	JERICHO, Clarke, E., Aug. 22.
MONGHR, Parsons, J., June 27; Lawrence, J., June 21.	KETERING, Fray, E., July 7; Aug. 6.
SEWRY, Johnson, E. C., June 19; Williamson, J., June 16.	KINGSTON, Smith, R., July 24; Palmer, E., Aug. 6, 7.
SERAMPORE, Pearce, G., July 19, 28.	MORTEGO BAY, Maxwell, J., July 3, 10, 21; Henderson, J. E., Aug. 20; Reid, J., July 7, Aug. 7, 21.
AUSTRALIA—BALLARAT, Sutton, W., May 26.	PORT MARIA, Sibley, C., Aug. 7.
EUROPE—FRANCE, GUINGAMP, Bonhou, V. E., June 29, Aug. 16, 25.	RIO BUENO, East, D. J., June 4.
MOBLIATX, Jenkins, J., Aug. 21.	SALTER'S HILL, Dendy, W., July 6, 18, 20; Aug. 7, 17.
WEST INDIES—BAHAMAS, TURK'S ISLAND, Kerr, D. S., Aug. 16, 17.	SPANISH TOWN, Philippo, J. M., July 13; Aug. 7, 23.
	ST. ANN'S BAY, Millard, B., July 7, 23; Aug. 7.
	STEWART TOWN, Webb, W., July 5.
	WALDENSA, Kingdon, J., Aug. 22.

ACKNOWLEDGMENTS.

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

British and Foreign Bible Society, for 50 Bibles and 100 Testaments, for <i>Rev. F. Pinnock, West Africa</i> .	Mrs. Heritage's Juvenile Working Party, Canterbury, for Package of Clothing, for <i>Mrs. Fray, Jamaica</i> .
Religious Tract Society, for Books, for <i>Calabar Institution, Jamaica</i> .	Mrs. Risdon, Pershore, for Package of Clothing, for <i>Rev. J. Kingdon, Falmouth, Jamaica</i> .
Dorcas Society, Windmill Street Chapel, Gravesend, for a Box of Clothing, for <i>Rev. J. Kingdon, Jamaica</i> .	Bloomsbury Chapel, Missionary Working Society, for Box, for <i>Rev. J. Davey, Nassau</i> .
Friends at Buckingham Chapel, Clifton, for a Case of Clothing, for <i>Rev. J. E. Henderson, Jamaica</i> .	Young Ladies at Mrs. Baynes's School, Denmark Hill, for Box of clothing.
Young Friends at Taunton, for Box of Clothing, for <i>Mrs. Sale's School, Calcutta</i> .	Ladies at Helston and Penzance, for a box of clothing for <i>Rev. J. Davey, Nassau</i> .
Juvenile Dorcas Society, Cheltenham, for Package of Clothing, for <i>Mrs. Millard, St. Ann's Bay, Jamaica</i> .	

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 MacAndrew, Esq.; in GLASGOW, by John Jackson, Esq.; in CALCUTTA, by the Rev. J. Wenger, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, Twells, and Co.'s, 54, Lombard Street, to the account of the Treasurer.

THE MISSIONARY HERALD.

PROGRESS IN INDIA.

DURING the last session of Parliament a very remarkable paper was laid on the table of the House of Commons, giving a sketch of the moral and material progress of India in the year 1864-5. Very much that is contained in this interesting document concerns chiefly the statesman; but other portions relate to those influences which, in their operation, tend to destroy the ancient institutions of the country, and to introduce the ideas and forms of a higher civilization. In some sense it may be said that there is no department of the Government of India which is not creating a new social order, which, by its daily movement, does not run counter to or destroy some ancient custom or prejudice, and establish in its room a new state of things animated by western thought and moulded by Christian principles. The opening of the country to commerce, the introduction of railways, the web of telegraphic communication, the increase of English colonists, all exercise a vast power in forming anew the sluggish mind of India, and in stimulating the energies of the people in directions leading them far astray from their old paths. But more powerful even than these material forces is that system of law, framed by the late Lord Macaulay upon principles of Christian justice and equality, recognizing none of the distinctions of caste or rank, discouraging where it does not absolutely condemn those religious practices that, from a Christian point of view, are cruel and wicked, which is now in operation throughout India. It makes criminal every form of religious immolation or human sacrifice; it holds an even balance among all the various classes of the Indian population; it enforces equity; it establishes religious liberty, and secures the rights of conscience; it knows no favoured religious belief. It may be said truly that all men in India are equal before the law, while by recent legislation the changes of religious opinion, in its bearing on domestic life, have been carefully and equitably provided for. The connection of the Government with idolatry has been sundered, and if here and there some long-established official action lingers, the alliance is doomed, and its extinction ensured. Where the new code does not absolutely forbid the cruel practices in which idolaters have been

went to indulge, the administrators of the law are moved by its spirit, and efforts are made to discourage customs which Christianity condemns. Thus the Report before us tells how the Government last year gave directions "to all magistrates to prohibit acts of hook-swinging or other self-torture, when carried on so as to cause a public nuisance, or when there was danger of injury to human life, health, or safety; and they were instructed to enlist the co-operation of influential landholders in the prevention of such practices. The result was that in the town of Calcutta no case of hook-swinging occurred during the Churruck festival, and in the suburbs there were only three instances."

The direct religious action of the Government is limited to the maintenance of a small ecclesiastical establishment, which is confessedly and only sustained for the benefit of the servants of the State. A short paragraph suffices to tell what was done last year in this direction. In Bengal four new churches have been consecrated. In the Punjab four were completed and four others begun; and a Roman Catholic chapel was commenced in Delhi. In the Central Provinces four churches are being built, and in Bombay also four are in process of construction. A church was erected at Berhampore entirely by private subscription, while, we believe, in all other cases, a portion of the funds was provided by the liberality of the friends of Episcopacy. It is understood that the Government contemplates throwing the maintenance of Divine worship in all the stations more or less upon the residents, and thus to prepare the way for an entire severance between the Church and the State even in its present modified form.

It is in the department of Education that the Government of India is making the most direct and most strenuous efforts to effect a change in the moral condition of the people, and it is in this department that the Government offers itself to us as a helper in the great work of regenerating India. Previous to 1854 the labours of the Government were directed to the maintenance of the old religions of the country. It taught Sanscrit in its colleges in order to uphold Hindu institutions, customs, and laws; it taught Arabic and Persian in order to sustain the authority of the Koran and the system of law founded upon the precepts of Mohammed. And now that it teaches English, thereby throwing open to the acquisitive minds of the Hindus the stores of science and true knowledge which our language contains, although its object is not to introduce Christianity, it nevertheless aids greatly the general assault upon ignorance, superstition, effete customs, and a false philosophy. The Report before us gives a most interesting sketch of the "decided measures" which, since 1854, have been adopted, for the purpose "of promoting a system of general education which should diffuse throughout India a knowledge of the improved arts, science, philosophy, and literature of Europe."

For this purpose boards of education have been formed, with their staffs of inspectors. Universities, modelled on the system of the London University, were instituted in each presidency. It was provided that the examinations for degrees should not include subjects connected with religious belief. Colleges of any religious persuasion might be affiliated with the universities, and scholarships were attached to them which were open to every class. Indigenous or elementary schools were not overlooked, and schools for training masters were also included in the plan. By the system of grants-in-aid, encouragement was given to schools that were not governmental, the principle being rigidly adhered to that the Government inspectors should not interfere with the religious instruction conveyed in the assisted schools. Aid was to be given to all schools in which a good secular education was imparted.

The rules laid down were, however, found in practice unsatisfactory in voluntary and independent schools, and especially to the missionary bodies. In 1864 changes were made which seem to have removed the objections of many, so that the missionaries of almost all denominations, Independents and Baptists excepted, now freely avail themselves of Government assistance. In these schools Christian instruction is given without objection on the part of Government; but in the schools of the educational department proselytism is carefully guarded against. The masters may, however, impart Christian truth out of school hours, and when it is voluntarily sought by the scholars. Bibles also are placed in all the libraries for such of the pupils as may choose to read them.

Under this system there has been a large extension of education. In Bengal the number of colleges and schools under Government inspection was, in 1865, 2271; and the number of students was 103,114. This was an increase over 1864 of 596 schools and 19,435 scholars. The cost to the State of each pupil was about twenty-two shillings.

A very similar increase has taken place in all the presidencies; but we will not trouble our readers with the array of figures. We must, however, notice, as the most gratifying feature of the progress of education in the North-West Provinces, the large number of female schools existing there. There were in 1865, 477 schools, with 9,138 pupils. Thirty of these girls' schools were established by the *Suth Sabhá*, a society of influential Hindus in Agra. This is a most pleasing fact as showing the interest which the question of female education has awakened among a portion of the native population.

Our space will not allow further illustrations from this parliamentary paper of the progress making in India in the moral and material well-being of its people. Combining these facts with those which our missionary reports disclose, we may well be encouraged at the prospect, and be led to redouble our exertions in a cause with such promise of success. *In due season* we shall reap if we faint not.

THE CHINA MISSION.

BY THE REV. F. J. LAUGHTON.

You will find, by referring to the report for 1863, that two men were excluded from the fellowship of the little Church here. With regard to one of the two the general feeling has been that he had not the root of the matter in him. The ground of his exclusion was, that he had robbed the man with whom he was in partnership. The charge was proved clearly against him, but he denied it *in toto*. The partnership was dissolved, and he returned to his native village. In the meantime he has called on us once or twice and expressed his penitence, but on inquiry we found that he had not manifested it in the way which was most important, and would have been satisfactory—viz., paying back the money which he had obtained dishonestly. A short time ago I heard a very favourable report of him. It was stated that he was living as a Christian—that he strictly kept the Sabbath, and that he was zealous in teaching his family and neighbours the knowledge of the Gospel. Very soon after this I received a letter from him, in which he spoke of his sin, and professed the deepest sorrow on account of it, and expressed a desire to be restored again to their fellowship; judging from the reports of him and from his own letter that his repentance was sincere, I decided at once to go to his village. I was anxious not only to know his state of mind, but also to learn what the general tenor of his conduct had been, and how far the report was true about his teaching his family and the villagers the knowledge of the truth.

THE BACKSLIDER RESTORED.

Accordingly Ching-sien-seng and myself started for his village which is about forty miles distant from Chefoo. On our arrival we found that "Chang" (for that is his name) was from home. He heard, however, that I was in the neighbourhood making for his village and came quickly. It did my heart good to see the joy with which he hailed me and inquired after my health and that of my dear wife. I remarked that he looked hot and tired. He replied that he had travelled rather rapidly, for, as soon as he heard that I was going to his village, he commenced to run "like a lamb at the sound of the mother's bell." I was pleased to find from conversation with him, as well as from the testimony of those who knew him, that he had sincerely repented, and was living as a Christian. I found, too, that the reports I had heard with regard to his instructing his family and neighbours, were perfectly correct. A general excitement had been created throughout the village by his preaching. His mother and one of his sons have become deeply concerned about their state. The latter had been keeping the Sabbath for several months before I went there. I trust he is now a true Christian, and I hope to have the pleasure of baptizing him soon. Another son of "Chang," together with an uncle, are also very earnestly, and, I trust, sincerely, inquiring the way to Zion. This work, so far as instrumentality is concerned, was all done by "Chang," no one else having been to the village to teach the people. I am very sorry, however to say that another Mission, the American Presbyterian, is now endeavouring to establish an out-station in that village, *for the purpose of reaping what Chang has sown*. "Chang" has been to Chefoo, and his own case has been thoroughly investigated. We found that the money which he had obtained improperly was already repaid, and in every other respect his conduct appeared to confirm his professions of repentance. He has, therefore, been received back into the Church by the unanimous vote of the brethren.

OPPOSITION.

