

THE MISSIONARY HERALD.

MR. GOLDWIN SMITH ON BAPTIST MISSIONS IN JAMAICA.

A PUBLIC Missionary Meeting of unusual interest was held in the New Road Baptist Chapel, Oxford, on the 17th December. It was attended by the Rev. W. Rosevear, of Abingdon, and Dr. Underhill, on behalf of the Society; but had for its chairman Mr. Goldwin Smith, and for another speaker the Rev. Professor Rogers, both eminent members of the University. The unusual presence of gentlemen connected with the University naturally drew a large audience, and we are sure our readers will be pleased to read such portions as our space will allow of the admirable address of the Chairman.

Mr. Goldwin Smith began by an allusion to his being a member of another community. He said:—

“It may be known to some here that I hold Free Church principles. I hope and believe that it is consistent with perfect loyalty and fidelity to the Church in which I was born and bred, and in which I purpose always to remain, to maintain that it is better for her, and every other Church, to rest on the free love and devotion of her own members rather than on State support, which necessarily involves State control. I hold Free Church principles firmly, and, perhaps, for the very reason that I hold them firmly, I would wish to see them most tenderly and considerately applied, knowing how long this community has been accustomed to the opposite system, and how unspeakably important are the interests at stake.”

He then turned to the immediate subject of the meeting:—

“I come here simply to support the Baptist Missions in the work which Providence has put into their hands of Christianizing and civilizing the negroes in the West Indies, and especially in Jamaica. To Christianize and to civilize, in my mind, is the same thing. There is no real civilization—at least, the world has yet seen none, but that which Christianity has produced. The Greek and the Roman had intellect, art, skill in government and war; but they had not moral civilization. At the highest point of their high culture, they tortured and crucified slaves. This or the other Church may think itself the only Church in the world: but Providence is of a different mind, and has assigned work to them all. To Bishop Selwyn and his Anglican Missionaries was assigned the work of converting and civilizing the natives of New Zealand; and if the greed and violence of colonization had not interfered, perhaps they would have made the poor Maoris a Christian nation. To the Baptist Missionaries has been assigned the same work with regard to the negroes of Jamaica.”

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The manner in which the Established Church of Jamaica had accomplished its duty was thus described :—

“ There is, I know, in Jamaica, an Anglican Church, with a clergy well endowed, perhaps for religious objects too well endowed by the government, but we have had sad proof of the fact that this Church is the Church, not of the negro, but of the white. Rate the offences of the negroes in the late disturbances as high as you will: still when the disturbances were over, the out-pouring of white vengeance in the shape of hangings, floggings, burnings out, was such as must have filled with horror every Christian heart. I was told, and I was not surprised to hear, that an English statesman, whose nerves must be pretty well steeled, said he could not sleep for thinking of those bloody scenes. If Christianity is a religion of mercy, that surely was a time for her ministers to make the voice of mercy heard. But no voice of mercy or pity was heard, at least none reached my ear, from the established clergy of Jamaica. Nothing came from them but praises of those who had been the authors of these sanguinary executions. They threw themselves, you could plainly see, heartily into the feelings of the dominant race. And therefore we must conclude, and it is a charity to them as Christian pastors to conclude, that they do not look upon the negroes as their flock. This work, then, is given to the Baptists.”

Mr. Goldwin Smith then discussed the question raised by sciolism, not by science, whether the negro was a man, and thus deals with the statements of Sir Samuel Baker :—

“ Sir Samuel Baker, the great African traveller, tells us we must not presume to talk of negroes; nobody has seen negroes but himself. I suppose nobody has seen men but those who have visited the wild regions of central Asia—the seat of primitive man. I, among many others, have seen the negro, not in a state of unnatural degradation, but in that which is the natural state of human beings—a civilized society—and there I have seen him, where he had the chance, an intelligent and prosperous man. Sir Samuel Baker says that the negro's intellect does not grow after fourteen. We shall see when the three negroes who have been elected for Massachusetts come to take their seats in Congress. But I think we have seen it already in the case of Frank Douglas and other educated negroes who have given an earnest of the capacities of their race. The yearly sum spent on the established clergy in Jamaica, as I learn from the pamphlet of my friend Mr. Roundell, the late Secretary to the Royal Commission in Jamaica, was above £30,000; the sum spent on education was only £2,000. No wonder the intellects of the negroes did not grow. You often hear the same complaint of early quickness, and subsequent failure, made against the Irish as against the negro child. Both have been placed under great disadvantages. No doubt it takes generations to expand the shrunken brain of an uneducated race, and to place it on a level with races which have been long undergoing education. And so it takes generations to civilize. It took many generations even to half civilize our Saxon forefathers, and yet we should say that it would have been a mistake to give us up in despair. It could hardly be expected that the negro, kidnapped by the slaver in his native woods, would be civilized all at once by the lash of slavery, even though it were twisted with piano wire. Therefore, the missionary must not despond if he sees but a slight progress in his own day, provided that he sees any progress at all. Civilization, like all the great works of Providence, moves slow. God could make it move fast if he pleased, but for reasons inscrutable to us, He chooses the other way.”

The speaker thus vindicated the moral nature of the negro :—

“ Assuredly it is not open to the planter party in Jamaica or to the planter party

anywhere, to say that the negro is not a moral being; for they treat him as the most morally responsible of all moral beings, and punish his offences with a severity which they would not think of using in the case of men of their own race. If the negro is not a man, to hang him for sedition is as irrational as it would be to kill a horse for the same crime. The negro is said to be incurably ferocious and brutal; and treatment of him which is certainly ferocious and brutal is justified on that ground."

Mr. Goldwin Smith next proceeded to explain the course of events in St. Domingo, charging upon the French revolutionary party the guilt of the deeds there done: and then showing how, during the recent civil war in America, and the overthrow of slavery thereby, all the prophecies of the outrages the freed negro would commit have been falsified. On the other hand, he said, the freedmen are being constantly murdered by the whites; and, the other day at New Orleans, a regular massacre was organized by the white authorities of the place. He next referred to the impending legal proceedings against Mr. Eyre:—

"Those proceedings are not being taken in the interest of the negro, or to avenge his wrongs. They are being taken in the interest of all Her Majesty's subjects; to vindicate the law against lawless violence, to assert the principles of public liberty, to uphold the sanctity of human life, and to wipe away a great stain from the honour of the country. The negro peasantry of Jamaica were, in their simple way, loyal to the Queen, and, though not enlightened in politics, disposed to be submissive subjects of the Crown. 'I found the inhabitants, one and all animated by the same spirit of warm loyalty, considerate kindness, and generous hospitality.' Such is the description given by Governor Eyre himself to the Assembly of the reception he had met with in his first tour through the island from those whom he and his party now describe as a set of tigers, to be kept in control only by the terrorism of the gallows and the lash. But they were suffering from oppression, or at least from denial of justice. The new Governor, Sir J. P. Grant, speaks in the strongest terms of the iniquity of the tribunal, before which cases between master and servant were brought, and of the complete practical denial of justice to the peasantry. At the same time they were suffering from other causes set forth in that most temperate, as well as benevolent and instructive, letter of my friend, Dr. Underhill, for which, if he had been in Jamaica the other day, he would certainly have been hanged."

Speaking of the riot at Morant Bay and its suppression, Mr. Goldwin Smith says:—

"The vast atrocities which in the first wild paroxysm of alarm were imputed to the negro, and which formed a pretext for the most dreadful severities, such as drinking the brains of a slain white mixed with rum, were afterwards disproved, and so were the alleged outrages upon women. On the other hand, the worst atrocities imputed to the whites unfortunately cannot be disproved, for they are attested by the damning evidence of their own reports. An English colonel boasts of having, as a refinement of cruelty, forced his wretched prisoners to hang each other. He tells you how he put up a prisoner at four hundred yards as a mark for his riflemen. And then he says that nothing can endear a man to the Established Church so much as a campaign in Jamaica."

He then points out the improbability of the negro being actuated by a ferocious disposition. "In fact, if the negro had been as ferocious as the Red Indian, he would never have been made a slave." Nor can the negro

be more idle than our own labouring classes in feudal times were said to be, for whom the regular prescription in those days was the lash and branding iron. If the planters of Jamaica had followed the wise action of the planters of Barbadoes, they might have enjoyed equal prosperity, and the negroes have been as obedient and useful. In conclusion, Mr. Goldwin Smith thus nobly vindicated the duty which we owe to subject and inferior races:—

“As it is with men so it is with races. Some are either less gifted by nature, or more backward from untoward circumstances than the rest. But the part of the more gifted or more forward race, as of the more gifted or more forward man, is to help the less gifted and the more backward, not to exterminate them. By helping them on they help us and advance their own character in the highest sense; and that these exertions of benevolence may take place seems to be the reason why Providence permits such great inequalities in the world. Curious doctrines for a Christian nation are afloat. The great organs of our national morality tell us that the subject races are destined to melt away beneath the rays of a higher civilization. These are the sort of people, I suspect, against whom, in the garrotting season, we provide ourselves with life preservers, lest, falling in with them in some lonely place, we should melt away beneath the rays of their civilization. These principles, if you look at them, mean, in fact, the unscrupulous dominion of strength over weakness, which, in the end, would be the overthrow of all civilization. The negro being at present the lowest and most despised member of the community of man, the application to him of the physical force doctrine is morally the thin end of the wedge; but the thin end of the wedge always is thin. Perhaps, however, under his dusky skin he may have gifts which education will bring to light; and which, when brought to light, may form in their way a valuable addition to the common store of mankind. At all events he has the humble gift of being able to work in those regions better than the white man: and by virtue of that gift he seems destined to be the principal inhabitant of a large and fruitful portion of the earth. Christianity assumes the unity of the human race, and its constant aim is to make one great community of man. To prosecute that aim among the people of the West Indies the Baptist Missions go forth. That task is appointed to them among the Churches. When the divisions of Christendom are healed, as healed some day they will be, the work, if well done, will be gratefully acknowledged and recorded by the whole united Church.”

THE HURRICANE IN THE BAHAMAS.

THE arrival of the Rev. Jno. Davey enables us to furnish our readers with more particulars of the effects of the hurricane on the Mission property in Nassau. Through the good providence of God, Mr. Davey and his family reached their destination in safety, but not without experiencing very severe weather on the way. Under date of November 17th, he writes:—

“Our voyage across the Atlantic was a long and dangerous one, and we were detained in New York a month, which was a great disappointment both to ourselves and the people. The “Corsica” reached the bar of Nassau early on the morning of the 7th, but found that the passengers would not be landed in boats (the usual way) on account of the heavy sea that was running. She gave signals respecting passengers and freight, and then proceeded in the direction of Cochrane’s anchorage, in the hope that schooners would soon be despatched to us, but no schooner came alongside till the following morning. Though the people were

looking and waiting for us all day, and there was great uncertainty as to the time the schooner would arrive on the morrow, yet when we got to the landing about noon, we found the shore lined with the members of the church, waiting to welcome us. Their congratulations were very hearty, and two or three days after we arrived, we were fully employed in receiving visitors. But, though it was pleasant to see the people, it was distressing to hear their accounts of the desolating hurricane with which the colony had been visited. I asked them in what light it was generally regarded, and some said as a judgment from God. One aged African woman said to me "Massa, God has punished we this year, nothing left to pick a copper," referring to the destruction of the crops.

"The Mission property has sustained considerable damage through the hurricane. The portico of our large chapel, which was put up last year, was blown down, stripping away the cornice and the gutter, and thus laying the chapel open to the rains. The chapel gates were blown down and broken, and a great quantity of glass destroyed in the chapel. The roofs of the Mission-house and out-buildings were so damaged that they must be shingled immediately. But the saddest part of the story remains to be told. Bethel, the original Baptist chapel in the Bahamas, in which Mr. Burton laid the foundation of this Mission, after he was driven from Morant Bay, is levelled with the ground. This is a great grief to the poor people, especially the aged, who have worshipped in it so many years. It is very desirable that it should be rebuilt as speedily as possible, as the bulk of the members live in the neighbourhood of that chapel. But they cannot possibly rebuild it themselves in their present distressed circumstances, and, therefore, I hope, that when the news of this great calamity reaches England, the friends of the Mission will kindly help us to repair our damaged chapel, and rebuild those that have been blown down. The Episcopalians and Wesleyans have suffered as badly as ourselves, and, therefore, we cannot look to them for help, who need all the means they have got to rebuild their own places of worship. The hurricane was very severe upon other islands, but I believe that the two principal chapels of our Society, beyond New Providence, sustained but little damage. There was not much injury done to property in Inagua, and though there was much private property destroyed at Turk's Island, yet the places of worship were not much damaged. Many of the out-island chapels were destroyed, but as they were not very costly buildings, I think they may soon be rebuilt."

From the "Nassau Guardian," we take the following description of the tempest:—

A fresh breeze blew on Sunday evening last, and those who walked on the Esplanade or elsewhere, congratulated themselves on the favourable change in the weather; but to those used to observe the weather, appearances decidedly bespoke a "blow." The wind increased during the night, and about 7 o'clock on Monday morning had become a regular gale, accompanied with rain. The bar of the harbour appeared a ridge of foam, and the harbour itself, formed by the long, low rocky land "Hog Island," though it kept off the main sea, yet left all exposed to the violence of the wind, which kept steadily increasing. . . . The short seas breaking in rapid succession upon the line of wharves along Bay-street, the abutment of the Barrack-square, the Esplanade, and rocky shore to the westward sending dense wreaths of spray over everything. Rumour soon reported much damage among the shipping.