About a fortnight after my first visit to this village, I made a second. Those who were interested in the doctrine received me gladly. But I soon found that since my last visit Satan had been busy. The ancestral hall, in which I had resided on the former occasion, was no longer available, and no expedient had been left untried to prevent me from getting shelter anywhere in the village. I was shut up to the hospitality of "Chang," who gave me a little room in his own house about six feet by eight, which I gladly

accepted, and in a very short time "Chang" and myself were enjoying a Chinese meal and a cup of tea. We had scarcely commenced when a brother of "Chang" came and told me, that the people were so exasperated at finding all their attempts to keep me out of the village unavailable, that they had come to the conclusion to kill me if I persisted in staying, and were now waiting to know what I intended to do. I said "Tell them I intend to stay, and tell them, moreover, that I am tired and hungry, having ridden 100 li (about thirty English miles) in the heat of the sun, and, therefore, have a decided objection to being killed before supper; and tell them, further, that however much they may hate the Gospel, there are a number of people here who wish to know more of it, and I am anxious to preach to-morrow (Sunday). I have, therefore, a decided objection to being killed at all this evening, but if they like to come the morning after next (Monday), after I have breakfasted, I shall be more at liberty to treat with them upon the subject." Finding that I took their threats so easily, and kept on with my supper, they were thoroughly confounded and unmanned, and did not trouble me personally any more, but confined their mischievous efforts to abusing and intimidating those whom they met in the streets going to hear me. By the time we had finished our meal a number of persons had faced the opposition and were waiting to hear us preach. Ching and I commenced and continued speaking alternately until past midnight. On Sunday we commenced at eight in the morning and preached alternately till midnight, our little room and round the outside of the door being all the time crowded with listeners. On Monday, after breakfast I waited for my friends of Saturday evening to make their appearance. As they were not forthcoming I took a quiet stroll through the village alone to let them know that I was still there, and that I did not fear them. On Monday Ching and myself went to some of the neighbouring villages and preached, returning to Han Kian in the evening and preaching again until midnight. On Tuesday we did the same. On Wednesday just as Ching and "Chang" and myself were starting again for the villages, a messenger came with a letter stating that my dear wife was seriously ill. I was therefore obliged to return home sooner than I intended to have done. I am glad my dear wife's illness proved much less serious than was anticipated.

As there are a number of people anxious to learn the way of salvation and five are already keeping the Sabbath, we are anxious to get a little chapel there. We cannot rent a place or purchase ground to build one for reasons already stated. However, we have found a way out of the difficulty. Chang's brother has arranged to build a little place on a spare piece of ground belonging to himself on the condition that we lend him about £20, as mortgage, and pay him £1 10s. per annum rent for the rest. I hope to be able to get the money here. By this arrangement we shall have a better place than we have at Choorkia, at less than a quarter the *expense*.

MORLAIX.

A BRETON CONVERT.

BY THE REV. J. JENKINS.

G. AN DANTEE was a Breton farmer, he resided in the parish of Plouaret, about twenty miles from Morlaix. In the latter part of 1852, on a large fair day in the town, I saw him for the first time. He, from him his own desire, called on me, conversed freely on religion and bought a Breton testament. He could not read, and was then fifty-eight years of age. However, he was quick and intelligent, and soon learned to read by means of a few lessons given him by a young neighbour. He read his Testament with assiduity and profit, and thus acquired considerable acquaintance with Scripture. When he could he attended our meetings. It was evident from the first he had no good opinions of Popery, and that he did thirst for something better. He embraced the Gospel and became a sincere disciple of Christ. He was baptized in 1855, and continued a consistent and

faithful witness for the truth, though living in a country where he was the only Evangelical Protestant Christian. And he was not a timid mute Christian; being ready in conversation and very smart and pithy in his remarks and replies, the priests did not try to attack him but twice. The first in the beginning, when a priest found him in the road with the testament in his hand, An Dantee shewed him the book and asked him at once what he pretended was wrong in it. The embarrassed priest turned the leaves but could not reply, and soon made off under the pretext he had no time to stay. An Dantee was willing to defend the truth before the priests in the hearing of the people, but this they would not do. The last time the priest talked to him was when he went to his house, a fortnight before his death, to try to persuade him to confess. Once, females called on him for money to defray the expenses of worship in the Church; he replied to them that had it been to help some suffering needy person he would give his mite, but he could not give to pay a worship he disapproved of, and, added he, "Tell the priests from me that they are pagans in lighting wax candles in the Lord's presence, who is himself the light." While speaking to a labourer on the road a man came up and said, in reproach to An Dantee for his leaving the Church of Rome, "And what should he done to people who deny God?" to which our friend replied, "And what deserve those who believe in God and will not do what he commands?" which closed the mouth of his assailant. He had five sons, but they did not sympathise with his religious views, and were sullen and uncivil to his religious friends who called to see their father. This did not discourage him. Within the last two or three years they had improved in feeling and demeanour. He was ill for about six months, during which time we visited him, and last of all on the Tuesday preceding his death, when three other brethren being present we partook with him of the Lord's Supper, his sons and other persons being quiet and attentive spectators. Our sick brother enjoyed this commemorative communion with us of the Saviour's death to redeem us, and he felt happy and resigned through faith and hope. He died on the Friday evening following. Priestly intrigues failed in the last hour. On the Tuesday the sons expressed their desire I should attend their father's funeral, and enquired our way on such occasion in order to act accordingly. The only thing they did in the Catholic way was to say a few prayers and have on one side some holy water for those who wished to make use of it. The Gospel was read at different times in the house of mourning. Sabbath at noon many came together for the funeral, to whom the Word of Life was read and explained, which was heard with seriousness and attention. As our departed friend was much respected he was carried to the grave by his neighbours, a distance of about three miles, and though the priest at High Mass had warned the people not to attend, and heavy rain was falling without ceasing, it was supposed that not less than from 400 to 500 people were in the burying-ground, and it is probable that more than double that number would have attended had the weather been favourable. By the grave Mr. Bouhon for a short time spoke in French, and I addressed the people in Breton. The people were orderly and attentive. A justice of peace and two gendarmes were present. Thus a valuable opportunity was given to announce the Gospel of life and immortality to many.

THE BABBLER SILENCED.

EXTRACT FROM THE NOTE-BOOK OF REV. W. A. HOBBS.

It was six o'clock in the evening, and I had just sat down in the verandah, thoroughly wearied with the multitudinous engagements of a long busy day. The order had just been given to the khansamah to bring the dinner. Two young men with heads erect, and twirling their walking-sticks, entered the garden-gate, advanced to where I was sitting and gave their salaam. Before I could say a word one of them, in tolerable English, thus addressed me: "Sir, my house is at Nischindipore (a village six miles distant). I know English; my mind goes in a

virtuous direction; day by day I search for the knowledge of God. I have read your Bible, but I do not like it, neither do I put confidence in it. It contains many things contrary to reason; it shows God to us in a horrible aspect—it abounds in contradictions—many parts of it are obscure; I have read some chapters ten times and cannot understand a fraction of it. I have come to discuss with you, sir, and I will be able to shew you that your Bible is not more worthy of regard than the Véd's in which Hindoos trust. Of course, every book has something good in it, but this is quite a different thing to maintaining, as you Christians do, that the Book was given to men by God." At this point I thought it well to stop him for I felt that this volubility just at my dinner hour was all lost upon me, so changing the subject I quietly enquired, "Baboo, what time did you get up this morning, and how much work have you done to-day?" "I arose at seven," was his reply, "and at once walked here to attend a case I have in the Moonsiff's court, after which I took some refreshment at the house of a friend." "Then it appears, Baboo, that I arose, had my morning walk, early breakfast, and conducted our morning worship, before you opened your eyes. Since then I have been busy nearly the whole day in the sun, and am now very tired and hungry. As a general rule I never do any more work after I take my seat in this verandah in the evening. To converse upon all the subjects you have objected to would take half a day, so please come to morrow morning at seven o'clock, and I will listen to all you wish to say, Salaam."

THE VISIT.

Bengalees are never punctual, except from absolute necessity; so next day, instead of coming at seven a.m., he made his appearance at three p.m. He brought two companions with him, one of whom understood English a little, the other not at all. He was very anxious to discuss in English, but, as I always replied to him in Bengali, he too soon found it necessary to do the same. After a few casual remarks I said to him somewhat suddenly, "Baboo, if an Englishman were to say that all Bengalees are a set of rogues, what would you think of him?" "Well, sir, I should think, first, that he had told a lie; and, second, I should think that Englishmen are more uncharitable and overbearing than I had imagined them to be; what is your own opinion, sir?" "I should think, Baboo, that such a person ought to be content with exposing rogues wherever he found them, but not proceed to take away the character of a whole people because some of them were bad." "Just so, sir, in fact we were both crossing the river in one boat, but you jumped on the bank first; you have exactly expressed my opinion." "I am glad that we are thus far agreed, Baboo, but I want you to see why I asked you such a curious question. Last night you attacked our Holy Bible north, south, east, and west. You said 'its statements are contradictory—God's character in it is presented to his creatures under revolting aspects—its teachings are contrary to reason'—and what more you would have said, but that I wanted my dinner and stopped you, I cannot tell. Now you are not justified in condemning the Bible in the wholesale way you have done any more than an Englishman would be justified in calling all your countrymen a set of rogues. If I am not interrupted, Baboo, I can spare you two hours; what portions of the Bible can you prove to be untrue." "Sir, I could name fifty objections in a breath." "Indeed, Baboo! your unbelief seems to be as strong as your memory is good. Please state your fifty objections, I will note them down and try and answer them all."

THE OBJECTIONS.

This, taking him at his word, evidently discomposed him, however he bravely made the attempt, the following was the medley presented:—"1. Everybody knows that the sun is the source of light. The Bible says that on the first day God said 'Let there be light,' and there was light; we read of morning and evening being the first day; yet, further on in the same chapter, we find that God did not make the sun, and moon, and stars until the fourth day. Sir, a child can see that this is a downright contradiction." "Go on, Baboo." "2. The Bible

says that Moses was on the top of a mountain with God for forty days and ate nothing. It is impossible; no man can go without food more than eight or ten days." "Go on, Baboo." "3. "The Bible says that Noah was the only righteous man on earth and so God sent a flood. Now if all were bad except Noah, why were not all his family drowned as well as other bad persons. To believe the Bible would show God to be partial. Who can trust in a partial God?" "Go on, Baboo." 4. The Bible says that the sun stood still once over some valleys. Such a sentence is opposed to mathematics." "Go on, Baboo." "5. Some parts of the Bible are full of vengeful sentences quite inconsistent with the character of an all-merciful God." "So is the penal code, Baboo, but you know it is good for Bengal nevertheless." After a little delay he proceeded. "6. There is something about three men being thrown into a fire and not being burnt. This is evidently untrustworthy, for it is against all experience. I have heard that some Christians have burnt others occasionally; Why did not God preserve them too?" "I cannot tell, Baboo; if I give you land rent free am I bound to give all my land rent free? but go on, Baboo. You said the Bible revealed God in a horrible aspect to his creatures, what did you refer to?" "Ah, sir, that is my strong castle, I must not forget that." He continued:—7. "Sir, you are a merciful Englishman. If at the time of the mutiny, your countrymen had destroyed the whole nation of the Hindoos because some of the husbands and fathers had rebelled, what would you say to such wild beasts?" "I will tell you presently, Baboo, go on." 8. "Sir, can you live without air?" "That is an abrupt question Baboo, why do you ask it?" "Because, sir, my next question depends upon the answer you give." "Then allow me first, Baboo, to ask you can any creature live without air?" No, sir, the atmosphere is essential to all life; when creatures cease to breathe they cease to live." "So you say Baboo. Let us see if the boat you have built will sink or swim. When the bear becomes dormant for half the year, insensible to hunger and lost to consciousness, does he breathe? When the shamook (Indian water-snail) at the close of the rains pierces two or three feet into the solid earth and remains there for eight months (till the rain comes again), does it breathe? In places where the sea is four miles deep, the bed of the sea is covered with myriads of little living creatures who live in the mud, do they breathe? if so it is evident that in certain conditions of existence very little air suffices, then why could not Jonah in some mysterious way breathe through the fish? for this I fancy is the objection which you are labouring to bring out." "Yes, sir, you have guessed rightly, but your questions so puzzle me that I do not wish to press the point." "Very well, Baboo, then please go on to the next objection; as yet you have only given ten per cent. of what you promised." 9. "The account of Christ's birth is puzzling and unnatural, moreover there was no need for it, God is not tied down to a set of regulations, he can pardon sin if he chooses without any Jesus Christ. I cannot recollect any more objectionous just now, sir, but I have heard of many more which to me seem very powerful."

ANSWERS.

"Well, Baboo, half-an-hour is gone already, let us now get to work. I will take your objections in the order in which you have given them, lest, if I make a selection you should think that I was anxious to pick out the easiest of them; your first objection was in regard to what you consider a contradiction in the first chapter of Genesis. You say that the sun is the source of light, that God created light (so the Bible says) on the first day, yet it was on the fourth day that he made the sun. This seems to you to be a contradiction, so you conclude that the Bible cannot be true. Now, Baboo, listen to my explanation; this is not the first time that I have had to show Bengalees that they do not understand this subject. Everybody knows (or may know) that the sun is 1,384,000 times bulkier than our earth; moreover many of the stars, though they appear so small, are even larger than the sun. Now, to imagine that all the stars and the sun were created simply to light up our little world seems to be unreasonable, for the stars

give scarcely any light, though some of them are a million times larger than our earth. Now if anyone were to tell you that a city 1,384,000 as large as Magourah was built to supply Magourah with food and necessaries, and that in addition to this huge city 10,000 others existed for this sole purpose, scattered over the various nations of the world, would you not laugh at such statements and conclude that the man was mad? Just so, it is not surprising that learned people should smile when they hear anyone contend that the sun and all the stars were created simply to give light to the earth. The fact of there being morning and evening from the first to the fourth day shews that the world had light from the first day; morning and evening, is produced by the revolution of the earth on its own axis; we cannot conceive of day and night being brought about in any other way. The inference is that the course of the world has been always as it is now. If so, then, it was so from the first day to the fourth, which proves demonstrably that the sun was made before the first day. But you will here urge then why does the Bible state, in the history of the fourth day's work, that God made two great lights and all the stars to give light to the earth? I will tell you Baboo. There is nothing much amiss in the words God *made* two great lights, though it would have saved much discussion had a more definite word been used instead of the word *made*. The simple matter of fact is that you have limited the meaning of the word '*made*' to created, forgetting that whilst it does mean *created*, it has other common meanings beside. This is common to all languages. Take the Bengali word '*goon*,' the dictionary gives 14 different meanings; the word *bhab* has a quarter of a hundred; the word *tejash* has 34. A very common meaning of the word '*made*,' is to appoint, and '*God appointed two great lights*' is the meaning of the words which you regard as making a contradiction. If you were to hear that Joynath Shein had been made judge of Kooshtee, you would not imagine that the Lieutenant-Governor of Bengal had just created him for that work, but that he had appointed him to the office of a judgeship. The Bible (at least the Old Testament), was originally written in Hebrew, and the English and Bengali are only translations. If there is any doubt about the meaning of any word in a translated Bible, we turn to the Hebrew Bible and get the exact meaning. The exact meaning of the Hebrew word in the passage we are talking about, and which in the English version is printed '*made*, is not created, but *appointed*.'

EXPOSITIONS.

"Bearing this in mind let us look at the 1st chapter of Genesis and see if really there is any contradiction. We find

"1. 'In the beginning God created the heavens and the earth, but the earth was without form, and void, and covered with darkness and water.' We are not to suppose, however, that darkness existed because there was no sun (the earth could not have continued in its orbit without the attraction of the sun) but probably by reason of the dense fogs which hung perpetually over the world's vast marsh.

"2. When God on the first day said 'Let there be light,' at his command the beams of the sun began to penetrate the mighty fog banks, and a kind of daylight broke in upon the world.

"3. On the second day the action of the sun formed the firmament or clouds and the sun's rays penetrated further still.

"4. On the third day the atmosphere was brighter still.

"5. On the fourth day the mists were effectually broken up. The body of the sun, moon, and stars were seen, and God knowing that in two days more he would create man, and that the years of foggy eclipse had gone for ever, appointed these beautiful lights to regularly bring about day and night, and be to the men on earth for signs and for seasons and for days and for years.

"What is there irrational about this, Baboo? Is it not just as an intelligent man would conclude that it should be?" The Baboo, who with his friends had been listening with fixed attention, seeing that I had concluded, smilingly rejoined—"Sir, I am delighted, we have never had such an explanation before. Pray is

this explanation known to any other English Padre Sahibs (Missionaries), or is it an interpretation which you have discovered?" "No, Baboo, I have not discovered it. I learned it from others wiser than myself." "And did the gentlemen who taught you, sir, believe that the word 'made' ought to be printed '*appointed*'?" "I really cannot tell you, Baboo; why are you so very anxious to know?" "Because, sir, the magistrate will not be bound by the statement of one man, he wants two witnesses." "If that is what you want, Baboo, if you will sit here for five minutes I think I can find a second proof to give you." After an absence of ten minutes I rejoined them remarking, "Baboo, you know English, look at this book, it is entitled '*Scripture and Geology*.' Its author is Dr. John Pye Smith, a teacher of young Padre Sahibs. You may judge of his great learning by all the letters appended to his name, D.D., LL.D., F.R.S., F.G.S. If he says the same as I have told you will you be satisfied?" "Yes, sir, two learned gentlemen would not say the same thing if there were not good reason to think it true." "Be that as it may, Baboo, listen to what he says, he is speaking of the sun and moon being made on the fourth day (p. 256). 'The heavenly bodies are represented not as being at that time *created* (for the word which occurs in verses 1 and 27 is not used here), but *made*, that is *constituted* or *appointed* to be luminaries, for such is the meaning of the word used.' Are you satisfied, Baboo?" "On this point, sir, the sun of knowledge has shone into my mind, my objection has been thoroughly repelled. Indeed, sir I speak truly." "Very well, Baboo, then let us push on with the next on the list."

JACMEL.

THE DEATH BED OF HERMINIE.

BY THE REV. W. H. WEBLEY.

HERMINIE — was perhaps about the most promising, apt, intelligent scholar we had at the time in our Mission school. Almost from the outset her mind seemed fully alive to the importance of those Evangelical truths we taught her, and she early became a favourite with the whole Mission band. On leaving our school she was married to our own doctor, a man who, after God, had twice saved my life when suffering from inflammation on the lungs. She became a widow soon after the birth of her second child, and never remarried. It is, however, from a religious point of view that I have principally to do with her and her case. Her great failings were procrastination, and anxiety to please the world, alike from motives of friendship and of gain. Many a time has she sat in our chapel all attention, her large eyes swimming in tears, and her whole being apparently taking in the lessons of Truth. She often, therefore, inspired us with hope for her decided conversion to God; but, alas! it was only hope that was doomed to be disappointed. She was always then a Catholic by profession, though really a Protestant at heart, and what is more, "almost a Christian" from first to last. Her malady was consumption, and as her end drew near and she became sensible of the fact, she sent for the priest, and received from him the last sacrament of his Church. "There," said he, as he had finished his unintelligible Latin nonsense, and given her the "Good God," flesh and blood and all, "You can now die in peace, and Mary will receive you." The miserable dupe! Does he then know neither God, nor Christ, nor devil, but only Mary, that, without one word of consolation or counsel, he could thus send an immortal soul into eternity, depending only upon a woman who needed the blood of Christ to save her as much the poor creature to whom he had just administered his sacrament? Be that as it may, Herminie, with a mind so long under the influence of Divine Truth, and with a soul in full view—to her at least—of the dark and dismal shores of eternity, could not so pass from present life to endless death. One day, therefore, and all of a sudden, she announced to her attendants a change in her views, that she could not die a Catholic, and must see me. Eliacine and Telicia therefore sent for me, and I as joyfully went to see her. I did not, could not, of course, mince

matters with her. I told her that she was near her end, that procrastination and indecision had well nigh been her ruin, that she had long resisted the Spirit of God, and that that God must have strange purposes of mercy and of love even to her, so as again to return to her by the same Spirit's power. With all due affection I then led her to the slain Lamb, and proclaimed salvation to her through the one sacrifice of the Cross. On my third and fourth visits to her she was all peace and joy, her eyes raised to heaven, her hands stretched out as if trying to be gone, and her soul perhaps as much in the land of Beulah as was ever Bunyan's Pilgrim. Indeed altogether her death was one of the happiest it has ever been my lot to witness. Her's, too, was the fifth or sixth case of similarly happy deaths, that have occurred in this town, of parties who, though they may have increased the ranks of the redeemed in glory, have never swollen the number of the Church below. Of course I buried her. It was her dying request that I should do so. As she was so well-known, respected, and, indeed, loved, we had quite a concourse of people at her funeral; and, bless the Lord, I had an excellent opportunity of preaching to them, not Mary but Mary's Saviour.

HAWADIYA OF KORIGAMMANA.

BY THE REV. F. D. WALDOCK.

WHEN I last wrote I mentioned the case of a young man at Korigammana, who was giving pleasing evidence of having received the Truth into his heart, and promised that after I had seen him I would write further about him. Before I could go to the village, however, his sickness terminated in death, and on my arrival I could only look at the little mound near the schoolroom beneath which he was resting, and the well-thumbed little books he had left behind. But I have got from our brother M. Perera an account of his visits to him, and from this will give you some particulars.

Hawadiya's circumstances before his conversion were anything but advantageous. His parents being strict and ignorant Buddhists, he was left to the influences of superstition. He was also from a child very sickly, but providentially having a great desire for reading and writing, managed to learn to do both tolerably well. He afterwards began to study medicine under a native doctor; but soon after his 20th year, he was attacked with a disease which so reduced him that for two years before his death he had to lie helpless on his mat. Thus, when we commenced the station at the end of 1863, he was unable to attend the services held in the schoolroom, and, indeed, never even saw the building. But he was visited by our brother Perera, and received from him and others some Christian tracts. These he read, but with no apparent interest.

It was in May last year that he first shewed any religious concern. At that time his illness became so severe that he gave up all hope of recovery, and sent to ask that a service might be held at his home. This was done several times. It would seem that already some rays of light had found their way into his mind, for when his father and mother wished to send for a priest to perform their customary rites for the sick, he was greatly averse to it. In this feeling he was joined by his elder brother. This was an adopted brother who had been given to Hawadiya's parents when they had no son, because, according to his horoscope, he was not born on a lucky day. So they sent for the teacher instead of the priest that he might hold a service for prayer. Hawadiya wished also that the "minister from Kandy" should be sent for, evidently with the idea that some rite could be performed by which his well-being in the next world might be secured; but he was of course told that nothing but his own faith in Christ could avail for this. At that time he asked for a prayer to use, written in large characters as his sight had become so defective. This was given, and our brother went many times to converse and pray with him, but with so little apparent effect that he was beginning altogether to lose heart. After this he gave Hawadiya a prayer consisting of short sentences such as "God be merciful to me a sinner," and one day read to, and

left with him a translation of part of that precious little book "Come to Jesus." When alone he managed to read it, and it would seem that the Holy Spirit greatly blessed it to induce him to accept the invitation it enforced. Our brother says—"It was not, however, till the morning of January 24th, 1865, that I ascertained that the Holy Spirit had begun His work, in him. That is, although on other days he used to speak in a languid manner, and was unable to raise his head from his mat, that day he seated himself upright, and speaking in an animated way, began to say, 'God has been very gracious to me. He is with me. God is my Father and my Friend. Jesus Christ is my elder brother; the Holy Spirit is my Teacher,' and similar things. When I said what evidence is there that God has been gracious to you? He replied 'The fact that God sent me this sickness, and sent me a Christian teacher, and that I have been enabled to learn about God, and to believe in the Christian religion.'

"His own religion soon became apparent in anxiety for the salvation of others. At that very time he asked the teacher to pray for his mother who also was sick, and has since died. On the same evening his father and mother shewing an unwillingness to expend oil for a meeting he wished to be held, he warned them very earnestly about their covetousness, and of the terribleness of condemnation in the next world.