Small boats, lumber, various gear and fragments began to bestrew the Ordnance Wharf, &c., and in Bay-street the scene was excitingly sad, most of the spacious stores and warehouses (on the north side next the harbour), principally with roofs of corrugated iron or other metals, were unroofed; immense sheets of metal were whirled along in the wind, and torn up like sheets of paper, and the whole thoroughfare was covered with portions of shipping and houses. The passage was not only dangerous, but difficult in the extreme, the few people seen about being frequently brought to a stand-still by the corner of a street, and obliged to cling

to lamp-posts or pillars of the piazzas, till a partial lull in the wind enabled them to make a run forward to go on afresh. The public market and wharf exhibited a scene of wild excitement, a number of vessels jammed together against the abutment—fishermen and boatmen shouting to the crews of the vessels, who, like those on shore were equally unable to save their property—the larger vessels rolling against the smaller, and smashing them to fragments, and in their turn were broken up against the stone wall of the wharf. The other streets began to show the effects of the storm—parts of verandahs, window shutters, and branches of trees, and occasionally a whole tree was blown down.

About 1.30 or 2 p.m., it was impossible to remain abroad; it was dangerous to take shelter under walls or houses, and totally impossible to remain standing when exposed to the presence of the wind, which shook every building. The sensation within doors was like the vibrations of a railway car attached to an express train; the noise of the wind, combining with the sound of the waves, kept up a loud bellowing roar, varied with thunder-like gusts, and were succeeded by a crashing sound which indicated destruction of some kind or other. Green seas were now breaking upon the wharves of the town and government property, sending their spray over the tops of the houses, and, together with the heavy falling of rain and hail, made the air as obscure as the thickest fog, which, as it now and again cleared partially for a few moments, shows some further damage, houses being dismantled in all directions, and the fragments, intermingled with branches of trees, swept along at an alarming pace. The trees that remained standing were being rapidly stripped of their leaves. . . . Every house was in a state of commotion, the wind and rain penetrating everywhere, doing every kind of damage, and causing indescribable inconvenience. A lull in the storm occurred about 7.30 or 8 p.m., which fortunately enabled those who had some shelter remaining, to offer a share of it to their less fortunate neighbours. About 9 o'clock it sprang up again in a south-easterly direction, but with far less violence, and 'altogether subsided by day-break. Next morning, the whole scene was indeed a desolation, the most familiar objects were scarcely to be recognized; some gone entirely.

Distressing accounts of the effects of the hurricane on the out-islands are being received. We learn with sorrow that St. John's Church and thirty-eight houses at Harbour Island have been levelled with the dust, and that the settlements of Spanish Wells, the Current, Governor's Harbour, and other parts of Eleuthera are nearly swept away. . . . At Abaco, the work of destruction has been awful. . . . Our correspondent at Great Harbour, in a letter dated the 4th instant says, "I am sorry to inform you that we had a severe hurricane on the 1st of October, ruining all the plantations, making all the water in the tanks unfit for use, blowing down all the kitchens, several dwelling-houses, the public school-house, the assistant-keeper's dwelling, belonging to Elbow Cay Lighthouse, and doing a great deal more damage than I can mention. The poorer classes were trusting to their plantations, which are all destroyed, and I expect they will starve."

PROGRESS OF THE MISSION AT MAGOORAH, JESSORE.

From several recent letters we extract the following interesting facts, furnished by our energetic Missionary, the Rev. W. A. Hobbs. June 13th, he writes:—

"On Sunday, the 2nd instant, I had the happiness of baptizing six hopefully converted persons in the River Nobagunga, in the presence of about 150 spectators. This is our third baptism at Magoorah. It was an interesting occasion, and peculiarly refreshing to our souls. The formidable and senseless opposition we

encountered when we first came here seems to be dying out; the practical superiority of our holy religion, and the solemnity of its rites are evidently making an impression upon the masses around. I trust the good Lord will give us more fruit before the year closes; this is our earnest expectation and prayer. The time for the Master's return is evidently near, and we desire so to live and hope, and labour now, that we may have an abundant entrance vouchsafed to us into the glories of his everlasting kingdom. The six newly baptized are Gopal, a high caste Hindu, a Musulmanee widow, (a relative of the late celebrated native preacher, Ali Mahomed), her daughter, and three of the eldest school girls, all of whom have given very satisfactory evidence of a thorough change in their thoughts and feelings in relation to religion. They have begun to run their Christian course well; Oh! that they may give all needful diligence to make their election sure. I am delighted, too to tell you that a younger brother of Gopal (the high caste Hindu referred to) has renounced idolatry and cast in his lot with his baptized brother and the Christians. He is an exceedingly intelligent youth, has learnt more in a month than many learn in a year, and moreover, exhibits a very humble and lovable disposition. God willing, he may be serviceable to me by-and-by."

A month later Mr. Hobbs says:—

"God has again encouraged us by the introduction of another convert into our little Mission circle here; a man eminently calculated to exercise an influence for good on his idolatrous and sceptical fellow-countrymen. His name is Mohendro Nath Chowdry, a Brahmin. He was educated at the government school, Howrah, where he studied English for ten years. After completing his education, he obtained a situation on board one of the river steamers. Some time previously, Professor Bannerjee, of Bishop's College, gave him a Bible, the reading of which excited his attention, secured his interest, and at last won his heart. He now began to feel his sympathies drawn out towards his ignorant neighbours, and longed to tell them of the way of life. That he might be the better prepared for this work, he resigned his employment, went to Kooshtee, and for some time was a constant enquirer at Brother Goggon's house, during which time he maintained himself upon his little savings. When these were exhausted, he determined to publicly confess himself a Christian, and for this purpose came to me at Magoorah. At present he is doing colporteur's work at a remuneration which just keeps him from actual want. I hope soon to have the pleasure of baptizing him, as well as the young Khayst, the brother of Gopal, whose baptism with five others I mentioned in my letter of June 13th.

Again, August 10th, Mr. Hobbs writes:—

"You will be glad to hear that last Sabbath, in the presence of 100 spectators, we had our fourth baptism at Magoorah; the baptized were a Brahmin and two Khaysts, the latter brother and sister-in-law. A respectable Musulmanee also, who gets her living by mat making, has joined us with her child. Since the Mission has been established here, we have been instrumental in gathering in from the heathen (including eight children picked up in bazaars or made over to us by the magistrate) twenty-four persons, of whom three have died; nine have joined the church, and twelve others, mostly youths and children, are under instruction. When we review the Lord's good dealings towards us, we are struck with wonder.

"The famine is still in the land, and our Christians are hardly pressed to obtain the ordinary means of nourishment. It falls, too, very heavily upon ourselves, but we will not repine; better days surely will come soon."

In September Mr. Hobbs forwards the following gratifying intelligence of the labours of his Bible women:—

"We have been gratified by the addition to our Christian community of three more persons, the first-fruits of the labours of the two Bible women engaged to

visit the villages around Magoorah. Such continued expressions of God's favour as we have this year been honoured with, fills our souls with lively gratitude and hope.

"After we had been here six months, the first numbering of the people gave us twenty-five adherents, we now number nearly sixty, notwithstanding that we have lost six or seven by death. The larger portion of this increase has been obtained from the heathen around, which makes the result still more satisfactory. We have devoted ourselves sedulously to our own division of the district; not taking in hand more than we could manage, and the result seems to intimate that God has approved our policy. You would be astonished to see the number of persons that come to my bungalow in the course of a week to obtain books and have theological conversation. Towards the close of the day, sheer weariness makes me often obliged to tell visitors that I cannot talk to them, and that they must kindly wait till to-morrow. With seven schools, three preachers, a colporteur, market preaching, village visiting, library conversation, and Mofussil preaching; all these to attend to or direct, you will see at a glance that my time is wholly engrossed."

THE NATIVE PASTOR AT SIMLAH.

Owing to the residence of the Governor-General, Sir John Lawrence, at Simlah during the hot season, the officers of government have had to follow. Our native brother, Goolzar Shah, being employed in the Public Works department, with his colleagues in the office, has thus been led to visit the hills, leaving his church in the Collingah to be supplied by his Missionary brethren during his absence. Taking advantage of the occasion, he has devoted his leisure hours to the proclamation of the Gospel to the Hill people, and to the ministering to the spiritual wants of the few native Christians that accompanied the different offices. He has forwarded to us a long and very interesting report of his proceedings in the hot season of 1865, and from this paper we propose to extract a few facts.

Our brother tells us that on the way he had many opportunities of addressing pilgrims on their way to the holy shrines of Benares, and obtained the most serious attention. On his arrival at Simlah his work naturally divided itself into three parts. First, his labours among the native Christians; 2, among the heathen and Mahammadans in the public offices; 3, among the Hill people.

1. A room in the office was allowed the native Christians to meet in on the Lord's-day. Prayer-meetings and public worship were regularly held. The attendance was regular and good, and the native brethren were fortified in their resistance to evil and their resolve to serve the Lord.

2. Much conversation was had with the Hindu and Mahommadan employés of the offices. They listened with attention, and received with pleasure the religious tracts and books which were distributed among them. As an illustration, we quote the following conversation which took place at the scene of a "wonderful cataract," five miles from Simlah.

"As I beheld the cataract sweeping down with rapidity, it reminded me of the waters which gushed out of the rock at Moses's command, and the waters of salvation which flowed so copiously from the sacred body of our Lord—that men dying of spiritual thirst in the dreary desert of this world, might drink abundantly and slack their thirst for ever. The Hindu Babus now made up to me, and I said to them, 'Welcome.' One of them exclaimed, 'The place is so beautiful and interesting, that we are forced to forget and forego the world with all its attraction and transitoriness.' Another remarked, by the way of calling to mind the inconvenience of serving a hard and unfeeling master, 'That it is a place where a cruel master

cannot reach us—where we are safe from the distressing circumstances of the world, and where every man is his own master, and enjoys his freedom which God has bestowed upon him.' I took advantage of the opportunity to dwell upon the power and goodness of God. They sang one of Rammohun Roy's hymns, and we also one of our sacred songs. One of them requesting me to speak on the subject of God's goodness, I began to expatiate upon the Divine power and benevolence which seemed so congruous with the object before us. I said that, in conversing with a fellow creature on earth, it is not with his body that we converse, though it is his body only which we see. From his words and actions we conceive his mind; with his mind, though invisible, we hold correspondence, and direct towards this spiritual essence our affection and regard. In like manner, though here we behold no more of God than what His works display, yet, in those displays, we are capable of perceiving the universal Spirit, and of holding communication with this unseen Being, in veneration, gratitude and love. I dwelt also on the depravity of our nature—how by sin we have gone astray from our God, and rendered ourselves deserving of wrath. Just as I had entered upon the scheme of redemption, I was interrupted by the attention of the audience being suddenly diverted, and the company having dispersed. But a little while after, as we retraced our steps homewards, I was anxious to let them know that the subject of my conversation had not ended; but that I would give them in writing the result of those reflections which the cataract had given rise to—which they requested me to do. And on my return to Calcutta, one of them repeatedly reminded me of my engagement, which I hope to fulfil at no distant time.'

6. Goolzah Shah seems to have devoted great attention to the Hill people. Their religious condition he thus describes:—

"The people are divided into castes, and the priests sway the bodies and minds of the rest in the same manner as the Brahmins of Bengal do. They bring about marriages of parties as well as perform the ceremony; and they conduct the funeral rites of the dead. Although the number of gods and goddesses, the objects of their religious worship, is comparatively small, yet it is sufficient to brutalize and corrupt the minds of their votaries with those religious observances, which in Bengal encourage and countenance the most degrading vices. They have Khali, Shiva, Gonesha, and Khrishna in common with the natives of Bengal, but some unknown here, are also worshipped, such as Tará, Ingola, Pingola, Národa, Sharoda, Naina, Jewala, &c. They observe a peculiar ceremony of tying a piece of red thread round the wrist for fear of being destroyed by the *Daukinee*, which is in our country synonymous with the female monster. They adhere to this observance with an unparalleled pertinacity, which will be subsequently illustrated. They sacrifice goats, lambs, buffaloes, &c. to the gods, in the same manner as the people of Bengal do; in fact their religion differs from the idolatry of Bengal only in degree, not in kind, as they venerate certain beasts, birds, &c., alike with the natives of Bengal. Their religion countenances the re-marriage of widows and other practices which the Hindus, in spite of their religion, do not act upon, simply to avoid singularity and the revival of systems which have not obtained for ages."

In addition to his labours among the people in the courtsand bazaars of Simlah, our brother visited them in their villages. He especially mentions six to which he frequently went, as also a large mela, where he found an excellent opportunity of preaching to many thousands of people. Of the latter he says:—

"Our work in the mela was really successful, and we trust for the issue in God our Saviour. I believe that if ten preachers had been sent to preach on that occasion, the supply would have fallen far short of the demand, so large was the number of hearers."

The work thus favourably began, our native brother has continued through the present season, and we hope in good time to be able to report the results.

INTALLY CHRISTIAN INSTITUTION FOR BOYS.

BY MR. J. WILLIAMSON.

In submitting a report of the "Intally Christian Institution," I shall content myself with briefly noticing a few facts.

As to the number of boys upon the books of the school, the months of the year 1864 show on the books an average of 92, and an average of 126 in actual attendance appears in 1865, from the month of May of which year the school has been under me. At present the number upon the books of the school is over 170, and the daily attendance has been not unfrequently as large as 120.

This increase has necessitated the employment of another teacher, whose salary, almost if not entirely, will be obtained from the increase in the fees of the upper half of the school, which has taken place from this month.