"To shew that his faith was real and practical, although before his conversion he had always been afraid, from superstitious dread of demons, to be left alone, now it never troubled him; but he used to say 'I am not afraid now God is with me.' Indeed much of his time he was left alone, and was then mostly occupied in prayer and reading the Bible, especially the Book of Psalms, in which he particularly delighted. It was remarkable how he seemed to apply all he read to himself. Thus, one day when our brother was with him, his old father having complained that he was unwilling to take more medicine or to have oil applied to him, he said, 'I have taken sufficient medicine, but I have got no good from it. I told them so, but they would not believe it, I have now found God my medicine. I have found Christ my medicine. These people rubbed me with oil, God has anointed me with His holy oil.'

Our brother visited him frequently, mostly in company with some of the villagers, that they might be benefited, and sometimes with brethren from a distance. Often Hawadiya was questioned about "the hope that was in him," and as often he produced a conviction that he had indeed "passed from death unto life." His uniform answer was in this strain—"I am a transgressor. I have no merit. I do not deserve heaven. I believe on Christ. I have been forgiven. I have been cleansed by the flowing of Christ's blood. I am not afraid to die. I am going to heaven. I shall go to heaven because Christ died on the cross for me. I shall go by His merit, and by the flowing of His blood." His hope thus built on Jesus was unwavering, and he often expressed it. Thus, when his mother was bewailing that she should so soon have to part with him and be left without a son of her own, he prayed her not to grieve about him for he was going to God's palace. At another time, when his father, seeing his delight during the visit of some Christian friends, said scornfully, "What is it about?" He replied, "O! father, if you knew about the joy there is in the place I am going to, you would not say so." As his end approached his desire to depart and be with Jesus grew stronger. One evening, at the close of a little prayer-meeting, he called his relatives around him, and touchingly drew from them promises as to the disposal of the land when he was gone, that they might have no disputes, and that his adopted brother, to whom he was greatly attached, might be provided for. Then he said he should be "glad to commit his spirit to the Lord." He was asked if he had not done so already. "O! yes," he replied, "but I should like to die while you are all here." "Why," the teacher said, "do you think you can get any help from us?" "O! no," he said, "I have Christ's merit." The next evening he expressed the same wish, and some one suggesting that it was because of his great pain, he said, "O! no, the pain I now suffer I could bear many years; that is not difficult. If I live

longer, that also will be God's will, but what I say is, O God, if thou dost take me speedily, I shall like it better."

The end he longed for soon came. On the night of the 4th April, after reading his loved Psalms longer than usual, "about midnight he became speechless, and before daybreak he fell asleep in the Lord." The same evening he was laid to rest in the plot of ground near the schoolroom. Usually the villagers had huddled away their dead in some unfrequented corner of their gardens, and from superstitious fear none would come near to help or comfort the bereaved. But this, the first burial of a believer in the village, was a more Christian and honourable one. About 20 men assembled—some of them at least "devout men" we may hope—and "carried" Hawadiya "to his burial." They were told of the resurrection and of heaven, and exhorted to follow him who had gone as the first fruits of that village unto God.

So was poor Hawadiya the dark ignorant Buddhist enlightened and saved. Who but the Divine Spirit could have thus enlightened him? And what but the Gospel of Christ could have thus been the power of God unto his salvation? Surely we may well say with our brother Perera:—"Thanks be to God who has taken to himself the soul of the first believer who has died in this village."

CEYLON.

REPORT OF THE PETTAH CHAPEL SUNDAY-SCHOOL, COLUMBO.

BY REV. E. PIGOTT.

As so many, especially of our young friends, are deeply interested in Schools, and some in this one particularly, we insert, with all the greater pleasure, the account which our esteemed Missionary Mr. Pigott has forwarded.

"For some years this school had suffered greatly from the frequent changes in the residence of the European friends who took an interest in it, particularly in the departure for England early in 1864 of Mr. R. O. Dunlop, who had so successfully supervised it. An alteration in the hour of meeting had previously had an injurious effect on the attendance, but the school was carried on without intermission although with very limited encouragement.

"In June, 1865, at a meeting called by Mr. Pigott of the Church members and congregation, the school was re-organized, the hour altered, and the services of a staff of teachers secured, while considerable additions were made to the lists of scholars. Messrs. J. E. Owen and G. B. Leechman took the oversight, assisted by two female and ten male teachers, with classes aggregating on the roll some 90 boys and girls, besides two classes of Singhalese girls from Mrs. Pigott's school with their Singhalese teachers, forming an addition of 22. There were thus enrolled 16 teachers and about 110 scholars, and everything promised well for the newly formed school. But one of the chief elements necessary to its success was the European supervision and teaching, and fluctuation is the marked feature of the little European band here, as everywhere else in tropical lands. One friend in the course of a few months was forced to return to England from ill-health, another now follows temporarily on business. Fortunately we have secured in place of the latter the services of a former superintendent of the school. The attendance of the Singhalese girls has latterly been lost from Mr. Pigott having removed to a greater distance from the chapel, otherwise, as things go in Ceylon, a fair proportion of the scholars enrolled have regularly attended, and we begin the year with an increase on the average attendance of the past few months, viz., some 10 teachers, and 60 boys and girls. These are almost entirely the children of Indo-Europeans, with a few Singhalese boys; the parents of many of them having no connection with the chapel. It has been found that many of these children voluntarily attend no less than three Sunday-schools in the one day—a fact which can only be understood in England when it is explained that here the great heat prevents any pleasure out of doors, and it is really a relief for the little things to meet together even for lessons, in a large, comparatively cool, building.

They are generally apt scholars, displaying that great precocity which is characteristic of 'children of the sun,' and there are several features in the conduct of some of the elder lads and girls of a very encouraging nature. This school, we hope, will continue, as it has oftentimes proved itself to be, the nursery of the Church."

HOME PROCEEDINGS.

WE have great pleasure in stating that the meetings during the past month have not only been very numerous, but well attended, animated, and influential. Our space forbids any more than a bare enumeration of them.

The Rev. F. Trestrail has visited Blackpool, Stretford, and Manchester, and, with the Rev. J. Gregson, gone through the western and southern portions of Hampshire; Mr. Gregson, with Dr. Underhill, Halifax, Huddersfield, and Barnsley; and with Rev. R. Robinson, Wigan; Mr. Robinson, Preston, Lancaster, Tottlebank, and Inskip; and the numerous Churches in East Lancashire; being joined at Accrington, by the Rev. C. Stovel; Rev. C. B. Lewis, the Monmouthshire district; Rev. Thomas Martin, Rochdale and its neighbourhood; and, with the Rev. J. Penney, the East Gloucestershire Auxiliary; the Rev. J. Gillson Gregson the South Devon Churches; the Revs. S. Newman and T. Wilshere, North Devon Auxiliary; and Rev. W. Sampson, Nottinghamshire, Wantage, and Wallingford.

The meetings of the Liverpool Auxiliary were of unusual interest. First came the annual meeting of the Juvenile Association, when the spacious chapel in Myrtle-street was crowded, Rev. S. H. Booth, of Birkenhead, in the chair; the speakers were the Revs. J. J. Brown, W. Walters, S. G. Green, and W. Sampson. Last year these young friends raised £221 15s. This year their contributions have reached £409 17s., being *an increase of £180!* This result shows what may be done in schools when they are efficiently organized.

The public meeting of the Auxiliary was held in the same chapel, which was crowded in every part. R. Harris, Esq., of Leicester, was in the chair. The meeting was addressed by the Hon. and Rev. Baptist Noel, the Rev. J. Stubbins, of the Orissa Mission, whose addresses, and specially that of Dr. Underhill, in regard to Jamaica affairs, were listened to with a sustained and excited interest not often witnessed. We felt as if the spirit of former days was revived.

The attendance at the Quarterly Meeting of the Committee was large, and there were present many pastors and deacons of neighbouring Churches, who evidently enjoyed the opportunity of taking part in the proceedings.

At the Birmingham Annual Meeting an incident occurred which it would be ungrateful not briefly at least to notice: Mr. Hopkins, who has for twenty-two years discharged, with great zeal and efficiency, the office of treasurer, felt compelled, by growing infirmity, to resign his office, greatly to the regret of all the friends of the Mission in Birmingham. The Rev. C. Vince enumerated Mr. Hopkins's services in an extended address, and a suitable resolution was passed. W. Midlemore, Esq., presented to him a memorial, beautifully illuminated, with several volumes of recent valuable works, and an address expressive of their affection and regard. To this Mr. Hopkins, who was received with hearty cheers, replied in a suitable speech, reiterating in the warmest language his ardent attachment to the society, and thanks for the testimonial then presented to him. His successor in office is Thomas Adams, Esq.

ARRIVAL OF MISSIONARIES.

We have to announce the arrival, from Calcutta, of Mr. and Mrs. Kerry and their children, and Mr. and Mrs. East from Jamaica, seeking restored health by a residence for a time in this country.

CONTRIBUTIONS

From September 21st to October 20th, 1866.

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

ANNUAL SUBSCRIPTIONS.		£ s. d.		£ s. d.	
Reynolds, Mr. J., Che- noys Lodge, near Royston	2 0 0	Weymouth - Contributions	9 5 4	Tottlebank— Contributions	10 15 8
Do. Mission Box	1 4 0	DURHAM.		Do. for China	1 0 0
DONATION.		Hartlepool— Contributions	6 5 0	Wigan— United collection, less expenses	1 10 0
Thomas, Mrs., Bristol, collected by, for Mrs. Kerry's School, In- tally	5 0 0	Middleton, Teesdale— Contributions	11 3 0	Do. King Street— Collection	4 10 0
LEOACY.		Stockton-on-Tees— Collec. (less expenses).	8 6 6	Do. Scarsbrick Street— Contributions	8 6 0
Darkins, the late Mrs., being one-third of residue, by Messrs. Pattison & Wigg	337 12 5	GLOUCESTERSHIRE.		LEICESTERSHIRE.	
LONDON AND MIDDLESEX.		Avening— Collection	2 0 0	Leicester, Belvoir Street— Contribs. on account...	176 14 6
Arthur Street, Camber- well Gate— Contributions Sunday School	6 3 4	Blakeney— Contributions	0 12 0	Do. Charles Street— Contribs. on account...	44 13 9
Camberwell, Claremont Chapel— Contributions Sunday School by Y.M.M.A.	0 12 4	Cheltenham— Contrib. for Mrs. Allen's School, Ceylon	10 0 0	Do. for Makawita Chapel, Ceylon	1 17 11
Maze Pond— Contribs. on account.	15 13 1	Stroud— Contribs. on account...	10 0 0	Do. S. School for N.P., Delhi	15 0 0
Wilmington District Sun- day School— Contribs. by Y.M.M.A.	3 0 0	HAMPSHIRE.		Do. Victoria Chapel— Contribs. on account...	76 0 0
CAMBRIDGESHIRE.		Portsmouth, Portsea, and Southsea Auxiliary— Contribs. on account...	46 5 6	Loughborough, Sparrow Hill— Collec. (less expenses)	5 0 0
Chittering— Collection	1 2 8	Newport, Isle of Wight— Contributions	13 4 5	NORFOLK.	
Cottenham— Contributions	20 6 10	Do. for Mrs. Page's School, Barisal	5 0 0	Contribs. on account, by J. J. Colman, Esq., Treasurer	134 15 7
Harston— Collection	2 11 3	HERTFORDSHIRE.		Lynn, Stepney Chapel— Contributions	3 0 0
Landbeach— Collection	2 15 0	Hemel Hempstead— Contribs. on account...	12 0 0	Do. for N.P.	0 14 6
Melbourn— Contributions	10 8 0	Markyate Street— Contributions	7 14 6	NORTHAMPTONSHIRE.	
Waterbeach— Contributions	2 15 0	St. Albans— Contribs. on account...	49 11 0	Thrapstone— Contribution	1 0 0
Willingham— Contributions	6 7 6	LANCASHIRE.		SOMERSETSHIRE.	
Over— Contributions	2 9 1	Liverpool— Proportion of collection at Annual Meeting...	68 2 6	Boroughbridge— Contributions	3 6 6
Less expenses	48 15 4	Collec. Juvenile Meet- ing	10 17 3	Burnham— Contributions	6 0 0
	40 0 7	Do. Athol Street— Contribs. Juvenile So- ciety	4 15 0	Burton— Contributions	2 4 0
CHESHIRE.		Do. Club Moor— Contribs. Juvenile So- ciety	0 11 0	Crewkerne— Contributions	3 12 0
Stockport— Contribution	1 0 0	Do. Egremont— Contribs. Juvenile So- ciety	2 7 0	Dorchester— Contributions	8 18 1
DERBYSHIRE.		Do. Myrtle Street— Contribs.	78 16 6	Isle Abbots— Contributions	0 17 6
Derby	1 14 6	Do. Pembroke Chapel— Contribution	1 1 0	Minehead— Contributions	5 14 9
DEVONSHIRE.		Do. Juvenile Society Do. for School, In- tally	1 18 1	Montacute— Contributions	18 0 6
Bovey Tracy— Contributions	8 0 0	Do. Richmond Chapel— Contribs.	22 1 10	North Curry— Contributions	1 0 0
Devonport, Hope Chapel. Contribs. on account...	18 0 0	Do. Juvenile Society Do. Soho Street— Collection	4 11 8	Stogumber— Contributions	3 11 6
Plymouth— Contributions	73 14 6		6 10 6	Taunton— Contributions	7 15 9
Do. for China	3 4 6		211 12 4	Wellington— Contributions	7 18 4
Do. for Rev. J. C. Page, Barisal	6 0 0	Less expenses	12 7 0	STAFFORDSHIRE.	
Do. for Rev. A. Saker, Camerouns	4 6 1		199 5 4	Contribs. on account, by Rev. R. Nightingale, Secretary	30 0 0
DORSETSHIRE.		Preston, Fishergate— Contributions	11 5 6	Walsall— Contribution	2 12 0
Gillingham— Contributions	9 0 0	Do. Pole Street— Collection	6 18 6	WARWICKSHIRE.	
			18 4 0	Birmingham— Contribs. on account, by Thos. Adams, Esq., Treasurer	155 12 4
		Less expenses	1 0 6	Coventry— Contributions	93 10 0
			17 3 6	Stratford-on-Avon— Contributions	6 1 0