I have very good hopes that before the end of this year, we may see the names of 200 boys on the books of the school.

There have never been more than 20 or 22 Christian boys in the institution. Almost all these come from villages in the south. Many more would come, if they could be boarded here.

The boarding school for the Christian boys is but one-fourth or one-fifth the size of that for the girls! The subject, I think, deserves attention, to see if we cannot increase the present boarding school, so as to give to a larger number of boys of the south villages the benefit of the institution.

As to the teachers under me, I am glad to say that they are a very fair set of men, and I think them deserving of better salaries.

If the school is efficient, it ought to allow of a further increase of the fees, for the fees of this school are lower than those of others. But only a very little can be done in this way just now, and we are sorry to learn that the local funds are in such a low state. The school is very deficient as to certain necessary things. It has a library, if a collection of five or six books may be dignified by that name. There are enough of benches and desks, but we want a few more maps, a gallery, and other infant school apparatus.

It has been my object to raise the standard of studies in the school, and at the beginning of the year no boys were promoted into the first and second classes. The standard of the first class is that of the entrance examination, but there is only one boy in it, who hopes to go up for that examination this year. The knowledge of English hitherto obtained in the school has been so imperfect, that the boys of the first class cannot very easily understand an English explanation of a difficult passage, and I have to resort constantly to Bengali and to illustrations.

A want of discipline and a show of independence were apparent in the school. It has been my object to remove this, as well as to encourage and enforce a more regular attendance.

The whole school is taught the Scriptures. This is done in the last class by means of illustrated stories. The first three classes are taught in this by me, and the others by the two Christian teachers, and it is my opinion that there is a better feeling in the minds of the boys towards Christianity than there was previously. We have a lot of old Bibles which have long been in the school. These exhibit many marks of wilful disfiguring; but I do not think one of them has been torn or soiled of late. There is little doubt that the Christian instruction here imparted is preparing the way for a fuller admission of the Gospel into the hearts of our scholars.

It is my intention to take a Sunday class composed of heathen boys, as I have one among the teachers. Several of the boys have expressed their willingness to come to such a class, and it is my earnest prayer that God would bless these means for His name's sake.

MISSIONARY MOVEMENTS.

SEWRY.

MR. WILLIAMSON notwithstanding his increasing infirmities, is able to continue his preaching in the bazaars and markets. He speaks of the formation of two new sub-stations, and of the baptism of three persons at Nulhattie, about eight miles from Rampore. A young Brahmo has been baptized at Sewry. His baptism attracted a great crowd of people, most of whom were of the respectable classes, even the trees were filled with spectators. The youth is the son of a Zemindar.

CALCUTTA.

The arrival of the Rev. A. Williams to assume the pastorate of the church in Circular-road, releases the Rev. Thomas Evans from the duty of supplying its pulpit. His labours have been very acceptable, and during the months of his ministry additions have been made to the church by baptism. Mr. Evans will now resume his Missionary work in the North-west provinces.

KHOOSTIA.

Our native brother, Gogon Chunder Dut, writes very encouragingly of his labours in this village. Being the railway terminus he has been able to distribute many tracts and books among travellers. Among the more intelligent and educated he has found a very hearty welcome, and several inquirers are seeking after God. One respectable youth is staying with Mr. Hobbs, at Magoorah, preparing for baptism. Gogon has lately removed to Khoodneah, to occupy the station there, owing to Mr. Anderson's departure for Serampore. Mr. Anderson will now aid in the instruction carried on in the College.

BEBBROONIA, NEAR SEWRY.

Great distress has fallen upon the Santhals, as well as upon the people of Orissa. Mr. Johnson has been obliged to give much time to their relief, distributing a daily meal to many hundreds of persons in a state of starvation. His own private resources have been taxed to the uttermost, and lately the Government has come to his aid by a grant of two hundred rupees. "The people," he says, "from long privation, and eating roots, are dying of dysentery, &c. Our work is hard; but, blessed be God! 'as thy days are so shall thy strength be.'"

JAMAICA.

The North Cornwall Association of Baptist churches has sent in a memorial to the new Governor, Sir J. P. Grant, congratulating him on his appointment, and calling his attention to the burdensomeness of the taxation for the support of the Established Church. Sir J. P. Grant has acknowledged their congratulations, and their assurance of loyalty and affection to the Queen. On the subject of the Establishment, his best answer is in the fact announced by the last mail, that he has withdrawn from the clergy all grants for the maintenance of public worship, except their salaries and repairs, from the 1st January. For the future their congregations must provide the requisite conveniences for divine service, including organs, organists, sextons, vergers, vestments, and the like.

 THE COMMUNION SERVICE AT TREMEL.

BY THE REV. J. JENKINS.

LAST Sabbath was a day to be remembered with joy in the history of our evangelical labours in Brittany, and especially at Hengoed, Tremel. The mem-

bers of our church in that country district had for some time expressed their desire to have the Lord's Supper administered to them at Tremel. As their demand appeared reasonable and good, it was agreed upon. Therefore, last Lord's-day morning I preached there, from Acts i. 3., and then we partook of the Lord's Supper with gladness and praise. Fifteen members partook of this communion with the Saviour. All the congregation, composed of above thirty persons, remained during the whole service, not one going away in the interval, and the demeanour of every person was serious and becoming.

The meeting was held, as usual, in a spacious room of the dwelling contiguous to the chapel, as we are not yet authorized to hold public worship in the chapel.

This is the first time we have had the Lord's Supper administered among the members of our church in the country, and it is, no doubt, the first time since the revocation of the Edict of Nantes that such a thing has taken place in a country district in all Brittany. We feel it to be, in effect, an important step forward, for we are confident it is the beginning of a Gospel-administered ordinance among our brethren in the country that will be continued and extend.

I must mention another interesting fact. After the friends had taken refreshments, for which they contributed by means of a collection, we held a Church meeting, in which was read a letter from the Breton Baptist Church to the Welsh Baptist brethren in the Principality, to greet them for the first time in the Lord, and to acknowledge with gratitude the good which has been done by them to their kindred Breton people in Brittany, by efforts to have the Gospel proclaimed to them, and the Holy Scriptures distributed among them in their own tongue, with a request that they should continue the good work thus commenced. The letter is addressed to the Rev. T. Thomas, D.D., Theological Tutor of the Pontypool Baptist College, because that worthy minister of Christ was the first, in connection with a donation offered by the late Mr. Boyce, to create the movement in Wales which resulted in the formation of our Breton Mission about thirty-three years ago. This letter had been previously read and approved of by a church meeting of the friends at Morlaix, and it was also unanimously approved of by the brethren at Tremel. As it is written in Breton, and by a Breton brother, I am to send with it a Welsh translation.

HOME PROCEEDINGS.

THE Meetings have not been numerous during the past month. Mr. Martin, with Mr. Jones, of Liverpool, has visited the Churches in Pembrokeshire; Mr. Kerry, Aylsham and Lynn; Mr. Sampson, Cardiff and Watford; Mr. East, Edenbridge and Vernon-square Chapel, and Dr. Underhill, Oxford. Unusual interest was imparted to the latter meeting by the presence of Professors Goldwin Smith, who took the chair, and Thorold Rogers, both of whom evinced a very warm interest in the Society and its operations. Extracts from the speech of Mr. Goldwin Smith will be found in the previous pages of the *Herald*.

BAHAMAS.

Our friends will be glad to know that by far the greater part of the packages of clothing sent up for the relief of the sufferers in Turks' Island, together with a considerable quantity of provisions, were sent off by the mail steamer, which sailed from Southampton on the 2nd of December. The Directors of the Royal Mail Steam Packet Company, at the request of the Secretaries, allotted a space of one ton measurement, free of all charges for freight, as far as St. Thomas's. By the

kindness of Rev. J. Badham, of the Moravian Missionary Society, we were enabled to consign the goods to the care of the Rev. F. Kleiner, of that island, who would send them on to Turks' Island by the first vessel. Perhaps by the time these lines meet the eye of our readers, the relief sent will have reached the hands of our Missionary, Mr. D. L. Kerr. He has instructions to see that the wants of the Native Preachers, whose means of support are for the present totally cut off, and who have suffered greatly, are *first* supplied. The remainder will then, most likely, be added to the common stock, the distribution of which is carried on by a Relief Committee, of which the Honourable A. J. Duncombe, Chief Justice of the Colony, is Chairman.

Mr. Shadrach Kerr, who was appointed one of a deputation to visit the islands, has forwarded a detailed report of the losses which have been sustained by the people. We have no space for these details, but some idea of the extent of the calamity may be gathered from the following extracts from a printed statement, which came to hand by the last mail. After mentioning that 1,200,000 bushels of salt have been destroyed, the great staple of the colony, on the production and sale of which the people mainly depended, it is added that—

“Upwards of twelve hundred houses with their contents of furniture and clothing, have been carried away in the force of the storm—the few left are seriously damaged—whereby hundreds have been left homeless and houseless, without food or clothing—their only shelter at the moment being the various places of worship, partly dilapidated, and the cellars of such houses as have been left partially standing; their chief sustenance and clothing having to be provided by the Government under the supervision of the Relief Committee—an assistance which cannot long be continued.

“Under such a pressure of utter distress, it has been unanimously resolved to appeal to Sir Samuel Morton Peto, Baronet, the Revd. F. Trestrail, and the Ministers of the Baptist Society of Great Britain and Ireland, imploring their aid and Christian sympathy, with a view of bringing before their congregations and friends the fearful exigency of our sad condition, and asking for their generous contributions.

“That nothing but a sense of the deepest distress and fearful suffering, consequent upon the calamity wherewith it has pleased the Lord to visit us—by which the trade and resources of the colony have been utterly paralyzed—would have induced such an appeal as the present.”

It must be a source of great gratification to those friends who have helped to mitigate the sufferings consequent on this calamity, to know that the urgent appeal here made, has been anticipated. Contributions continue still to come to hand, but much more than we have received is needed. The damage done to our chapels, in this part of the Bahamas, cannot be repaired for a sum much under £500.

In respect to the Nassau district, prior to hearing from Mr. Davey, who arrived out some time after the hurricane, orders were sent to Messrs. Colgate and Co., New York, old and steady friends of the Society, to forward £100 worth of clothing and provisions. Of this Mr. Davey has been apprized, and we hope that ere this he has received these supplies.

QUARTERLY MEETING.

In order to prevent interfering with the arrangements of our brethren in the country during the week of prayer, the Quarterly Meeting is fixed for the 16th and 17th January.

NOTICE.

We beg most earnestly that Treasurers and Secretaries of Auxiliaries, who may have any funds in hand, will forward them *on account*, without delay. Particulars of such remittances can be sent at convenience. The demands of the Mission at the present time are very heavy and pressing.

CONTRIBUTIONS

From November 21st to December 20th, 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.		BUCKINGHAMSHIRE.		<i>rescued from sacrifice in 1861</i>	
Barnes, Mr. Theodore ...	1 1 0	Dinton—		Shortwood—	5 0 0
Legge, Mrs., Bishop's Castle	1 0 0	Contributions	10 3 0	Contributions	22 1 6
Pewtress, Mr. T.....	2 2 0	CAMBRIDGESHIRE.		STROUD—	
Pike, Rev. E. C.....	2 0 0	Cambridge :		Contributions.....	
DONATIONS.		St. Andrew's Street, Contrbs., Sun.-schl., for Mrs. Kerry's School, Intally		Less district expenses and amount acknowledged before	
Baldwin, Mr. Jos., Berkhamstead, his own Executor	50 0 0			7 18 0	
Benham, D., Esq., for Grand Ligne Mission Bible Translation Society, for T.....	200 0 0	NORTH-EAST CAMBRIDGESHIRE.		HANTS.	
Heinig, Mast. Edward, collected by, for Mrs. Heinig's School, Benares	1 15 0	Barton Mills—		Brockenhurst—	
Nisbet, Miss R. W., Lambden, N. B., for N. P., Brajonath Banerjia, at Khoostia, under Messrs. Trafford & Sampson (Half-year's Subscription)	6 0 0	Contributions		Collection	
Roberts, the late Miss, donation by Miss Frances Roberts.....	100 0 0	Brandon—		Lymington—	
Thomas, Mrs., Bristol, for Mrs. Kerry's School, Intally	5 5 0	Contributions		Contributions	
LONDON AND MIDDLESEX.		Birwell—		Road, Isle of Wight—	
Blandford Street—		Contributions		Contributions	
Contributions	5 0 0	Isham—			
Camberwell, Denmark Place—		Contributions		HEREFORDSHIRE.	
Contribs. on account... 17 0 0		Soham—		Ledbury—	
Clapham Common—		Contributions		Contributions	
Contributions	9 9 0	West Row—			
Hawley Road—		Collection		HERTFORDSHIRE.	
Contributions	5 0 0			Watford—	
Islington, Cross Street—		Less expenses.....		Contributions on acct. by Mrs. J. J. Smith, treasurer	
Contribs on account... 22 0 0		1 1 0		50 0 0	
Vernon Square—		31 13 11		KENT.	
Contribs., Sun.-school, by Y.M.M.A.	10 0 0	CORNWALL.		Ashford—	
BEDFORDSHIRE.		Falmouth—		Collection for W & O	
Biggleswade—		Contribs. on account... 12 0 0		Contributions	
Contributions	18 6 8	DERBYSHIRE.		Boro' Green—	
Dunton—		Swanwick—		Contributions	
Contributions	0 3 6	Collection		Eynsford—	
Sandy—		1 0 0		Contributions	
Contributions	4 5 6	DEVONSHIRE.		Forest Hill—	
Shefford—		Chudleigh—		Contribs. on account... 11 18 2	
Collection	3 16 6	Contributions.....		Sevenoaks—	
	26 12 2	Do. for Rev. J. Davy's Chapels, Bahamas		Contributions	
Less expenses.....	1 0 0	Do. for N.P.		Woolwich, Queen Street—	
	25 12 2	12 0 0		Contribs., Sun.-schl., for Rev. W. Teall, Morant Bay, Jamaica, by Y.M.M.A.	
BERKSHIRE.		Stonehouse—		3 15 6	
Windsor— 1865		Contributions		LANCASHIRE.	
Collection for W & O	2 5 0	2 2 6		Astley Bridge—	
Contributions	29 12 9	DORSETSHIRE.		Contributions	
BUCKINGHAMSHIRE.		Poole—		Ogden—	
Dinton—		Contributions		Collection	
Contributions		11 2 4		4 0 0	
CAMBRIDGESHIRE.		DURHAM.		EAST LANCASHIRE UNION.	
Cambridge :		West Hartlepool—		Contribs. on account, by L. Whitaker, jun., Esq., Treasurer	
St. Andrew's Street, Contrbs., Sun.-schl., for Mrs. Kerry's School, Intally		Contributions		160 0 0	
6 5 0		7 10 8		LEICESTERSHIRE.	
NORTH-EAST CAMBRIDGESHIRE.		ESSEX.		Husband's Bosworth—	
Barton Mills—		Halstead—		Contributions.....	
Contributions		Contributions		2 13 5	
10 17 10		12 11 1		NORTHAMPTONSHIRE.	
Brandon—		GLoucestershire.		Cooknoe—	
Contributions		Maiseyhampton—		Collection	
1 16 0		Contribs. for Rev. F. Pincock, Cameroons, for support of Female		1 13 6	
Birwell—					
Contributions					
7 8 5					
Isham—					
Contributions					
7 10 1					
Soham—					
Contributions					
4 1 7					
West Row—					
Collection					
1 1 0					
32 14 11					
Less expenses.....					
1 1 0					
31 13 11					

£ s. d.		£ s. d.		£ s. d.	
Denton—		<i>Youths in Serampore</i>		Haworth—	
Collection	3 10 0	College.		Contributions	16 3 2
Earl's Barton—			201 4 7	Idle—	
Collection	2 12 0	Less expenses and		Contributions	1 11 3
Ecton—		amount acknow-		Leeds, Blenheim Chapel	
Collection	3 10 0	ledged before	122 16 10	Contributions	6 12 6
Northampton, College Street—				Do., Juvenile	22 2 1
Contrib., Pitsford	3 0 0			Do., do., for <i>Rev. Q.W. Thomson, W. Africa</i>	10 0 2
		OXFORDSHIRE.		Long Preston—	
		Coate, &c.—		Contributions	5 10 0
Less expenses	14 5 6	Contributions	32 13 10	Meltham—	
	0 5 0	Do., Aston	1 5 2	Contribs. juvenile	4 12 8
	14 0 6	Do., Bampton	0 12 1	Ossett—	
		Do., Brize Norton	1 5 0	Contributions	2 12 6
		Do., Buckland	1 2 6	Salterforth—	
		Do., Ducklington	0 2 5	Contributions	5 10 0
		Do., Hardwick	0 3 2	Sheffield, Townhead st—	
		Do., Lew	0 9 10	Contributions on acct.	40 0 0
		Do., Standlake	1 11 6	Sutton-in-Craven—	
		Woodstock—		Contributions	18 8 2
		Collection	1 0 0		
				SOUTH WALES.	
				BRECKNOCKSHIRE.	
		STAFFORDSHIRE.		Llanfrynach—	
		Hanley, Welsh Church—		Collection	1 8 0
		Contributions	0 8 0		
				CARMARTHENSHIRE.	
		SUSSEX.		Carmarthen Tabernacle—	
		Brighton: 'Bond Street—		Contributions	30 12 0
		Collection for <i>W & O</i>	1 10 0		
		Contributions	16 16 3	GLANORGANSHIRE.	
				Cardiff, Tredegarville—	
		WARWICKSHIRE.		Contribs on account...	21 0 0
		Alcester—		Merthyr Tydvil, High st.	
		Contributions	12 12 6	Contributions	5 4 0
		Birmingham—			
		Contributions	107 13 9	MONMOUTHSHIRE.	
				Newport, Commercial St.	
		WILTSHIRE.		Contributions	68 10 9
		Downton—			
		Contribution	32 0 0	PEMBROKESHIRE.	
		Imber—		Pembroke Dock—	
		Contributions	2 15 0	Contributions	11 9 3
		Melksham—			
		Contributions	16 9 4	FOREIGN.	
		Salisbury—		Tasmania, Enandale, near	
		Contributions	62 14 2	Launceston— W. N.	
				Stewart, Esq.,	
		WORCESTERSHIRE.		Donation for <i>Jamaica</i> ...	2 0 0
		Catshill—		Do. for <i>N.P. India</i> ...	3 0 0
		Contributions	1 4 0	Do. for <i>Africa, China</i>	
				& <i>India</i>	10 0 0
		YORKSHIRE.			
		Barnoldswick—			
		Contributions	21 4 0		

CORRECTION.—The amount acknowledged in December *Herald*, from Woodend, Weston by Weedon, should have been 18s. instead of 10s., as entered in error.

NORTH OF ENGLAND AUXILIARY.
Contribs. on account, by H. Angus, Esq., Treasurer..... 35 0 0

NOTTINGHAMSHIRE.
Basford—
Collection..... 3 8 0
Carlton le Moorland—
Contributions

BAHAMAS HURRICANE RELIEF FUND.

Bacon, J. P., Esq., for <i>Native Christians, Turks Island</i>	£5 0 0	Lillycrop, Mrs.	£0 10 0
Clvedon, by Rev. S. Shoobridge—		Under 10s.	1 0 0
A Lady, per Rev. Mr. Victor	1 0 0	Prestelgn, by Rev. W. H. Payne	0 5 0
Hallam, H., Esq.	2 0 0	Sully, Mr. T. W., Bridgwater	1 0 0
Shoobridge, Rev. S.	1 1 0	Smith, W. L., Esq., St. Albans	10 0 0
Small sums	1 5 6	Proctor, James, Esq., Brighton	10 0 0
Hampstead; Heath-st., by Rev. W. Brock, Jun.—		Bristol, Broadmead, by R. B. Sherring, Esq. Two Friends	1 11
Collection, &c.	20 0 0	High Wycombe, Union Ch. & Few Friends by Rev. J. Hiron	1 10 0
Croll, A. Angus, Esq.	20 0 0	Postle, Mrs., Ipswich	5 0 0
Kettering, by Mrs. M. Howse Allen	10 12 6	Tritton, Joseph, Esq., Lombard street	5 0 0
Rev C. Daniell, Somerleyton	1 0 0	M. A. G.	2 0 0
Windsor, by Mrs. Lillycrop—			

Bourton-on-the-Water, by Rev. G. Mc Michael, B.A.; Truby, Mr.	£5 0 0
Kelsall, H. Esq., Rochdale	5 0 0
Islington, Cross street Chapel by Jno. Templeton, Esq.—	
Brooks, Mr.	1 0 0
Cave, Mr.	0 10 0
Rose, Miss	0 10 0
Templeton, Mr.	0 10 0
Under 10s.	0 2 0
Ingham, by Rev. J. Venimore—	
Collection	5 13 0
Hill, J. H., Esq., Hull	1 0 0
Hill, Miss M. A., Hull	1 0 0
Beckington, by Rev. W. Cloake	0 13 6
Reynolds, Mr. J., Malvern Link	2 0 0
Bootle, by Rev. R. H. Roberts, B.A.—	
Hope, Mrs.	0 10 0
Under 10s.	0 5 0
Great Yarmouth, St. George's Denes Chapel, by Mr. Richard Bryant	5 12 6
Bristol, by Rev. T. A. Wheeler—	
A Friend	0 10 0

Bailey, Mrs.	£1 0 0
Bateman, Mr.	0 10 0
Cummins, Mr.	1 0 0
Gotch, Rev. Dr.	1 0 0
Sherring, R. B., Esq.	1 0 0
Smith and Marsh, Messrs.	1 0 0
Smith, Mr. James.	1 0 0
Tratman, Mr. and Mrs. W.	1 0 0
Wheeler, Rev. T. A.	0 10 0
Whittrick, C., Esq.	1 0 0
Williams, Mr. W. H.	0 10 0
Williams, Mrs. W. H.	0 10 0
Under 10s.	2 16 6
Under 10s.	0 17 0

The Committee also thankfully acknowledge the receipt of packages of Clothing from—
Kettering, by Mrs. M. H. Allen, Acton, by Rev. J. Keed, Hampstead, by Rev. W. Brock, jun., Great Yarmoth, by Mr. Richard Bryant, Rev. F. Trestrail, Norwood, and Mrs. Risdon, Pershore.

JAMAICA SPECIAL FUND.

H. Kelsall, Esq., for <i>Morant Bay Chapel</i> ..	50 0 0
W. Sheldrick, Esq.	1 0 0
Birmingham, by W. Morgan, Esq., for <i>Repairs of Rev. J. M. Phillipps's Schools, Spanish Town, Jamaica</i> :	
Birmingham, Ladies' Negro's Friend Society	10 0 0

Haverfordwest, Sunday school Children ...	1 13 0
Rees, W., Esq.	10 0 0
Thomas, Mr. Jos.	1 7 0
Also a School Bell, for <i>New Mission Station, Hartlands, Jamaica</i> , by Scholars in Graham Street Sunday-school, Birmingham, value £5 18s. 6d.	

ACKNOWLEDGMENTS.

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

Mrs. Risdon, Pershore, for a parcel of clothing for *Rev. J. Clark, Brown's Town, Jamaica*.
Mrs. Sturge, Birmingham, for a bell for the *Rev. D. J. East, Rio Bueno, Jamaica*.
Miss Forster, Tottenham, for a case of Haberdashery for *Rev. B. Millard, St. Ann's Bay*, and a roll of Flannel for *Rev. E. Fray, Jamaica*.

Ladies at Mare Street Chapel, Hackney, per Mrs. Price, secretary, for box of clothing for *Missionaries in Jamaica*.
Ladies' Association, Denmark Place Chapel, Cambridge, by Mr. Bowes, for box of Clothing for *Mrs. Sale, Calcutta*.

FOREIGN LETTERS RECEIVED.

AFRICA—CAMEROONS, Saker, A., Nov. 1; Smith, R., Oct. 30.
ASIA—
CALCUTTA, Wenger, J., Nov. 2, 3 and 9.
CEYLON—
KANDY, Waldoek, F. D., Oct. 31.
SERAMPORE, Pearce, Nov. 2.
SEWRY, Johnson, E. C., Oct. ; Reed, F. T., Oct. 25.
AUSTRALIA—ANGASTON—Angas, G. F.,
EUROPE—FRANCE—
MORLAIX—Jenkins, J., Nov. 15.
KRAGEROE, Hubert, G., Nov. 19.
WEST INDIES—BAHAMAS, GRAND CAY, Kerr, S., Nov. 12.
GRAND TURE, Kerr, D. L., Oct. 8.

NASSAU, Davey, J., Nov. 17.
HAYTI—JACMEI, Webley, W. H., Nov. 9.
PORT-AU-PRINCE, Baumann, W., Nov. 20, 23.
JAMAICA—ANNATTO BAY, Jones, S., Nov. 6.
BLACK RIVER—Bartlett, J., Nov. 23; Holt, S. W., Nov. 21.
GOLDEN SPRING, Thompson, J., Nov. 20.
GURNEY'S MOUNT, Randall, E. C., Nov. 5.
KINGSTON, Palmer, E., Nov. 7; Phillippo, J. M., Nov. 8.
MONTGO BAY, Henderson, J. E., Nov. 20.
MORANT BAY, Teall, W., Nov. 23.
MOUNT HERMON, Anderson, P., Nov. 21.
SALTER'S HILL, Denny, W., Nov. 6, 21.
ST. ANN'S BAY, Millard, B., Nov. 7, 22.
TRINIDAD, Gamble, W. H., Nov. 7.

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.

KRISHNA : HIS ORIGIN AND WORSHIP.

From The Friend of India.

“KRISHNA,” says Elphinstone, “is the greatest favourite with the Hindoos of all their divinities.” This statement, like many others which have been made by the Indian historian, is only true to a certain degree. Krishna is unquestionably a popular divinity; but to say that he is the greatest favourite of the Hindoos is only true in Western India, with which alone Elphinstone was really familiar; for in Bengal the goddess Kali or Doorga is the favourite deity, whilst in the Upper Provinces, and again in the Madras Presidency, the favourite deity is Rama. But still Krishna may serve as a fair type of the Hindoo deities; and accordingly it may impart some substantiality to our ideas of the Hindoo religion if, within the compass of a single article, we endeavour to indicate his character and the origin of his worship.