THE MISSIONARY HERALD.

A THEORY OF MISSIONARY EFFORT.

WHETHER it arise from the restless spirit of this modern time, or that Missionary operations have assumed an extent and importance that can no longer be ignored, we now frequently meet, in the chief organs of the secular press, with references to their existence and progress. The promoters of the Missionary enterprise would be the last to deprecate fair criticism on their labours. They know better than any one can tell them that there have been failures; that their exertions have all the characteristics of human infirmity. At the same time they are also sorrowfully aware that their critics are too often ill-informed and imprudently hasty in their judgments.

A striking illustration of the ignorance which public writers frequently evince on this subject, occurs in the last number of the "Fortnightly Review." The article is from the pen of a clergyman, and would have been suffered to pass without notice from us but for the following reference to the labours of our Missionaries in Jamaica:—"The chapel-going Baptist negroes of Jamaica," he says, "afford the latest addition to the list of marked exceptions to the too hasty rule that the adoption of Christianity by the heathen has abolished the savage propensities of their former state, and induced a popular regeneration."

The statements of this passage are made as an illustration of the almost total failure of modern Missions, in order that the writer may prepare the way for his own views of the true theory of Missionary effort. Before we make any remarks on this quotation, we will briefly state what the author's views are.

The writer, then, is by no means opposed to Missionary effort. "Public opinion, facts, theory, and Scripture," he affirms, "contradict the extreme proposition that successful Missions are impossible." That England which was once pagan, is now "wholly Christian," is opposed to such a notion. The very existence of Christianity in the world proves beyond doubt that it can be successfully propagated, and even our own day presents a few more or less satisfactory results. "Such are Sierra Leone, and perhaps Travancore and Tinnevely, in Southern India, to which it is not impossible that Madagascar may be added." Barring these few instances, the cases of failure, according to our author, are very numerous. New Zealand, and the failure of the Church in Ireland, are cases in point. "No one can speak of 'nations

being born in a day,' as in earlier times. Few can deny that the Church's efforts to extend her borders have been met with many stern repulses. The truth cannot be kept for ever hidden by exaggerating occasional successes, so as to obliterate more frequent defeats."

We shall not stay to point out the limited field from which our author draws his facts. He seems to know nothing of the wonderful successes wrought among the Karens of Burmah and the natives of the South Seas. He appears not to be aware, that the instances which he selects with approval, are more than equalled by the results of Missionary labour in other parts of the world. We wish rather to call special attention to his ideas of the cause of the assumed failure and of the remedies for it. The failure, then, is owing to the desire of the modern Churches to see counterparts of themselves, their own dogmatic creeds, the forms of their own worship and belief, reproduced in all their features among the heathen nations to whom they carry the Christian faith. To illustrate this point our author sketches the historic growth of creeds and of the modern fixed forms of belief, and asks how we can expect heathen men to enter into the philosophical discussions involved in the articles of the creeds, for example, or receive formulas which find no corresponding moral or spiritual basis in their minds on which to rest. "It is the desire of the Protestant Missionary," he says, "to transplant with elaborate care that total result compounded of so many various growths—the Church of England with all its mediæval and modern traditions; or the Calvinistic Churches with all their scholastic disputes and their fine points of dogmatic divinity. It is here that, in my humble belief, the grand mistake is made."

In seeking a remedy for this, the writer thinks that, from a human point of view, success will rise or fall with "the adoption of a less or more complicated Missionary creed or ritual." To endeavour to introduce "the creed of any century later than the first, in the midst of a barbarous civilization and a pagan religion, must fail on the whole, though it may appear here and there to succeed. Even the Apostles might have stood aghast at the symbols of the third century." He therefore urges that the first instructions should be pre-eminently Scriptural, the Missionary starting from the monotheism of the Old Testament, with its commands and moral precepts, and going on to the grace and mercy of the Gospel. How soon the great fact of the Incarnation should be revealed, with all its sublime fruits, must depend in each case on the progress made with the preliminary truths. And then the grand aim must be, "to put the keeping and teaching of revealed religion by means of a good translation of the Scriptures, into the hands of a native ministry, leaving them unshackled by our ideas to develop Churches for themselves."

Now every step of this argument betrays the most singular ignorance of

the operations of the free Churches, especially of our own body. That it has its truthful application to the Missions of the Roman Catholic Church, the Church of England, and perhaps to some of the Presbyterian bodies, we do not care to deny. But it is notorious that our Missionaries go out untrammelled by creeds; that they base all their preaching on the text of Scripture; that they endeavour to lead the heathen to the reception of the simplest forms of Christian truth, and to adopt the plainest and most Scriptural modes of worship. The writer seems also to be strangely unaware that the translation of the Word of God into the vernaculars of every people among whom Missionaries labour, is almost the first work effected by evangelical Churches, and has been especially characteristic of our own Missions. He seems never to have heard of Serampore and the generation of great linguists and translators to which it has given birth. And he is just as little conscious that our efforts have been unceasingly directed to the training of a native ministry, and that hundreds of converted and educated natives now preach God's Word, and hold the office of pastor over the Churches which have been formed.

But while the facts and general ideas of the writer of this article are so defective, we can hardly wonder that he should so strangely mistake the character of recent events in Jamaica. Even if we take his own standard of success, expressed in the words already quoted, that "England, once pagan, is now wholly Christian," as an illustration that Missionary effort is not hopeless, we fearlessly assert that the negro population of the English Antilles, taking class for class, is as Christian as the population of England, and that the success of Christian Missions among them is as evident and complete. It can be shown that negro Christianity gives a larger proportion of attendants at public worship, and of communicants in the Churches of all denominations, than England herself; or, viewing the case socially, the negroes of our West India Islands will bear comparison with our home population; there is less crime of a heinous kind, less murder, less pauperism, while the vices of one race are counterbalanced by the vices of the other. With regard to the statements of the paragraph more especially referring to the Baptist negroes of Jamaica, we had thought that by this time it had become clear to all men, that in the riot at Morant Bay, the people under the care of Baptist Missionaries had no part; that those portions of the Island where Baptist Missionaries labour, were noted for their quietness and order, and the loyalty of the population; and that even the "savage propensities" of the black rioters, which, after the greatest provocation, displayed themselves on the fatal 11th of October, were outdone by white men, by men of our own colour and race, in the "barbarous," "cruel," "reckless," "wanton," destruction of life and property which followed.

The errors we have pointed out would not have occurred, nor the theory

of this paper been propounded, if the well-meaning writer had taken pains to learn the actual state of the missionary work of the numerous bodies engaged in it throughout the world; and especially would he have escaped the blunders he has fallen into with respect to the "chapel-going Baptists of Jamaica," if he had carefully pondered the Report of the Royal Commissioners, and the "ghastly" volume of evidence on which it is founded.

THE CYCLONE IN THE BAHAMAS.

BY THE REV. D. KERR.

THE following letter from our native brother relates only to the Turks' Islands Government. It describes the effects of this frightful storm in the islands of Grand Cay and Salt Cay, the former containing about 3,000 persons, the latter 1,000. We have taken measures to send immediate assistance, and shall be happy to receive from our friends contributions of clothing and money to assist the sufferers in this terrible calamity. As the islands depend on importation for food, the danger of starvation is imminent.

"Last Sunday, September 30th, we were called to witness the horrors and sorrows of one of the most terrific hurricanes ever known in the western hemisphere. Turk's Islands now present one broad scene of desolation. I thank God for my escape from death or broken bones; I found refuge in the kitchen, after being thrown about in the yard for several hours together by the violence of the storm. The shutters of the house were blown away, and in the rooms were pools of water. The new study is totally destroyed. The number of houses totally destroyed is not less than 100, including chapels and school-rooms. Twenty persons were found dead under the ruins of their houses; three times that number had their legs and arms broken or dislocated and badly cut by timber as they moved about in the storm seeking shelter. Hundreds of persons are now living in the chapels and Mission-houses entirely destitute of food and clothing. Only two families connected with us have saved their houses and the little all that was in them. The Government have established soup kitchens, where the unfortunate sufferers daily get, by ticket, a pint of soup, of beans, salt pork, and meal dumplings, just to keep them alive. The inmates of the asylum are houseless and dispersed abroad, and the prisoners—some under sentence of two years—are released. There is no difference—the good and the bad, the young and the old, all alike wait upon the charity of the Government. Provision is very scarce, and unless there be an arrival, in a little less than ten days the result may be dreaded. Salt Cay being much lower land than this, and more exposed to the east and north-east winds, whence the storm came, is still more fearfully shattered. The two seas met from the east and west and formed an embankment at the centre of the Salt Pond. Vessels of 500 tons and upwards were violently thrown up into the land, if land we may call it, covered with water five feet deep. Five persons were crushed to death, one an excellent member with us, besides the drowned bodies of sailors picked up about the beach from vessels which had been blown off and foundered at sea. Out of upwards of 150 houses at East Harbour, 17 are now standing, and the whole island a lake deep enough for large craft to sail about in safety. We have not yet heard from the lower Caicos, but we have reason to expect the worse.

"On the whole, this colony is in an awful state—every prospect blasted. But we know it to be the righteous judgment of the Almighty, whose power and authority no mortal can dictate or resist.

"The promptness of the Government, assisted by the clergy, in this season of distress is highly commendable. There is no want of sympathy and energy on

the part of President Moir and the Council, as far as in them lies to stay the hand of famine that threatens the colony.

"With regard to myself, I must candidly confess my real embarrassment. Can I, dear brother, obtain any assistance from our friends in England? Notwithstanding the loss of all my best clothing, spoiled by the water in the house, and all my little provision which I had been economizing to make hold me out the balance of the year, I divide every day my morsel of bread with the numerous destitute around my door. I am in a measure worse off than others, as many would expect charity from me although they might excuse others. I am aware I have no more salary due me for this year, as you have intimated in your last letter. So I can only appeal to our kind Committee to consider this unexpected distress, in which I have suffered and our Mission is impoverished.

"The packet is despatched by the Government to-day in search of provisions to St. Thomas; hence I have an early opportunity to convey this to your hands, but will write again by our next regular mail."

FURTHER PARTICULARS.

From an extraordinary issue of the island newspaper, we extract the following incidents, illustrative of the frightful force of the hurricane:—

"It is almost impossible to exaggerate the extent of our losses, private and public, here and at Salt Cay, especially in reference to the labouring population. They have neither houses, food, nor clothing left—as destitute in fact as if they never had the one or the other. This is literally true both as to this island and Salt Cay, to say nothing of the Caicos Islands, from which no information has been as yet received. The ruin has been so general among the labourers both here and at Salt Cay that it must tax to the utmost the resources of private individuals as well as those of the Government to sustain them. How they are to procure houses again, within any reasonable time, to meet the commonest requirements of humanity must, to a considerable extent, depend on that active charity abroad which in these times of christian benevolence is seldom wanting.

"We have heard of several incidents indicative of the force of the wind and of private exposure which probably cannot be surpassed in the record of similar events. Such, for instance, as the impaling on the plant known as the "Spanish Bayonet" of a wife who, in a state of pregnancy and with a child in her arms, was forced against the plant in such a way as to be pierced through, causing almost immediate death. Again, Mr. Walter Arthur, whose family was at the Hawk's Nest, attempted, during the lull, after the destruction of his dwelling, to reach town, a distance of two miles, with his family, consisting of wife and five children, not only failed in so doing until the gale had exhausted itself, but having during the struggle succeeded in depositing three children in a new house of Mr. Nathaniel Adams in the suburbs, in which there were over sixty persons, and when afterwards, at a distance of only one hundred yards on the ground, his knees embedded in the earth to enable him to retain his wife and two children—whilst in this terrible state, with hundreds of missiles flying over them, either one of which would have been fatal in its effects had it struck them—in this agonizing struggle to save wife and children, and, as we have said, only one hundred yards from the new house where he had placed his youngest children, did he see that very house, freighted with its humanity, go over the wall without touching a stone and dash apparently to pieces. Nor could he make the slightest exertion to look after those children; his was a death struggle to retain in their places his wife and the two children who were, as he supposed, only left to him. Among the deaths, however, occasioned by the fall of that house, Mr. Arthur's children are not to be reckoned. They were subsequently found apart in different houses under the care of friends, who had gathered them up from the *debris* of the shattered dwelling much bruised, but otherwise safe. It would take up too much time to mention numerous similar escapes: for instance, under the lee of the wall over which Mr. Adams's house was carried without touching it, were numbers of

persons crouching from the storm. Had the house gone against the wall, those persons could not have escaped, as they have done, with severe bruises only.

"We have lost the Armoury, the Market, the three School-houses, the Jail (the prisoners being at large), the Poors'-house, the Government house at Waterloo, with a small exception, just sufficient to afford shelter to President Moir and family, the residence and out-dwellings at the Lighthouse-station and the Quarantine-house—all Government property. The Government buildings, in which are the Colonial Secretary's office, Customs, Council-chamber, and Bank, &c., are, we believe, the only public buildings left, but very considerably damaged.

"Our three places of worship are thrown open to afford shelter to the population, besides which every house standing and every cellar are, to a certain extent, asylums for the distressed. Such is a hurried sketch of this terrible visitation, which fortunately came on us during the day. Had it occurred at night, as did the great August hurricane alluded to, hundreds must have fallen victims to its fury."

DEVASTATIONS OF THE CAICOS ISLAND.

Since the above came to hand we have received the following account of the appalling destruction that has befallen the Caicos Island:—

"Information has come in to us from all parts of the Caicos. And, oh! it is appalling! I cannot describe the horrors of the scene. Of the 150 houses at Lorimers there are but three left, including our Mission-house and chapel, which are mere remnants, and those three contain the population of the place. At Bumbarrow three besides the chapel are left, and they are terribly shattered. At Mount Peto, chapel and all are swept away; the people are clustered up in the remnants of an old building. At Kew, chapel and all the houses save one, are swept down, and the 130 inhabitants are forced to take refuge in a small place, which at other times would ill accommodate a family of four persons. In short the Caicos from east to west is laid waste, and poor creatures, the people like ourselves, are not only out of doors and naked, but starving too. The Government is about to send them some food; they live in the bush by eating crabs when they can find them. About fifty men have just arrived here from Kew in search of food for their families and others. They are thrown upon my hands in the Mission-house until I can get them home again with some little relief. Our chapel is still crowded with fifties of hungry and naked sufferers; those who are able to work can find but little to do; they have nowhere else provided for them to live in. Hence, when we go to preach, our congregation is always found waiting for us; perhaps it is ordered so, for many now are forced to be in the House of God and to hear the Gospel, who in better times rejected these things, and would even flee from them. The trying event, I trust, will lead many poor sinners to seek repentance and salvation by Christ alone.

"Could you, dear brother, collect a little clothing from Christian friends in England for our poor women and children, especially the aged and helpless; I am sure they would be very acceptable; I am sure it would not be useless to mention this to our kind Secretaries. I cannot describe the actual state of things, but you might imagine what it must be from what I have stated.

"I had purchased provision and clothes that would probably have borne me out to the year's end, but in the hurricane they were all destroyed. My provisions sunk beneath four feet of water in the cellar before I could rescue them. My clothes were floated away, too, in the wardrobe where they were kept. I do not, I cannot, murmur, for I called at Waterloo and found that President Moir had suffered in the same way."

DEATH OF MR. THOMAS HENRY OF JAMAICA.

BY THE REV. JOHN CLARK, BROWN'S TOWN.

LAST night, June 6th, one of our excellent native ministers was removed from earth to heaven—Mr. Thomas Henry. He was brought to the knowledge of the

truth about thirty-six years ago, when this station was commenced by the devoted Samuel Nichols. He continued as an inquirer during the persecutions which followed, and was baptized by me rather more than twenty-nine years since. When he obtained his freedom in 1838, he wished to give himself to the work of God. For some time he was employed in teaching and preaching, and when the institution at Calabar was opened he entered, I think, as the first student. But he was too far advanced in life to make much progress. After he left the institution he assisted in preaching and visiting. On the death of Mr. Dexter he became pastor of the Church at the Alps, where he laboured faithfully and usefully for some years. He afterwards returned to Brown's Town, and afforded me important aid in supplying the Church at Sturge Town; also acting as pastor of the small Church at Canaan, an off-shoot from Sturge Town. About a month ago he had an attack of illness from which he never rallied. He bore his sufferings with patience—willing either to live or die, as it might please his heavenly Master. Christ was very precious to him—the Rock on which he built his hope for eternity. He died speaking of the precious blood which cleanseth from all sin. This afternoon I have to commit the remains of my faithful helper in the work of the Lord to the silent grave, in the sure hope of resurrection to eternal life. This is one of many true and devoted Christians whom we have lost during the last twelve months. Three of our deacons have been removed by death, and three more genuine followers of the Saviour I have never seen either in England or Jamaica; and of women who laboured with us in the Gospel, not a few have entered into their rest. Oh, that the Lord would raise up others like them to carry on His work!

FROM MORANT BAY.

THE following documents have reached us from the poor people at Morant Bay, and express in their own way the gratitude they feel for the effort about to be made for their spiritual good. We give the papers in their own language, with the spelling only corrected. It will be seen that they need, with the Gospel, elementary instruction in what is now their native tongue. The letter is addressed to the Rev. Ellis Fray, of Kettering, Jamaica, the secretary of their Missionary Committee.

“To the Baptist Missionary Committee,

“Dear and Reverend Sirs,—We return you our sincere thanks for the loving way in which you send and seek after us, when we was scattered like many sheep upon a thousand rocky hills, without a single blade of grass, or a refreshing stream of water to gratify their appetite, or a shepherd to lead us to them, or we dare to go to them if we could from the reproach we sustain. So we might stand and starve there, for the want of our own shepherd to lead us to that green pasture and that still waters that flowed from the Gospel, where we may eat and be filled, and drink and be satisfied from its rich bounty, had not your merciful body send unto us a shepherd from your fold to seek, and rescue us, and feed us. We hope to make better amend by God's help. Beloved, pray for us, so that the spirit here might be gone, and the Spirit of joy and gladness in the Lord might take its place; so that we might rise once more from the dust of heaviness, and the hand that give the stroke. We further beg to inform your committee that there is not a single Baptist minister in the whole parish, except the Rev. Henry Harris at Manchoniel. With much thanks for the coming of the Rev. Mr. Teall, hoping he is returned safe, and his speedy return to us. And may God keep, help, and preserve the Society to which he is attached, for useful purpose and to the glory of His holy name.

“With many thanks to the Committee,

“I remain, yours truly,

“GEORGE B. CLARKE,

“Chairman in behalf of the meeting.”

" A meeting held at Jubilee Chapel, Morant Bay, on the 12th July, the year 1866, when it was moved by brother James Tennant that the chair be taken by brother G. B. Clarke, and, at the same time, he be pleased to act as secretary.

" Moved by brother George Stephens, seconded by the general consent of the meeting, that the six following resolutions be adopted, viz. :—

" Thanks be returned to Almighty God for His preserving mercy to us, and to all men, in sparing us, though we are sinners, and sinners of the deepest dye, from the edge of the sword, even to see a prospect of a reviving of our abandoned creed by man, but not by God, as we see.

" That thanks be given to the Committee of the Baptist Missionary of this Island for their amiable and benevolent conduct in sending us one of their own distinguished luminaries from so great a distance to search out and find us, through rain and mud, ditches and bushes of cat-claws, yet without a grumble, to give us spiritual consolation, when all hopes of the same was gone. In this our time of need you send.

" That, as the Committee is so gracious to send forth to look after us when we was not dare to open our mouths as Baptists to sing on high, praise to Almighty God, our heavenly Father, who is pleased to call us to this state of affliction, glory be to His name; and at so great an expense, which we are sensible of; and if they will be pleased to extend the blessing further to us by sending one of their body to reside amongst us, to direct us to the way of eternal life, although we have not a single chapel in our midst of any worth, or meeting-house to assemble in of any great value, as they are all destroyed.

" That we know it will cost much to re-establish these places of worship among us at present, and in our present distressful condition we cannot warrant the reverend Gentlemen of the Committee that we can establish them ourselves now; but if they will, when we get strong we will return the expenses by the help of God, which by all probability we will be strong.

" That the Committee will excuse our inefficiency of words to express our gratitude to them, and to the home body, and to all those that interested in our cause, from the want of those elements that would give one utterance to express them, as we have not a school, or, for the want of schools in our midst.

" That a copy of the resolutions be sent to the Rev. Ellis Fray, and one to the Rev. William Teall, to be presented by the Rev. E. Fray to the Committee with a letter of thanks, informing them that not a single Baptist minister is in the parish except the Rev. Henry Harris, and begging them to send on one as quick as possible, for the fire is kindled here by the Rev. William Teall, and we hope it will not be allowed to die out. To be signed by the chairman of the meeting in its behalf."

EXTRACT FROM THE JOURNAL OF THE NATIVE PREACHER, KOILAS CHUNDER MITTER, SEWRY.*

On the morning of the 7th September a meeting was held. On the afternoon Rev. Williamson and Sonathun preached the Gospel in Sewry Bazaar amongst multitudes. Beni Madhab Mundul and I preached the Gospel in Koddy, and distributed two tracts and two Gospels, and few persons attended them.

On the morning of the 8th, Rev. Williamson and Sonathun preached the Gospel in Dhobaparah, and distributed one tract and one Gospel. At noon I preached the Gospel in Fouzdary (Police) court, and distributed one New Testament to a police sub-inspector, for he begged one for a long time and desired to hear the Gospel. For this the fifth chapter of Matthew was explained to him; he gladly proclaimed, " Sir, I hope you will be good enough to explain me the Gospel at your leisure hour." We also preached before many and distributed two tracts. On the afternoon Revs. Williamson and Sonathun preached in bazaar, and distributed two tracts and one Gospel. In Kapoorputta, where I was preaching the

* This journal is written in English by our native brother. The language in which he preaches is Bengali.