Krishna originally was nothing more than a mortal hero, who rose from a cowherd to be a Rajah, and whose adventures, especially those of an amorous character, had rendered him famous in Western India. He belonged to a wandering tribe known as Yadavas, who went about from place to place with their carts and cows, and lived upon the proceeds of their cattle. At the birth of Krishna the Yadavas were encamped in the neighbourhood of the city of Muttra on the Jumna; and some relationship appears to have existed between the chiefs of the tribe and the family of the Rajah of Muttra. The legends connected with this event, however, have been so overladen with the mythical detail of a later age, that it is impossible to arrive at the real truth; and it will be sufficient to say that Krishna was brought up amongst the cowherds, and was a cowherd himself, until some popular movement arose against the reigning Rajah of Muttra, in which Krishna took an active part, and ultimately slew the Rajah, who appears to have been a usurper, and restored the rightful sovereign to the throne. The father-in-law of the usurper subsequently advanced against Muttra with a large army; whereupon Krishna and a large caravan of Yadavas and inhabi-

tants of Muttra migrated to Dwaraka, on the western coast of the Peninsular of Guzerat. Here they established a new Raj, which, after many years of prosperity, was brought to a conclusion by a bloody feud at a festival, immediately followed by one of those tremendous uprisings of the sea, which are not unfrequent in that neighbourhood, and which, within a few short hours, seems to have swept away the city of Dwaraka.

The extraordinary elevation of Krishna from the position of cowherd to that of Rajah appears to have laid a powerful hold upon the imagination of the people of India; and consequently the adventures of his youth were preserved and sung far and wide. The women related with great glee how, when a boy, he had stolen the butter and been whipped by his mother; how he had subsequently carried away the clothes of the milkmaids whilst they were bathing in the Jumna; and how, as he grew to manhood, he won the hearts of all the milkmaids by his witty conversation and behaviour; his marvellous playing on the lute; and the great delight which he took in dancing beneath the light of the full moon. Even when reigning at Dwaraka he appears to have been involved in a variety of adventures, chiefly connected with women, which spread abroad his renown, and preserved the memory of his name and deeds for ages after he and his tribe had disappeared from the land.

The circumstances under which such a hero became converted into a deity are exceedingly suggestive. Towards the close of that great struggle between Brahmanism and Buddhism which characterized India during the first eight centuries of the Christian era, the Brahmans seem to have found it necessary to enlist the sympathies of the masses by converting the national heroes into deities, and associating these deities with their own usages and institutions. It should be remembered that at that period the worship of the Vedic deities had completely passed away before the advance of Buddhism; and it was impossible at this stage of religious decay to revive the worship of abstractions, such as the Vedic gods undoubtedly were. But the deification of popular heroes was by no means a difficult task; and thus it came to pass that Krishna was represented by the Brahmans to be an incarnation of the Unseen and Supreme Being, already known by the name of Vishnu. Strangely enough there is reason to believe that the Buddhists had previously attempted a similar process by converting Krishna into a Buddha, and giving him the name of Juggernaut. It is certain that Juggernaut is the same as Krishna; and it is equally certain that one of the main characteristics of Buddhism—namely, the absence of all caste prejudices and ideas, is manifested at the great festivals in honour of that deity, which are celebrated in the locality which bears his name.

The process by which Krishna was converted into an incarnation of Vishnu is one of peculiar interest; for, not only are a number of wild myths

of his exploits grafted on to what may be called the old authentic tradition but a religious meaning is imparted to such absurd frolics as that of stealing the women's clothes whilst bathing; and, above all, some remarkable incidents have been unquestionably borrowed from New Testament history, and interwoven with the accumulated mass of tradition and fable. Thus the birth of Krishna is a palpable fable, which represents him to have been changed from one mother to another before he was born; a myth introduced for the purposes of representing him to have been really the son of a princess, although he only appears as the son of a cowherdess. The slaughter of the innocents, which was carried out by King Herod, is attributed to the usurping Rajah named Kansa, who was subsequently overthrown by Krishna. His carrying away of the women's clothes is said to have been merely done to remind them of their sin in bathing in the river without a cloth, by which proceeding they offended Varuna, the god of waters. With these incidents are interwoven tales of how Krishna as an infant killed demons, strangled serpents, pulled down trees, and lifted up a mountain with his finger so as to form an umbrella for the protection of the tribe against a superfluity of rain. But the general incongruity between the character of Krishna as a hero, and his character as a deity, may be best illustrated by a single story. On one occasion he and his companions robbed a washerman of some fine clothes in the city of Muttra; but being simple boors, they did not know how to array themselves in the strange raiment. Accordingly a tailor volunteered his services, and soon fitted the clothes upon each one, after which Krishna rewarded the tailor by *forgiving him his sins*.

The question now arises of how it was possible that Krishna should have been, not only accepted as a deity, but as a favourite deity by the Hindoos. This difficulty may be solved by a simple appeal to human nature as it finds expression in history. The weapon by which the old Brahman Guroos established their ascendancy over Buddhism, and finally expelled it from the land, was asceticism. In the eighth and ninth centuries of the Christian era, the Hindoo world had grown as weary of the fat and sensual Buddhist monks, who led useless lives of luxury and mendicancy in the splendid monasteries of Hindustan, as the Protestant Reformers in Europe were sickened with the increasing growth of beggary and splendour of the Roman Catholic Church during the period immediately preceding that of the Reformation. But the means by which each party gained the victory exhibit a remarkable resemblance to each other. The Protestant Reformers flourished in an age when the minds of men were enlightened by the discovery of the Printing Press, and when an appeal to the Scriptures and the common understanding of mankind appeared sufficient to ensure them a triumph over ecclesiastical tyranny and superstition; but still their ascendancy was only established in England by that purity of life and conversation, which

ultimately led to their being denominated Puritans. The Brahmans, who led the attack upon Buddhism, found it still more necessary to enlist the sympathies of the masses, and to prove the divinity of their mission by the demonstrative austerity of their lives, and the assumption of supernatural powers. The asceticism which stamped the revival of Brahminism during the decline and fall of Buddhism, passed away in the moment of victory, and the worship of Krishna, with all its sensual association, drew away the hearts of the people from the purer worship of Rama and Siva, and led to that mystic association of religious sentiments and passionate longings, which has found expression in more than one fanatical sect of widely different creeds. Of the practices which followed we need say nothing. The worship of Krishna soon became as depraved as the worship of Astarte; and whilst some have endeavoured to raise him to the rank of the Supreme Being, by ascribing all his earthly actions to *Maya* or delusion, others have taught a vile creed, which perhaps found its worst expression in the sect known as Maharajas, in connection with whom a remarkable trial took place four years ago, in the Bombay Presidency, and which exhibited a picture of depravity which is without a parallel in modern times.

JOURNAL OF A TOUR TO DUKHIN SHABAZPORE AND BHULUA.

BY THE REV. R. J. ELLIS, OF BARISAL.

ACCOMPANIED by the native brethren Ramsundur and Swarup, I left Barisal on the 19th of last month, to visit the island of Dukhin Shabazpore and the district of Bhulua, with a view to establishing a Mission in both places in the name of the Baptist churches of Victoria. The district of Bhulua lies between those of Chittagong and Tipperah, both of which are occupied by the agents of the Baptist Missionary Society. It is a large and populous district, and has for its civil station Noakhali. Dukhin Shabazpore is a large island at the mouth of the Megna—about forty miles long and eighteen broad—is washed on the southern shore by the Bay of Bengal, and has for its chief town Dowlut Khan. Both Noakhali and Dowlut Khan are approached by long natural canals which fill or empty as the tide ebbs or flows. The waterway to them from Barisal is comparatively safe and easy, excepting in stormy weather and at the time of the bore.

After preaching in one or two large villages on the way, we reached Dowlut Khan on the fourth day, too late for morning preaching. Numerous enquiries were made of our boatmen as to who had come, and by the afternoon it was well known in the town that it was a Missionary. On our going into the bazaar, we were therefore instantly surrounded by a numerous congregation. By far the majority were Musulmans; and the few Hindus who were present were, as usual, when they are in the minority, demure and silent in the extreme. We began by stating the object of our visit, and were soon interrupted by some of the Musulman mukhtars or attorneys, who said their religion was good enough for them, and that as the Hindus had more need of our teaching, we had better direct our efforts towards them. Our address therefore naturally took the form of an attempt to

show them their sinfulness, and the insufficiency of their forms and dogmas to satisfy the requirements of God's law on the one hand, and to purify their hearts on the other. Our address on this occasion was upwards of two hours in length and many listened throughout with fixed attention.

The following morning the people were waiting for us, and immediately on leaving our boat we had quite a large congregation. The Musulmans were on this occasion more disposed to listen, and the Hindus to argue. One man, coming boldly forward, said, "Sahib, what is the use of your going about in this way, and putting yourself to so much trouble and expense to teach men about God, when God is in everyone?" Another man would have it that sin and righteousness were one and the same, and that God was the author of both. If we do evil, God makes us do it, and if we do good, we do it by his promptings.

For four days at Dowlut Khan, morning and evening, and on each occasion between two and three hours, we were thus engaged—now with the Musulmans, then with the Hindus, earnestly exhorting them to consider their ways, and to be reconciled to God. To the last they opposed us, and their opposition towards the end showed how wedded they were to their sins, and how averse to the pure and holy Gospel which requires that they forsake them. Many, however, listened with deep attention, and the desire to obtain our books was on all hands intense.

Leaving Dowlut Khán on the morning of the 26th, we crossed the Megna in the direction of Noakhali.

The next day we made Báhádurhat, a large market some little distance from Noakhali. The audience we there got was almost entirely composed of Musulmans, and, in their rude fanaticism, we thought they would have torn us in pieces. On proceeding to distribute books and tracts, we found that, out of upwards of two hundred persons who were at the time about us, not more than a dozen could read!

The morning after preaching at the market above referred to, we reached Noakhali, and immediately began work there. About two hundred persons were present at our first address in the morning, and about seven hundred in the evening. There was much excitement amongst the Musulmans, who have evidently been accustomed to think that their stronghold in these parts was impregnable. Their opposition the first two days was bitter and determined, and we had to contend with them every inch of ground. On the morning of the third day, one of the few educated men amongst them challenged me to show from the Old Testament that our assertions regarding Christ's Sonship were scriptural. I said, "Come with us to our boat, and we shall show you,"—and so saying I led the way, followed by the two hundred or three hundred people who had been standing around. Here I would mention that our present edition of the Bengali Scriptures is so large, that we seldom carry it with us on going to the bazaar, and on this occasion we had it not. However the Musulman who now attacked us, would not have listened to the Bengali version, for, partly to show his own learning, and partly that the unlearned might not understand, he requested that our proofs should be shewn him from the *English Bible*, which he said, he knew we considered the original! the other versions were only translations from it!! On our way to the boat many of the people fell back, and others joined us, so that the party was still sixty or seventy in number when we got to the bank. Sitting down on the trunk of a tree, I sent the native preacher, Ramsundur, for the English, Bengali, and Hindustani versions of the Bible, from each of which passages from the Psalms and Prophets regarding the Sonship of the Messiah were read, with their corresponding passages in the New Testament. Our opponent was grieved, because we had indeed established from the Old Testament the fact that Christ is God's Son, and the more so because we had read the passages both in Bengali and Hindustani, thus enabling every one there to understand.

After visiting Bhobaniganj and Lukyipore, both near the Megna, to the north of Noakhali, we returned home.

On this tour we visited and preached the gospel in eight places. The aggregate of our hearers, as nearly as we could guess, was 6,095, of whom about two-thirds were Musulmans. 471 tracts were distributed, and 313 Gospels and other parts of Scripture.

FEMALE EVANGELISTS.

BY THE REV. F. T. REED OF SEWRY.

As to the work of the Female Evangelists, the information that I have to give is necessarily very meagre, as the social customs of the country make it quite impossible for me to personally inspect the work; besides which, the native sisters so engaged, better understand doing their work than writing reports of it. Hitherto their work has been quite distinct from the usual Zenana work: they have not been to teach reading, sewing, &c., but have visited the Hindoo and Musulman women simply as messengers of the Gospel. Their visits are generally made in the cool of the day; they then go together to some bari and make known the purpose of their visit. If they receive a cordial reception—which is most often the case—they sit down and begin to read a tract, or a portion of one of the Gospels. In the meantime neighbours come and sit down; in this way frequently twenty or thirty women are collected together. After the reading is over, the passage is explained and the hearers are urged to trust in the true Saviour. This is perhaps followed by a little discussion, and, at times, by candid acknowledgments of the truth of what may have been said, and by the desire to hear more.

Anno and Sharaho have met with both encouragement and disappointment in their work. The first case was that of a young woman of the weaver caste: she knew a little of the Gospel and wished to join the Christians at Cutwa, and be more thoroughly instructed. Her mother brought her to Anno and said she hoped to follow her daughter's example in a short time. The day following, the husband and father accompanied by several Brahmans came, and demanded that she should be given up to them. To that I replied that she had come of her own accord, and that, after due consideration, she felt it to be her duty to return, she was at liberty to do so; but, on the other hand, if she still felt it to be her duty to become a Christian, it would only be right to allow her to do so. They then went to her, and entreated her to return, spoke of their sorrow and their resolve to do something desperate if she did not relent. As she remained firm, they tried abuse and curses; but with no better success. This was repeated again and again, and at length they coolly offered to relinquish their claim upon condition that a bonus of 200 rupees be given to them. As that proposition was rejected, they next threatened to bring an action for forcible detention. After that there was a lull, thinking it well to place her, for a time at least, out of the reach of persecution, we sent her to the Church Mission School at Burdwan. She did not stay there long but returned to Cutwa, and a few days after her return, was missing. Of her faith I cannot say much. Her knowledge of Christianity was imperfect; but what little she knew of it, that she believed, and there was the desire to know more. In consequence of her professing Christianity the other members of her family were excluded from caste. They subsequently became Vaishnaos—a section of the Hindoo community in which previous distinctions of caste are not recognized. Another case is that of a young woman named Akhoy (or Akhshaya) of the Shankareya caste. Her betrothed husband died while she was still a child.

When grown up she was engaged in connection with a temple of Govinda, for a life of sin. While so engaged our native sisters met her, induced her to leave her sinful course, and come to Sewry. This occurred about five months ago. Since then her behaviour has been in every respect irreproachable. In her school lessons such as reading, writing, sewing, &c., she has made fair progress; and I trust that as she advances in Christian knowledge and in faith, she will be enabled to live to the praise of Him who in His mercy has plucked her as a brand from the burning. About the time that Akhoy forsook her life of sin, three others of the same class followed her example. At first they appeared to be well satisfied with the change and we hoped that their reformation would be complete; but at length they misbehaved and it was necessary to let them go. They have since become Vaishnaos.

I would just mention one interesting case of conversion that recently occurred here. It was that of a young man of the Kayast caste, named Amrita Lall Ghosh. His home is at Baraset, where his father and grandfather are living on their hereditary property. Some time ago seeing Christian tracts in the hands of some of his companions, he borrowed them to read. He then began to doubt the truth of Hindooism, but had no one to sympathize with him, or to guide him in his inquiries. Shortly after that he was sent to study at the Sewry government school, and lived with his brother-in-law, who holds a respectable position in the Judges' court. About eight months ago he began to listen to our bazaar preaching, and at about the same time went to Mr. Williamson and asked for a copy of the New Testament. He got the book and read it through carefully. He continued to attend our bazaar preaching, would frequently follow Jonathan (one of the native preachers) home, and gradually opened his mind to him and became confirmed in the truth of Christianity. Jonathan then brought him to me and I was more than satisfied with his evident candour and artlessness. His relatives soon after learnt what his sentiments were and tried to dissuade him from his purpose but failed of success. On the Sunday following he was baptized, and as he was of a high caste and a respectable family, more than a thousand persons were assembled on the occasion. He remained firm throughout the service, and all assembled listened with great attention to the addresses that were delivered. On the following day his grandfather arrived at Sewry and sought Amrita Lall. I was present during a part of the interview. The aged man was evidently grieved, but he did not reproach. He turned to me and said: "Sahib, I have learnt something of Christianity and fully believe that it is infinitely better than my own religion, but it is hard and bitter for me to have to give up the only prop of our house (for Amrita Lall is an only son)." I then urged him to embrace Christianity for himself but he replied: "No it cannot be; these many years have I trusted in Hindooism and if the ship is rotten I must sink with it, for I am too old now to turn; but as regards Amrita Lall, now that you have baptized him I give him up to you, and I trust that you will care for him, and see that he wants for nothing." Thus he remained, determined in spite of his convictions to end his days as a Hindoo, and anxious about his grandson, still I scarcely feel that his is a hopeless case. As the young man seemed very desirous of giving himself entirely to the Lord's work, I sent him to continue his studies at Serampore College, where he is now being supported from funds supplied to me by C. Hampton, Esq., of Rampore, Haut. He has already begun to preach of his own accord, and I trust that after proper training he will become a useful labourer amongst his own countrymen.

THE DECEASE OF MRS. LAWRENCE, OF MONGHYR.

Our readers will peruse with sad interest the following brief account by her husband of the closing scenes of Mrs. Lawrence's eminently Christian and useful life. Though much afflicted for many years, she displayed an unabated interest in the welfare of the native Christians, and in the spread of the Gospel. Her piety, wisdom, and devotedness, were such as are rarely equalled, and her loss in the circle in which she moved will be long and sorely felt.

A few days before the receipt of your letter I wrote to you and gave some account of the state of my dear wife at the time. She had rallied, and gained strength to be carried out of doors for an airing in her *tonjou* for several days at the end of last month. Her mental powers also had become more vigorous, and there seemed a prospect of her further improvement, both mentally and physically. Still I feared the cold weather might injuriously affect her, but I hardly expected then, that it would tell upon her so soon. Such however has been the will of God. By some means she caught cold, which first manifested itself on Monday, the 5th of November. For three days it did not appear to be at all serious, but on the fourth day she seemed to feel the effects of it very much. On the sixth day (Saturday) the doctor first saw her. He at once pronounced her case to be dangerous, a case of acute bronchitis of the worst kind. On Sunday she was very ill all day, and about 10 p.m. I began to fear that her end was not distant.

The disease made rapid progress. I said to her, "My dear, I think you will not be long with us, God is about to take you to heaven; are you willing and ready to go?" She quickly replied, "If it be God's will to take me to heaven, I shall be delighted to go; I have no reason to wish to live longer in this world." After midnight she spoke but little: utterance failed her, but she continued conscious till almost the last hour. To my enquiries if Christ was still precious, she replied "Yes!" Though she spoke not, her manner indicated plainly that she was calmly, humbly, and firmly resting on the mercy of God in Christ Jesus. During the whole of Sunday and the following night she suffered much from great difficulty of breathing, and for the last ten hours the struggle for breath was most distressing to witness. A little after 11 a.m. on Monday, the 12th of November, the fearful conflict ceased, her spirit released from decaying mortality, entered into rest. Oh! how sweet that rest, after all the pains and sorrows she had endured on earth. Her mortal remains were deposited in the tomb in the new Dissenters' Burying Ground, on the morning of the 13th November. Dear brother Parsons conducted the funeral service. Most of the members of the English Church were present, and some who do not belong to us. On the 5th of November she completed her thirty-fifth year of her residence in India. Very much of this long period was passed in the endurance of great bodily weakness and suffering. But never once did I hear a murmuring or complaining word escape her lips; never did she express a doubt about the wisdom and goodness of her heavenly Father; no! not even during the last ten months of her affliction, while she lay prostrate with paralysis. On the contrary, she cheerfully accepted all as a part of that discipline by which she hoped to be prepared for nobler service hereafter. When favoured with a measure of health and strength, she endeavoured by all the means at her command, to do good to all, whether Europeans or natives, to whom she had access. And amidst all her sufferings she ever kept in view the object for which she came to India. When unable to exert herself, her heart still yearned for the spiritual good of those about her, the prosperity of the Church at Monghyr, and the spread of Christ's kingdom in the world. Now, I doubt not, she is receiving the reward of her labour and suffering, her faith and patience, in the enjoyment of her Lord's approval. He has wiped away all her tears, and taken away all her pain and sorrow; given her the palm of victory, and taught her to sing a new song of everlasting praise to God, and to the

Lamb who redeemed her with His blood. My loss is great. And I cannot help feeling sad to find myself alone, after a union of more than thirty-five years, cemented, as it was, by a genuine affection, and the experience of so many joys and sorrows in common ; but I trust I can cheerfully bow to the Divine will, and rejoice in the happiness of her present lot. My desire and prayer now is that I may not be slow to learn those lessons, which, by the dispensations of His providence, my heavenly Father designs to teach me. Let me but enjoy His approbation, then I shall feel that I have access to springs of consolation that will never fail. But I need more than ever the sympathy and prayers of my Christian friends and brethren.

DECEASE OF THE REV. H. P. CASSIDY, OF POONA.

It is with deep regret that we announce the death of this devoted and self-denying servant of Christ. Scarcely were we acquainted with his illness than we heard of its fatal termination. The following sketch of his life and character is by the hand of a friend who knew him well, and has already appeared in the *Bombay Guardian*. As our readers will be glad to know the "manner of life" of our departed friend, we gratefully avail ourselves of it.

"The cause of Christ in Western India has sustained a great loss in the death of the Rev. Henry P. Cassidy at Poona, on the night of the 30th of November. Mr. Cassidy was for a number of years under the charge of the Free Church Mission, at a period when he was looking forward to the ministry ; but a change of views on the subject of baptism in the year 1850 led to an alteration in his plans. He pursued the work of a Missionary in Bombay in the years 1850-52, living at the time with the writer of this in Oomerkhady. He was remarkably well fitted for such labours by his acquaintance with the languages, in several of which he had an oral facility almost unrivalled. In May, 1852, he proceeded to England, and was there ordained as a missionary, in connection with the Baptist Missionary Society, in the church of the Hon. and Rev. Baptist Noel. He returned to India in May, 1853. The views which he had adopted led him to decline receiving any salary from the Baptist Missionary Society, and to seek to maintain himself by his own endeavours. By the aid of friends in this country and in England he was enabled to build a chapel in Poona, where he established himself in 1854. He opened a boarding-school for European and Indo-Briton boys, which has been of the highest advantage to a very large number of youths now scattered over the Presidency, and engaged in many departments of the public service. His usefulness in connection with this institution is too well known to need that we should now dwell upon it. It has averted from Poona the stigma that has more or less rested upon Bombay for some years, of not having a first-class school for English boys. It is at the present moment a serious question whether this excellent school shall be broken up. The suggestion has been made that it should be taken up by a proprietary body ; and we earnestly hope that the suggestion may not fall to the ground. Let the friends of education and of Protestantism in Poona move without delay in the matter, and the blessing of God go with them.

"Mr. Cassidy was a man of superior ability, and a vein of refreshing originality ran through his discourses, giving them a singular attraction : at the same time they were most edifying and quickening to the Christian. The faculties of his mind were not equally developed ; he was a person of strong feelings, and sometimes acted too much on impulse. There was a certain morbidness at times in the views he took of men and things. If he doubted the sympathy of his Christian brethren, he was shown the injustice of this by the affectionate interest which they manifested in him during his last days. About eighteen months before his decease he was

bereaved of his much-loved partner, and was left with four motherless children, now left orphans.

"During the last month of his life Mr. Cassidy suffered very much from a disease of the heart, accompanied by abscess in the liver; but it was delightful to witness his abiding and cheerful trust in the Redeemer. A letter from a friend who was with him says: 'He is in such a happy state of mind, the whole time talking of the Saviour's love to him, a poor sinner, and leaving messages to all to follow that precious Saviour.' We close this notice with the following touching and beautiful account of a recent interview with him, furnished by a friend:

"A word or two about my last interview with Mr. Cassidy. On Sabbath, eight days, believing that his hour was come, he desired to see his friends. I found him anticipating his release and altogether like one to whom an abundant entrance into the heavenly kingdom was being administered. He greeted me with a bright smile, and spoke joyfully of a speedy meeting with the family above. Among other things, he said—"Here in India, Christians are like the sparrow on the house-top alone, one here, one there; but there there is the company. All the brothers and sisters await me. I long to go; an hour or two, and I shall be with them." I said how cheering and strengthening to faith it was to witness the joy and peace granted him at such an hour, and how much support God's gracious promises must be giving him. "I have been" he replied, "twenty years the servant of the Lord, not doing a work either very great or very small, but following Him, and fulfilling His will: and now I cannot say that, at this hour, I have any very special elevations of soul; 'but,' he added joyfully and with much animation, 'I know that my Redeemer liveth;' "all my trust is in His finished Redemption." I asked, too, what hope he had for India, for its deliverance? "No more hope for it than for any other country," he replied, "I hope for all the countries in the world. The Lord will gather His own. And I believe that all will come under His authority, morally and intellectually; but there must always be dust for the serpent to eat."

"Although I had not enjoyed much of Mr. Cassidy's acquaintance, he talked as freely as with an old friend. One of his remarks was, that the only link which had bound him to man was *Christ*, and now, it seemed as if the fuller revelation of Him was very rapidly expanding his soul. Fervently did he pray for me at parting, for our work, for my family, and especially that it might please God to ward off affliction from my household considering the difficulty of doing His work in the midst of trouble. He sent his love also to my fellow-labourers. Such scenes are always touching and solemnizing; but this had in it much fitted to comfort and strengthen. Like Bunyan with his pilgrim, as he entered the Celestial city, "I could not but look in after him." Few scenes of this kind have I witnessed that so fully realized a perfect *preparedness*, loins girt, lamp burning, all things in readiness. Only the leave-takings left. And these just as we have with a dear friend. 'Good bye, for the present—we shall soon meet again.'

DECEASE OF THE REV. J. WILLIAMSON, OF SEWRY.

Just before going to press, we received a letter from the Rev. J. Wenger, announcing an event which has been some time expected, in consequence of the increasing infirmities of our venerable friend. Those who remember him when at home, some years ago, will feel how truly correct is the brief account of his character here supplied:—

"I write simply to inform you that the event which in my letter of yester-

day's date I mentioned as imminent, has actually taken place. My son, who, with his wife, went to Sewry on Thursday, has just given me the mournful intelligence in a few hurried words.

"Our venerable brother, the Rev. J. Williamson, of Sewry, Beerbloom, expired a little before 2 p.m., (yesterday) Saturday, the 22nd December. You are aware that he had laboured at that station for I believe full forty years; and that no Missionary ever surpassed him in his unwearied diligence in preaching the Gospel to Hindoos and Mahomedans.

"I saw him in October, when he was confined to the house, and not every day able to leave his couch. Up to the week before my visit, he used daily to get himself wheeled into the bazaar, and from his seat in his conveyance, which was very like a perambulator, he would exhort his hearers to repent and accept the salvation wrought out by Jesus Christ. He was at that time unable to walk, and all but unable to stand, as he was suffering from sores on his feet. He expressed to me his deep regret at being unable, when I saw him, even to preach in this way. I rather think, after I left, he went out again occasionally.

"His conversation indicated the most profound and unaffected humility. He felt his great unworthiness; yet trusted that the Lord would accept him, notwithstanding his sinfulness. I hear that during the last few days he was occasionally exercised by doubts, arising from this deep sense of unworthiness; but who can doubt that he is now in the presence of his gracious Saviour?