Gospel before ten or twelve persons, one old Brahmin exclaimed that we ought to follow the religion of Christ; but it is very difficult to forsake society. There I distributed two tracts.

On the morning of the 9th, Rev. Williamson and Sonathun preached the Gospel in Burra Bazaar. At 11 A.M. Beni and I went to preach at Fouzdary Court; there began to discuss with a noble Brahmin. In the meantime many assembled there, and were told, Why do'nt you follow the religion of Christ? They replied that as often we have heard, your words all are good, but we cannot embrace it, because our countrymen and relatives will hate us; one tract and two Gospels were distributed to them. In the afternoon Sonathun and Rev. Williamson preached in the bazaar, and many heard them; two tracts and one Gospel were distributed.

On Sunday morning, the 10th, all worshipped in the church. Mr. Johnson, Mrs. Johnson, Mr. Williamson, and I gave instruction in Sabbath-schools; Sonathun preached before those who came to receive alms. At 9 A.M. I went to preach at Sonathore, and discussed with some young persons. They asked me to explain the origin of the religion of Christ. In the afternoon Mr. Johnson gave instruction.

On the morning of the 11th, Mr. Williamson and Sonathun preached in Dhobaparah. At 11 A.M. I and Beni preached at Dewany Court, and distributed three Gospels and two tracts. In the afternoon Beni and I preached at Kendooa and Sonathore, and discussed with three young men. They told us that they do not believe Hindooism; and some foreigners were there, one of them heard attentively. Mr. Williamson, with Sonathun, preached at bazaar; many attended them.

On the morning of the 12th, Mr. Williamson and Sonathun preached at Dhobaparah. At 11 A.M. Beni and I preached at Fouzdary Court, and many heard there. In the afternoon Mr. Williamson and Sonathun preached in the bazaar and distributed one tract and one Gospel. Beni preached in the public road.

On the morning of the 13th, Mr. Williamson and Sonathun preached in a shop at Dhobaparah; at 10 A.M. nothing was done on account of rain.

A TOUR FROM MUTTRA TO JHUGGER.

BY THE REV. J. WILLIAMS.

LEAVING Muttra November 7th, 1865, we made our way along the Salt Line towards Kassi, Bansari, Palval, and Silani, where we preached to large crowds of people, many of whom, with heed and simplicity of heart, listened attentively, though with some astonishment, to the news of salvation through the sufferings and death of Christ. At some of these places we met a few oppositions concerning the divinity and mediation of the Saviour, which is always the case in India wherever we go, and whatever topic we take under consideration.

As we were passing through Palval we met the Rev. J. Smith of Delhi, W. Bluett, Esq., Collector of Customs, and Mr. Francis, the Patrol, who belongs to the Baptist denomination, and who kindly accommodated us during the whole day. In the afternoon Mr. Smith, myself, and Imam Masih, went out for a preach to the bazaar, where we got together a large crowd of people whom we alternatively addressed. Most of the attendants gave us good attention; and though some of the number present raised a few objections concerning the incarnation and person of Christ; yet, upon the whole, we were much pleased with their general conduct and good behaviour. Having returned from the bazaar we were welcomed by W. Bluett, Esq., and Mr. Francis with a good dinner, which we truly enjoyed. Having done this, and committed ourselves to the care and mercy of God, Imam Masih and myself, bidding adieu to the kind friends behind, left that night for Silani, where we remained during the following day, and were favourably received by the patrol having charge of the place. In the evening we visited the bazaar and got together from thirty to forty people, who readily listened to our message. As I was about commencing to address them I asked a few of them if they ever heard of Jesus Christ, the Saviour of the world? They replied in the negative, and said they never heard of Him. Then I began to tell

them who He was, and what He did in order to rescue them from eternal woe. They began to appear rather astonished at our account of the Redeemer, and some of the more considerate among them, giving vent to their feelings, said that Jesus Christ must have been an extraordinary person, almighty in power, and full of grace and truth. Having got them into this frame of mind, we tried to persuade them to call upon *His* name, and not upon the names of their idols, which had no power whatever to save them from perdition. An old man, drawing near the close of life, replied, "I am willing to commence now if my friends here will join me." I told him not to wait for his friends if he felt any inclination to do so; but to begin at once, and go on courageously supplicating Jesus to have mercy upon him and pardon his sins. Then the old man gave up the subject, and here I left him to his own decision. It was now Saturday evening, and we wished to see a village of the name Sonah before Sunday morning, consequently we left Silani, and arrived at Sonah about two o'clock the following morning, where I met my beloved friend Mr. Hutton, the inspector of schools in the Punjab, who kindly accommodated me that hour of the night. We remained here for nearly a fortnight, preaching daily in the market-place to a large number of people, many of whom willingly hearkened to our message.

We sold here many tracts and parts of the New Testament, which many individuals read with pleasure. I trust our efforts here have not been in vain. In this village there is a notable spring bubbling up from underground, and it is greatly celebrated on account of the medicinal property of its water. During the cold season the water is generally very warm, and a person putting his hand into it can scarcely bear the sensation. Three or four of the villagers informed me that the water is sometimes so hot that eggs may be boiled in it. In the hot season its temperature is not so high: it is cooler and more refreshing, and therefore more beneficial to those that bathe in it. Occasionally many of our soldiers and civilians, on account of their illness, visit the place, and in a short time, having drank freely of the water and bathed many times in it, became quite well. The Hindoos consider the water holy, and worship it as an element that purifies the soul, and prepares it for a higher and a purer state of existence.

From here we went across the country to Bahadurghur, in the Rhotuck district, where we stayed a whole month, preaching daily the things pertaining to the Kingdom of God. We were here gladly received, and a great number of the inhabitants attended our preaching, who seemed quite delighted with our visit. The children of the villagers bought many tracts and portions of Scripture, which they gladly took home in order to show them to their parents, and to be taught in them. We have in this village two inquirers, who often read the New Testament, and seem to be truly convinced of the truth of the Bible-religion, and of the necessity of obeying Christ. As long as we stayed in the place, they both came over to our tent every morning, and we used to spend an hour or so, to talk about some of the more solemn points of Christianity, which they greatly admired. They told me more than once that their confidence in their own religion is entirely gone, and that they have no hope of salvation but through faith in the Lord Jesus Christ. By trade they are two rich merchants, and therefore men of great influence in the village; and doubtless, were they both to embrace the Christian religion, many of their friends and acquaintances would follow their steps.

We continued in this large and populous neighbourhood for about a month and a half, preaching daily the kingdom of God to its numerous inhabitants. We visited about thirteen villages belonging to this vicinage, and made known the Gospel of Christ to thousands of their inhabitants.

On the 12th of August last I had the pleasure of baptizing, at Jhugger, a young man, who seems to be very earnest and sincere in his profession. Formerly he belonged to the Church Mission, and was employed by it as a native preacher; but being convinced on the subject of baptism by immersion, he resolved to join our Mission. He reads Hindoo well, and both his general conduct and conversation are commendable. I trust we shall not be disappointed in him. The people

at Jhugger do continue to listen attentively to our message, and many of them have invited me since I came to the place, and have expressed their convictions of the truth of what we preach. An old man belonging to this village comes to see me every day, and daily reads a portion of the New Testament, questioning me as he goes on. He is greatly pleased with the truths of the Bible, and often tells me that the religion of this book must be the true one. He attends our services every Sunday, and joins us in singing the praises of God. I hope the poor man, before long, will finally settle the matter, and take courage to follow the Lamb whithersoever He goeth.

We left this fruitful part of the country for Rhotuck, where we remained for about four months, preaching the Gospel daily to its numerous but disputative inhabitants. The residents of this small town are chiefly Mahometans, most of whom embrace the views of Abdul Wahab, who detested many of the customs and idolatry of his own brethren, and taught that the Koran was to be understood, not *figuratively*, but *literally*; and, therefore, that it ought to be believed and acted upon accordingly. These Wahabees are exceedingly bigoted, and are more prejudiced against the Bible, and more ready to shed blood and lose life in defence of the doctrines of their prophet, than any of the Mahometan sects. At Rhotuck we had many sharp disputations with these people, and oftentimes our controversies would get so warm that the fellows were ready to drive us out of the place. One of them got so angry with us that he commenced preaching against us in the bazaar, affirming that what we preached concerning Christ and His Gospel were perfectly false, as the Gospel and all its contents were truly and eternally nullified by the appearance of the Koran. Our disputes concerning this topic lasted for three or four days, and our audience enjoyed the feast. At last, the Wahabee being convinced of his inability to withstand us, and seeing that he was losing ground, and that the people did not support him so strongly as he first expected, both he and his friends left the place for us, and retired. In about two days after this the same man and his associates came to my tent, earnestly entreating both the Munshi and myself not to speak any more against their Prophet and the Koran; "otherwise," they said, "our people will lose their confidence in our book, and all will become Christians." In reply I told them that we could not give up speaking against what was false and untrue, because that was as an essential part of our work as to preach what was positively true.

HOME INTELLIGENCE.

DURING the past month the Missionary meetings have been numerous, and from all that we learn both well attended and of much interest. The Rev. F. Trestrail completed his tour in Hampshire with the Rev. John Gregson, and afterwards visited some parts of Northamptonshire. Rev. D. J. East has attended meetings, with Dr. Underhill, at Reading, Biggleswade, and its vicinity; he has also visited Sevenoaks, and two or three villages in its neighbourhood. Dr. Underhill visited, in addition, Maidstone, and Mazepond Chapel, London. The district about Coate, in Oxfordshire, and Watford, have enjoyed the services of Mr. Sampson. The Rev. J. G. Gregson has kindly served the Society at Dalston, Sheffield, Astley Bridge, with Isleham and its neighbourhood. The Rev. Thomas Martin finished the meetings in East Gloucestershire, and went to Braintree; the Rev. George Kerry has been engaged at Foulsham and Somerleyton. We trust that the blessing of God will follow these manifold efforts to advance the kingdom of our Lord.

In a few days after the publication of these lines, the Rev. Robert Robinson and his family will have taken their departure for Calcutta. Mr. Robinson will reside at Intally, and will have charge of the Mission to the south of that city. We commend these dear friends to the sympathies and prayers of our readers, many of whom will remember with pleasure the speeches and addresses of this servant of Christ.

The Committee have given instructions to the Secretaries to take every practicable measure to send relief to our distressed brethren in the Bahamas. Several

packages of clothing and preserved meats have already reached us, especially from Cambridge, our kind friends there also sending a contribution of £18 17s. We need scarcely remind our readers that the more quickly their gifts are forwarded, the more acceptable and useful will they be.

CONTRIBUTIONS

From October 21st to November 20th, 1866.