"His sufferings were intense and protracted. They arose principally from sluggish sores, with a tendency to gangrene. They at length attacked the head, and thus led to his dissolution.

"I believe Mr. Williamson was born about the year 1791. I may be out a year, but not more I think."

Thus has passed away the oldest of our Missionary brethren in India, one of the most humble, simple-minded, and devoted of men, who laboured up to almost his last moment, in the glorious work to which he had consecrated all his powers. His memory will long be cherished with most affectionate respect.

ARRIVAL OF MISSIONARIES.

WE have great pleasure in announcing the arrival of Mr. and Mrs. Bion, and Mr. and Mrs. Bate, in Calcutta, and their departure respectively, for Dacca and Jessore. Mr. Williams, pastor of the church in Circular Road, with Mrs. Williams, arrived December 16th, and were very cordially received by the members and the friends connected with that place. We sincerely wish for all these brethren great success in their work, and we commend them to the sympathy and prayers of the supporters of the Mission.

HOME PROCEEDINGS.

WE have little to record in the way of meetings for the past month. The Rev. D. J. East has visited Houghton and the vicinity, and Tring and the neighbourhood, as well as Hackney, where he was associated with the Rev. F. Trestrail. Dr. Underhill has been specially engaged at Rochdale.

At the recent quarterly meeting of the Committee—which lasted two days—business of great importance came before them for consideration. We are glad to state that two offers for Mission service, from students in our colleges, will have to be decided, when their present engagements terminate. We trust that these young brethren will be found suited to the work on which they are now desirous to enter.

The usual time for holding the Annual Services falling in Easter week, the Committee have, after careful consideration, postponed them to the 13th May, on which day the introductory prayer-meeting will be at 11 A.M., and the other services in succession, the Missionary sermons in the London chapels being preached on Lord's-day, May 19th. The next quarterly meeting will, however, be held at the usual time, viz., Wednesday, April 17.

The Committee had under their consideration an application from the friends interested in "the Gospel Mission to Italy." Letters, deeply interesting in their character, were read from the Rev. W. Yates, of Stroud, and Rev. W. Wall, of Bologna. Desirous as were many brethren to foster and support this young effort to diffuse the truth in Italy at this juncture, the state of the Society's funds—far from adequate to meet present claims upon them—compelled the Committee to record on their minutes that they were precluded from entertaining any proposal, at present, to take up or sustain a new Mission.

In consequence of the expected departure of Mr. Kingdon, from Chee-foo, whose health is utterly broken, and the illness of Mrs. Laughton, rendering a removal for a time to a more inland place, a sub-Committee was charged to inquire into, and report on, the state of the China Mission, and the propriety of its continuance and extension.

As the Jamaica Special Fund is now nearly exhausted, and the necessities of our brethren in the Island are not yet diminished, the Secretaries were directed to prepare an appeal, in order to obtain the much-needed help. We trust there will be a liberal response to it; for it cannot be, nor, indeed, ought it to be concealed, that the Mission in Jamaica is in a very critical state.

Some time ago, Mr. Lewis, at the request of the Committee, drew up a paper on Native Agency in India, strongly enforcing his view that such agency should be as little as was possible dependent on the funds of the Society, and advocating a change of policy, in this respect, for the future, as well as some cautions and well-prepared scheme of a gradual abolition of the practice hitherto adopted, of paying them from funds raised in this country. The end aimed at is the development of the zeal and liberality of native churches, and such of their members as are able and willing to work for Christ. We are glad to report that these views were, in the main, supported by all our Indian Missionaries now in this country—for they were present, and took part in the discussion—as well as by the members of the Committee: and it is encouraging to know that the officers of kindred institutions are advocating the same course. Many difficulties which now surround the question will vanish, when the Committees of other Societies have resolved to act in a similar way. A sub-Committee will have this important matter under consideration, in the hope that some practicable scheme may be devised to give effect to the opinions expressed.

We are grieved to report the death of Mr. Cassidy, of Poonah, in the Presidency of Bombay, the particulars of which will be found in another page. From the time of his departure from this country until his death, he acted on his avowed principle of self-support. He was authorized to draw on the Treasurer for any sum not exceeding £100 per annum; and it was with great difficulty that he could be prevailed upon to act on this arrangement, and he rarely did. He has left four orphan children to our care, not *wholly* unprovided for. But we are greatly concerned about Mr. Gillott, a young brother from Mr. Spurgeon's College, who accepted, in a spirit of no common self-denial,

Mr. Cassidy's offer to work with him, he engaging to find employment by which he could support himself, and yet do Missionary work. Our young friend will land at Bombay, and find all his hopes frustrated—at least in this direction. The Committee have, however, resolved on such measures as will not leave him without the means of present support. We deplore most deeply the event, which has not only cut short the career of a Missionary of an unusual self-sacrificing spirit, but which will be a sore trial to our young brother, thus left, in a strange land, without the guidance and support of his expected counsellor and friend, with whose spirit he deeply sympathized.

We are concerned, also, to report the return of Mr. Jackson from Allahabad, which station he has been obliged to leave in consequence of an illness the most severe and threatening. He has arrived in a critical condition. We hope there is no immediate danger to life, but he is fearfully weakened, and brought low. This month's HERALD records many sad events, but while they should stimulate us all to more earnest devotedness, they test our faith in God. May that never falter. They will be a blessing if they strengthen our confidence that "He doeth all things well."

POST-OFFICE ORDERS.

Several of our friends, in their desire to save trouble, get their orders made payable to the office nearest John Street. This occasions great inconvenience in collecting. If all orders are made payable at the *General Post Office*, this inconvenience will be obviated. We shall be much obliged if our friends will kindly remember this.

NOMINATION OF COMMITTEE.

As our anniversaries are approaching, 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, if elected. A member of the Society may nominate any number of gentlemen. The balloting list is made up of the names sent in, and they must be in the hands of the Secretaries, on or before the 21st of March. No name can be placed on the list after that day.

FUNDS.

We again most respectfully, but earnestly, request the officers of the various auxiliaries to remit, without delay, whatever funds they may have in hand. We are sorry to appear unduly pressing in this matter; but *necessity* compels us.

CONTRIBUTIONS

From December 21st, 1866, to January 20th, 1867.

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

ANNUAL SUBSCRIPTIONS.		DONATIONS.		LEGACIES.	
£	s. d.	£	s. d.	£	s. d.
Bilbrough, W. H., Esq., Fir-grove Farm, near Whitechurch	1 0 0	Bilson, Mr. W., Wel- ford, Box.....	0 10 0	Chapel, Watford Hill, Jamaica	1 1 0
Blackmore, Rev. S., Ear- disland	1 1 0	"Christian Investor," per Rev. A. H. Mc Cal- lum, Glasgow.....	1 0 0	Stevenson, Mrs., Black- heath	25 0 0
Chandler, Miss, Croydon	0 10 6	Kerry, Miss A. S., Pro- ceeds of Box, for In- tally Girls' School, by Rev. G. Kerry	1 4 6	"Try Again"	0 10 0
Evans, Jas., Esq., per "Record"	1 0 0	Lawrence, the late Mrs., of Monghyr, for WCO, by Rev. S. Brawn.....	5 0 0	Young Men's Missionary Association, at Messrs. J. & R. Morley's, 18, Wood Street.....	6 0 0
Larking, G. F., Esq.....	5 0 0	Shoobridge, Rev. S., for Rev. -- Henderson's		Wood, F. J., Esq., LL.D.	40 0 0
McDonald, W., Esq.....	0 10 6				
Martin, Mrs. W.....	1 1 0				
Shoobridge, Rev. S., for W & O	1 1 0				
Webster, Rev. J.	0 10 6				

	£ s. d.		£ s. d.		£ s. d.
Penfold, Esq., less Duty and Expenses.....	269 10 0	CRESSHIRE.		EAST GLOUCESTERSHIRE.	
Woodman v. Zenley, Balance of Legacy, (less Expenses.) by Messrs. Pattison & Wigg	9 5 7	Congleton— Collection for W & O	0 2 0	Contribs. on account, by R. Comely, Esq., Treasurer	25 0 0
LONDON AND MIDDLESEX.		CORNWALL.		HANTS.	
Acton— Collection for W & O	2 5 0	St. Austell— Collection for W & O	0 15 3	Ashley— Collection	1 6 0
Arthur Street, Camberwell Gate— Contribs., Bible-class, Ladies' Auxiliary ...	7 13 3	Contributions	12 10 1	Broughton— Collection for W & O...	2 11 0
Bermondsey, Drummond Road— Collection for W & O	1 12 0	Do., Porthpean	0 14 8	Newport, Isle of Wight— Collection for W & O...	2 0 0
Bloomsbury— Contribs. on account	103 4 7	CUMBERLAND.		Shirley— Contributions.....	4 11 0
Do. for China	1 1 0	Whitehaven, Charles Street— Collection for W & O	0 12 0	Southampton, East Street— Contributions	8 3 5
Do. Sund.-school, for Rev. J. Clark, <i>Rosen's Town, Jamaica</i>	5 0 0	DEVONSHIRE.		Do., Portland Chapel— Contributions	36 5 1
Brentford Park Chapel— Collection for W & O	1 2 0	Bradninch— Collection for W & O	0 10 0	Do., Carlton Chapel— Contributions	8 14 3
Hammersmith— Contribs. on account	9 11 0	Budleigh Salterton— Collection for W & O	1 0 0	Ventnor, Isle of Wight— Collection for W & O...	0 12 4
Hawley Road— Collection for W & O	4 0 0	Cullompton— Collection for W & O...	0 10 0	HEREFORDSHIRE.	
Regent's Park— Collection for W & O	12 7 0	Dartmouth— Contributions	2 2 3	Hereford— Collection for W & O...	1 10 9
St. John's Wood, Abbey Road Church— Collection for W & O	5 7 7	Exeter, South Street— Collection for W & O...	1 5 5	Ross— Contributions	13 1 0
Spencer Place— Contribs., Sund.-schl., for <i>Benares School</i> ...	10 0 0	Contributions	0 6 9	Ryeford— Contribution	1 0 0
Tottenham— Contribs. for W & O ...	3 10 0	Honiton— Collection	1 11 0	HERTFORDSHIRE.	
Vernon Square... Contributions	9 1 4	Lifton— Collection for W & O...	0 7 3	Hitchin— Collection for W & O...	4 19 10
Walworth Road— Contribs. on account	21 16 3	Modbury— Contributions	3 3 2	St. Alban's— Collection for W & O...	6 14 7
Do., Young Men's Christian Mission, for <i>N.P., Delhi</i>	3 15 0	Do. for <i>N.P.</i>	0 10 4	HUNTINGDONSHIRE.	
BEDFORDSHIRE.		Torrington— Collection for W & O...	0 4 0	Ramsey, Salem Chapel— Collection for W & O...	1 10 0
Cranfield, 2nd Church— Contributions	1 8 0	DORSETSHIRE.		KENT.	
Steventon— Collection for W & O	0 6 6	Dorchester— Collection for W & O...	1 10 0	Bessel's Green— Collection for W & O...	2 13 4
BESSHIRE.		Iwerne Minster— Collection for W & O...	0 12 0	Edenbridge— Collection for W & O...	1 1 0
Abingdon— Contribs. on account...	32 0 0	Gillingham— Collection for W & O...	0 10 0	Contributions	6 18 7
Blackwater— Collection for W & O	1 10 0	Poole— Collection for W & O...	2 2 6	Gravesend, Windmill Street— Collection for W & O...	3 3 8
Wallingford— Collection for W & O	3 0 0	DURHAM.		Lee— Collection for W & O...	8 9 5
Wokingham— Collection for W & O	7 0 0	Sunderland, Betbesda— Contributions	16 5 2	Matfield Green— Collection for W & O...	0 13 0
BUCKINGHAMSHIRE.		ESSEX.		Plumstead, Conduit Road— Collection for W & O, (Molefy)	0 11 0
Fenny Stratford— Collection for W & O	1 0 0	Barking— Collection for W & O...	0 7 6	Sandhurst— Collection for W & O...	1 16 9
Gold Hill— Collection for W & O	0 13 9	Loughton— Collection for W & O...	3 5 4	Suton-at-Hone— Contribs., Sun.-schl....	1 12 3
High Wycombe— Collection for W & O	1 15 0	Contribs. on account...	3 9 4	LANCASHIRE.	
Stoney Stratford— Collection for W & O	1 5 0	Romford, Salem Chapel— Collection for W & O...	1 0 0	Bacup, Ebenezer— Collection for W & O...	1 0 0
Waddesdon— Contributions	1 7 6	GLOUCESTERSHIRE.		Blackburn— Collection for W & O...	1 0 0
CAMBRIDGESHIRE.		Bourton-on-the Water— Collection for W & O...	1 0 0	Blackpool— Collection	4 4 6
Cambridge— Contribs. on account, by G. E. Foster, Esq., Treasurer	67 17 6	Cheltenham, Salem Chapel— Collection for W & O...	5 0 0	Do. for W & O	0 19 0
		Contributions	3 16 6	Contribs. for <i>N.P.</i>	2 5 7
		Eastington, Nupend Sunday-school— Contributions.....	1 6 6	Bury— Collection for W & O...	0 12 0
		Kingstansley— Collection for W & O...	1 5 0	Colne— Contributions	26 10 0