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

ANNUAL SUBSCRIPTIONS.		£ s. d.		£ s. d.			
Hoby, Rev. J., D.D.	5	5	0	Shouldham Street—			
Hookway, Mr. E., Clevedon, Somerset	2	0	0	Contributions, Sunday-school	2	0	0
Shoobridge, Rev. S., Clevedon, Somerset ..	2	2	0	Upton Street—			
Smith, Mr. P. A., Burley Ringwood	1	1	0	Contribs., S.-school, for N.P. W. Africa	12	0	0
DONATIONS.				Walworth Road—			
Hoby, Rev. J., D.D.	14	5	0	Contributions	9	10	0
Perkins, Mrs., for Rev. W. A. Hobbs, N.P. ...	1	18	0	Do. for N.P. Delhi... ..	7	10	0
Pratt, late Thos., Esq., of Mitcham, by Trustees.	10	0	0	Do. for Ceylon School ..	10	0	0
Wales, Cymro -				Do. for Female Orphan, Jessore School ..	2	10	0
Part of proceeds of small farm	10	0	0	Do. for Orphan Boy ..	2	10	0
X. I.	2	0	0	Do. for Mr. Hobbs's Sch. ..	2	10	0
Contributions by Rev. W. Sampson, for John-nugger Chapel, &c., Serampore—				West Green, Tottenham—			
Gotch, Rev. F. W., LL.D.	2	0	0	Contribs., S.-school, for R. J. Davey's School, Bahamas	1	5	10
Newman, Mr.	0	10	0	BERKSHIRE.			
Walmesley, Mr.	1	0	0	Ashampstead—			
Under 10s.	0	5	6	Contributions	2	12	4
Gibson, Mrs., for Mrs. Kerry's School, by do.	0	10	0	Do. Compton	0	11	3
LEGACIES.				Do. East Ilsley	0	16	3
Daikins, the late Mrs., being further proceeds of residue, by Messrs. Pattison & Wigg	11	1	8	Do. Streatley	0	13	2
Ryland, the late Miss Mary Eliza, of Bath, by Mr. Chas. Frogley, Executor	5	0	0	Reading—			
Correction.				Contribs. on account... ..	52	0	0
The Contribution of £3, acknowledged in last month's Herald, as from Stepney Chpl., Lynn, should have been acknowledged as follows:—				Wallingford—			
Executors of late Mr. J. Haynes, of King's Lynn, by Rev. J. T. Wigner	3	0	0	Contributions	39	17	6
LONDON AND MIDDLESEX.				Do. for China	1	11	0
Bow—				Do. Roke Chapel	0	14	4
Contributions	8	15	6	Do. Warborough	0	15	5
Camden Road—				Wantage—			
Contributions	9	16	4	Contributions	18	18	8
John Street—				BUCKS.			
Contribs. on account ...	30	0	0	Winslow—			
Notting Hill, Cornwall Road—				Collection	0	5	0
Contributions	13	9	0	CORNWALL.			
St. John's Wood, Abbey Road—				Hayle—			
Collections	17	4	7	Contributions	6	1	10
				Helston—			
				Contributions	10	12	0
				Marazion—			
				Contributions... ..	1	5	9
				Penzance—			
				Contribs. on account... ..	23	0	0
				DEVONSHIRE.			
				Budleigh Salterton—			
				Contributions	2	12	6
				Brixham—			
				Collection for W & O... ..	1	0	0
				Contributions	12	6	0
				Devonport, Morice Square, and Pembroke Street—			
				Contribs. on account... ..	11	12	9
				Exeter, South Street—			
				Contributions	17	16	4
				Kingskerswell—			
				Contributions	2	6	0
				Paignton—			
				Contributions	2	11	0
				Tavistock—			
				Contributions	2	2	0
				Teignmouth—			
				Contribs., Juvenile.....	5	0	0
				Tiverton—			
				Contribs. on Account... ..	20	0	0
				Torquay—			
				Contributions	18	17	7
				Uptontery—			
				Contributions	0	8	0
				DORSETSHIRE.			
				Buckhorne Weston—			
				Contributions for N P ..	1	10	0
				Fifehead, Magdalen—			
				Contributions for N P ..	1	0	0
				Lyns—			
				Contributions	4	10	0
				Weymouth—			
				Contributions	19	7	6
				CORRECTION.— In last month's Herald £8 18s. 1d., Contributions from Dorchester, were entered by mistake under Somersetshire, instead of Dorsetshire.			
				GLOUCESTERSHIRE.			
				Chalford—			
				Collection	1	10	0
				EAST GLOUCESTERSHIRE.			
				Contributions on account, by R. Comely, Esq., Treasurer	50	0	0
				HANTS.			
				Beaulieu Rails—			
				Contributions	3	18	1
				Blackfield—			
				Contributions	1	7	5
				Broughton—			
				Contributions	9	16	2
				Parley—			
				Contributions	2	0	0
				Portsea Auxiliary—			
				Contributions	46	5	6
				KENT.			
				Broadstairs—			
				Contributions	3	6	6
				Shooter's Hill—			
				Contribs., Sunday-sch. ..	0	17	6
				LANCASHIRE.			
				Astley Bridge—			
				Contribs. on account... ..	3	0	0
				Lancaster—			
				Collection	3	2	0
				Liverpool—			
				Contributions	1	2	5
				Manchester—			
				Contribs. on account... ..	100	0	0

		£	s.	d.			£	s.	d.			£	s.	d.
Oldham, King Street—					NOTTINGHAMSHIRE.					WORCESTERSHIRE.				
Contributions					Nottingham—					Pershore, Broad Street—				
Do., Glodwick School					Contribs. on account...120					Contributions				
Do., Royton do.					OXON.					Do. for China				
Do., Manchester Street—					Banbury—									
Contributions					Collection					YORKSHIRE.				
Preston, Fishergate—					Bloxham—					Barnsley—				
Contribution					Collection					Contributions				
Rochdale—					Charlton—					Bedale—				
Collection, West Street					Collection					Contributions				
Do., Drake Street ...					Chipping Norton—					Bramley—				
Do., Public Meeting,					Contributions					Contributions				
West Street.....					SOMERSETSHIRE.					Brearley, Luddenden Foot—				
Contributions					Bridgwater—					Contributions				
Do., West Street Sun-					Contributions					Glidersome --				
day-school					Chard—					Contribs. for Rev. W.				
Do., Holland Street					Contributions					A. Hobb's N P, Jes-				
1 0 0					Cleveland—					sore				
264 18 3					Contributions for N P					1 12 0				
Less expenses					Creesh—					Horsforth—				
8 4 6					Contributions					Contributions				
256 13 9					Taunton—					Millwood, Todmorden—				
					Contributions					Contributions				
LEICESTERSHIRE.					Watchet—					Stanningley—				
Arnsby—					Contributions					Collection				
Collection					Williton—					Steep Lane—				
15 4 10					Contributions					Collection				
Blaby and Whetstone—					Less expenses					Wainsgate —				
Contributions					95 15 5					Collection				
3 18 2					94 10 4									
Collection, Blaby					STAFFORDSHIRE.					SOUTH WALES.				
Do., Whetstone					Staffordshire—					MONMOUTHSHIRE.				
4 1 6					Contributions on ac-					Abergavenny, Frogmore Street—				
Counteshorpe —					count					Contributions				
Contributions					Stafford —					Do., Lion Street—				
8 15 6					Contributions for N P					Contributions				
Foxton —					Walsall—					Abersychan—				
Contributions					Contribution					Contributions				
3 17 4					SURREY.					Chepstow—				
Leicester, Belvoir Street—					Dorman's Land, Lingfield--					Contributions				
Contributions					Contributions					Llanvihangel, Penrhos—				
187 8 4					SUSSEX.					Contributions				
Do., Harvey Lane ...					Hastings—					Pontrhydym—				
16 2 0					Contribution					Collection				
Sheepshed—					WARWICKSHIRE.					Pontypool, Orane Street—				
Contribution					Birmingham—					Contributions				
13 8 0					Contribs. on account...171					Raglan—				
255 10 10					13 9					Contributions				
Less expenses and					WILTSHIRE.					Pembrokeshire.				
amount acknow-					Trowbridge—					Bethabara—				
ledged before					Contribs. on account... 20					Contributions				
212 12 7					0 0 0					8 3 7				
42 18 3										FOREIGN.				
LINCOLNSHIRE.										NEW ZEALAND.				
Great Grimsby—										Nelson, Hope—				
Contributions										Mr. J. Packer, Fram-				
15 8 10										pton Cottage				
Horncastle—										1 0 0				
Contributions														
15 6 11														
NORTHAMPTONSHIRE.														
King's Sutton—														
Contribs.														
1 2 0														
Middleton Cheney—														
Collection for W & O														
2 7 6														
Contributions														
6 14 5														
Weston-by-Weedon—														
Contributions														
10 7 8														
Do., Woodend														
0 10 0														
Do., Moreton														
0 10 4														

BAHAMAS HURRICANE RELIEF FUND.

Cambridge, by Rev. W. Robinson—				Newport, Isle of Wight—			
Aldis, W. S., Esq.	1	0	0	Upward, Mr. E. J.	1	0	0
Foster, G. E., Esq.	5	0	0				
Foster, Edmond, Esq.	5	5	0	A valuable package of clothing from Miss Dickerson,			
Johnson, Mrs. E.	0	10	0	Miss Pullen, Mrs. Cockle, W. E. Lilley, Esq., A			
Lincolne, J., Esq.	2	0	0	Friend, Elliott and John Smith, Esqrs., for Turk's			
Nutter, J., Esq.	2	2	0	Island, and packages of preserved meat from H. J.			
Y. Y.	3	0	0	Wetenhall, Esq., all of Cambridge.			
Caversham, Amersham Hall —							
West, E., Esq.	5	0	0				

JAMAICA SPECIAL FUND.

A Friend at Marazion, by Mr. Samuel Elliott, Penzance	1	0	0	Jas. Proctor, Esq., Brighton, for <i>Morant Bay Mission</i>	50	0	0
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FOREIGN LETTERS RECEIVED.

AFRICA—CAMEROONS, Fuller, J. J., Sept. 29; Pin-nock, F., Sept. 12, 13; Saker, A., Sept. 26, 29; Smith, R., Aug. 29; Thomson, Q. W., Sept. 25.
 AMERICA—NEW JERSEY, Davey, J., Oct. 29.
 ASIA—CALCUTTA, Biss, J. B., Oct. 5; Evans, T., Sept. 8; Wenger, J., Sept. 22, Oct. 2, 6, 8.
 CHEEFPOO, Kingdon, E. F., Aug. 25; Laughton, R. F., Sept. 7.
 CHITTAGONG, McKenna, A., Oct. 3.
 COLOMBO, Pigott, H. R., Sept. 26.
 COONOR, Lowe, J., Oct. 10.
 DACCA, Supper, C. F., Sept. 18.
 DELHI, Parsons, J., Oct. 12; Prichard, J., Sept. 18.
 DINGAPORE, Peters, C. T., Sept. 8.
 JESSORS, Hobbs, W. A., Sept. 18.
 JUDGE, Williams, J., Sept. 4.
 MONGYR, Lawrence, J.; Parsons, J., Sept. 17.
 SERAMPORE, Trafford, J., Sept. 19.
 SEWRY, Johnson, E. C., Sept. 5.

AUSTRALIA—SYDNEY, Robln, T. B., Sept. 24.
 EUROPE—FRANCE, GUINGAMP, Bouhon, V. E., Nov. 8.
 NORWAY—KRAGEROE, Hubert, G., Oct. 26.
 WEST INDIES—
 HAYTI—JACMET, Webley, W. H., Oct. 9, 25.
 TRINIDAD—Gamble, W. H., Oct. 9; Law, J., Oct. 9.
 JAMAICA—BROWN'S TOWN, Clark J., Oct. 3.
 KETTERING, Fray, E., Oct. 5.
 LUCEA—LEA, T., Oct. 22.
 MONTROGO BAY, Henderson, J. E., Oct. 23; Maxwell, J., Oct. 23.
 MORANT BAY, Teall, W., Oct. 9, 22.
 ST. ANN'S BAY, Millard, B., Oct. 8, 22.
 SALTER'S HILL, Dendy, W., Oct. 9, 18.
 SAVANNA LA MAR, Burke, W., Oct. 22; Clarke, J., Oct. 22.
 SPANISH TOWN, Phillippo, J. M., Oct. 8.
 STEWART TOWN, Webb, W. M., Oct. 23.

ACKNOWLEDGMENTS.

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

Ladies at Edinburgh, per Mrs. Anderson, for a box of useful and fancy articles, for *Rev. J. Davey, Nassau*.
 Young Friends at King Street Chapel, Bristol, per Mrs. Wheeler, for a box of useful and fancy articles, for *Rev. J. Davey, Nassau*.
 "Baptist Tract Society," for a parcel of tracts for *Rev. J. Law, Trinidad*.

Friends at Hammersmith, per Mrs. Green, for parcel of clothing for *Rev. J. Clark, Brown's Town, Jamaica*.
 Rev. Dr. Hoby, for a box of "Evangelical Magazines" for *Calabar Institution*.
 F. Hepburn, Esq., for a parcel of magazines.

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Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, Bart., M.P., Treasurer; by the Rev. Frederick Trestrail, and Edward Bean Underhill, LL.D., Secretaries, at the Mission House, 2, John Street, Bedford Row, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John MacAndrew, Esq.; in GLASGOW, by John Jackson, Esq.; in CALCUTTA, by the Rev. J. Wenger, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, Twells, and Co.'s, 54, Lombard Street, to the account of the Treasurer.