£ s. d.		£ s. d.		£ s. d.	
Goodshaw—		West Haddon—		WARWICKSHIRE.	
Collection for <i>W & O</i> ...	0 15 0	Contribs., Sund.-schl.,		Birmingham, Christ's Church,	
Liverpool, Richmond Chapel,		for <i>NP</i>	0 10 0	Aston Park—	
Everton—		Weston-by-Weedon—		Collection for <i>W & O</i> ...	3 0 0
Collection for <i>W & O</i>	3 16 10	Collection for <i>W & O</i> ...	0 10 6		
Do., Soho Street—		Woodford—		WESTMORELAND.	
Collection for <i>W & O</i>	1 2 0	Collection for <i>W & O</i> ...	0 10 0	Sedburgh, Vale of Lime	
Manchester—		Wollaston—		Chapel—	
Contribs. on account...	150 0 0	Collection for <i>W & O</i> ...	0 8 0	Collections (Moiety) ...	2 17 0
Oldham, Manchester Street—					
Collection for <i>W & O</i> ...	1 2 4	NORTHUMBERLAND.		WILTSHIRE.	
Padiham—		Newcastle, Bewicke Street—		Corsham—	
Collection for <i>W & O</i> ...	1 1 0	Collection for <i>W & O</i> ...	7 0 0	Collection for <i>W & O</i> ...	0 5 0
Freston, Fishergate—				Trowbridge, Back Street—	
Collection for <i>W & O</i>	3 9 0	NOTTINGHAMSHIRE.		Collection for <i>W & O</i> ...	3 0 0
Do., Pole Street—		Newark—		Westbury Leigh—	
Collection for <i>W & O</i>	0 5 0	Contribution	0 5 0	Collection for <i>W & O</i> ...	0 17 0
Rochdale, West Street—		Nottingham, Derby Road—			
Collection for <i>W & O</i>	4 0 0	Collection for <i>W & O</i>	5 1 10	WORCESTERSHIRE.	
Do., Drake Street—		Do., George Street—		Evesham—	
Collection for <i>W & O</i>	1 0 3	Contributions	0 14 6	Collection for <i>W & O</i> ...	1 3 2
Salford, Great George Street—		Southwell—		Contribs. on account...	14 0 0
Collection for <i>W & O</i> ...	2 4 5	Collection for <i>W & O</i> ...	0 10 8	Worcester—	
Sunnyside—				Collection for <i>W & O</i> ...	2 0 0
Collection for <i>W & O</i> ...	0 10 0	OXFORDSHIRE.			
LEICESTERSHIRE.		Chipping Norton—		YORKSHIRE.	
Blaby—		Collection for <i>W & O</i> ...	1 12 0	Bradford, Zion Chapel—	
Collection for <i>W & O</i> ...	0 16 0			Collection for <i>W & O</i>	7 13 11
Foxton—		RUTLANDSHIRE.		Do., Juv. Soc. for <i>Res.</i>	
Contribs. for <i>NP</i>	0 12 0	Oakham—		<i>Q. W. Thomson, W.</i>	
Leicester, Belvoir Street—		Collection for <i>W & O</i> ...	1 2 6	<i>Africa</i>	10 0 0
Collection for <i>W & O</i> ...	5 0 0			Do., Hallfield	4 0 8
Monks' Kirby, and Pailton—		SHROPSHIRE.		Collection for <i>W & O</i>	4 0 8
Collection for <i>W & O</i> ...	1 0 0	Shrewsbury—		Brlington—	
Contributions	5 1 1	Contribution	2 0 0	Collection for <i>W & O</i> ...	0 9 5
LINCOLNSHIRE.		Do., St. John's Hill—		Farsley—	
Great Grimby—		Collection for <i>W & O</i>	1 12 0	Collection for <i>W & O</i> ...	2 0 0
Collection for <i>W & O</i> ...	1 5 0			Contributions	0 10 0
Kirmington—		SOMERSETSHIRE.		Haworth, Hall Green Chapel—	
Contributions	2 0 0	Bristol—		Collection for <i>W & O</i> ...	0 10 0
NORFOLK.		Contribs. on account...	55 0 0	Hobden Bridge—	
Aylsham—		Do., for <i>Support of</i>		Collection for <i>W & O</i> ...	1 0 0
Collection for <i>W & O</i> ...	0 10 0	<i>Widow qualifying</i>		Horsforth—	
Downham Market—		<i>for Zenana Work</i>		Collection for <i>W & O</i> ...	0 16 3
Collection for <i>W & O</i> ...	1 3 1	<i>in India</i>	6 2 0	Leeds, South Parade—	
Foulsham—		Burnham—		Contribs. on account...	55 0 0
Collection for <i>W & O</i> ...	0 10 0	Contribs. for <i>NP</i>	1 6 6	Minsbridge—	
Lowestoft, Tanning Street—		Chard—		Collection for <i>W & O</i> ...	0 5 0
Collection for <i>W & O</i> ,		Collection for <i>W & O</i> ...	2 0 0	Mirfield—	
(Moiety)	0 7 0	Cheddar—		Contributions	4 7 0
Norwich, Surrey Road—		Collection for <i>W & O</i>	1 0 0	Quarmby—	
Collection for <i>W & O</i> ...	2 8 6	Do., Winscombe, for		Collection for <i>W & O</i> ...	0 14 9
Thetford—		<i>W & O</i>	1 10 0	Sutton-in-Craven—	
Collection for <i>W & O</i> ...	0 10 3	Keynsham—		Collection for <i>W & O</i> ...	0 13 3
		Collection for <i>W & O</i> ...	2 10 0		
NORTHAMPTONSHIRE.		Montacute—		NORTH WALES.	
Blisworth—		Collection for <i>W & O</i> ...	1 0 0	DENBIGHSHIRE.	
Collection for <i>W & O</i> ...	0 15 0	Yeovil—		Llanrhaidr—	
Braunston—		Collection for <i>W & O</i> ...	3 0 0	Contributions	1 0 0
Collection for <i>W & O</i> ...	0 7 6	SUFFOLK.		Wrexham—	
Earis Barton—		Contribs. on account, by		Collection for <i>W & O</i> ...	1 0 0
Collection for <i>W & O</i> ...	0 9 0	S. H. Cowell, Esq.,			
Hackleton—		Treasurer	70 0 0	SOUTH WALES.	
Collection for <i>W & O</i> ...	1 0 0	Somerleyton—		BRECONSHIRE.	
Long Buckley—		Collection for <i>W & O</i> ...	1 0 0	Brynmawr, Calvary Eng-	
Collection for <i>W & O</i> ...	0 15 0	Contributions	12 2 8	lish Church—	
Moulton—				Collection for <i>W & O</i>	0 6 9
Contributions	1 17 6	SUSSEX.			
Northampton, College Street—		Forest Row—		CARMARTHENSHIRE.	
Collection for <i>W & O</i>	5 10 0	Collection for <i>W & O</i> ...	0 5 0	Carmarthen, Priory St.	
Do., Princes Street—		St. Leonard's-on-Sea—		Contributions	22 7 0
Collection for <i>W & O</i>	1 5 0	Collection for <i>W & O</i> ...	1 5 0		
Pattishall—					
Collection for <i>W & O</i> ...	0 10 0				

GLANORGANSHIRE.		£ s. d.	Maindee—		£ s. d.	appropriated to the support of Orphan girl at Jessore.		£ s. d.
Canton, Hope Chapel—			Contributions	3 1 0		Saundersfoot, Hebron—		
Collection for W & O	1 13 0		Nash—			Collection	1 1 10	
Contribs., Sun-school	5 7 6		Contributions	0 16 2				
Cardiff, Bethany, English Church—			Newport, Commercial St. Collection for W & O	5 0 0				
Contribs. on account... ..	36 0 0		Ponthir, Zion Chapel—					
Dowlais, Reulah English Church—			Contributions	11 11 1				
Collection for W & O	0 4 5		Usk—					
Llangeflach, Salem—			Contributions	1 9 6				
Contributions	1 9 6							
Swansea, Mount Pleasant Collection for W & O	3 0 2		Less expenses	1 15 0				
				27 17 8				
MONMOUTHSHIRE.			PEMBROKESHIRE.			SCOTLAND.		
Abertillery—			Pembroke—			Brandenburg—		
Contributions	3 8 1		Contributions	9 0 2		Collection for W & O	0 5 6	
Llanfihangel—			Pembroke Dock—			Galsinels—		
Contributions	0 16 10		Contribution	13 8 9		Collection for W & O	1 13 7	
Llangwm—			£5 of which is to be ap-			Glasgow, North Frederick Street—		
Contributions	3 10 0					Collection for W & O	2 14 7	
						FOREIGN.		
						Switzerland, Berne Independent Community, for Rev. J. Wenger's N P. Calcutta, by M. B. de Watteville		15 17 5

JAMAICA SPECIAL FUND.

Plymouth, for Morant Bay, by Rev. D. J. East	0 5 0	Jas. Dicks, Esq., Huntley	0 10 0
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BAHAMAS DISTRESS FUND

Hampstead, Heath Street Sunday-school, by Rev. W. Brock, jun.	1 0 0	A Friend, Cheltenham.....	0 10 0
W. H. Bilbrough, Esq., Fir-grove Farm, near Whitechurch	1 0 0	Rev. Dr. Pritchard, Llangollen	0 10 0
Jas. Ellingworth, Esq., Leicester, by T. D. Paul, Esq.	0 10 0	Miss Morley, Tuxford	2 0 0
Jas. Dicks, Esq., Huntley	0 10 0	Kettering, by Mrs. Howse Allen	0 11 0
		Wallingford, by Rev. T. Brooks.....	1 5 0
		Under 10s.	0 2 6

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following—

Friends at Wallingford, per Rev. T. Brooks, for parcel of clothing for Bahamas.		Religions Tract Society, for 40 parcels of books for Ministers in Jamaica.	
Mrs. G. W. Alexander, Reigate, for box of clothing for Rev. W. Tall, Morant Bay, Jamaica.		"Ladies' Bible Class Working Meeting," at Arthur Street Chapel, Camberwell Gate, for Box of Clothing, Books, &c., for Rev. A. Saker, West Africa.	
Friends at St. Albans, by Miss Upton, for box of clothing for Mrs. Allen, Colombo.		Rev. S. Shoobridge, Clevedon, Somersetshire, for Box of Clothing, for Bahamas.	
Friends at Bloomsbury Chapel, by Miss Brock, for box of clothing for Mrs. Allen, Colombo.			

FOREIGN LETTERS RECEIVED.

AFRICA—CAMEROONS, Fuller, J. J., Nov. 28, 30; Saker, A., Nov. 27; Smith, R., Nov. 27, 29; Thomson, Q. W., Nov. 28.	TURK'S ISLAND, Kerr, D. S., Nov. 30, Dec. 17; Gardiner, A. W., Dec. 17; Melbourne and others, Dec. 17; Baptist Church, Dec. 17.
ASIA—CHINA, YENTAI, Kingdon, E. F., Nov. 8.	HAYTI, PORT-AC-PRINCE, Baumann, W., Dec. 24.
INDIA—BENARES, Heinig, H., Dec. 6.	JAMAICA—BLACK RIVER, Barrett, J., Dec. 8; Holt, S. W., Dec. 8.
POONA, BOMBAY, Power, S. B., Dec. 7; Showell, R. H., Nov. 22, Dec. 12, 13.	BROWN'S TOWN, Clark, J., Dec. 22.
CALCUTTA, Evans, T., Nov. 20, 21; Wenger, J., Nov. 23, 28, Dec. 18, 22.	FOUR PATHS, Claydon, W., Dec. 7.
DACCA, Supper, C. F., Dec. 3.	KETTERING, Fray, E., Dec. 21.
KHOETA, Duit, Gogon C., Dec. 7.	KINGSTON, Oughton, T., Dec. 10; Palmer, E., Dec. 26.
MONGHYR, Lawrence, J., Nov. 15.	MORANT BAY, Teall, W., Dec. 9, 22.
SERAMPORE, Pearce, G., Dec. 7.	MOUNT CAREY, Hewitt, E., Dec. 5, 9.
EUROPE—FRANCE, MORLAIX, Jenkins, J., Jan. 15.	MOUNT HERMON, Clark, J., Dec. 31.
NORWAY, CHRISTIANA, Hubert, G., Dec. 27.	ST. ANN'S BAY, Millard, B., Dec. 21.
WEST INDIES—BAHAMAS, NASSAU, Davey, J., Dec. 15.	SALTER'S HILL, Dendy, W., Dec. 21.
ST. THOMAS, Kleinner, J., Dec. 29.	SHORTWOOD, Maxwell, J., Nov. 19.
TRINIDAD, Gamble, W. H., Dec. 21; Law, J., Dec. 6.	NEW YORK—Colgate & Co., Messrs., Dec. 11, 31.

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.

HINDUISM DESCRIBED BY A HINDU.

IN no way, perhaps, is the influence of education, and of the spread of true ideas on matters of religion, on the Hindu population beyond the range of the Christian Church, more remarkably seen than in the Lectures which, from time to time, educated natives give to their countrymen in the institutes and clubs which are springing up in many parts of India. One of these lectures is now before us, sent by our Missionary, the Rev. H. Heinig, of Benares. It was read at the Benares Institute, on the 24th of December last, by the Secretary of his Highness the Maharajah of Vizianagram, before a goodly number of educated native gentlemen, together with the gentlemen of the station belonging to the civil service of the Government. The Maharajah and his son were also present. The Institute usually meets in the spacious hall of a native gentleman's house, near our Mission House, on a Saturday evening.

After a perusal of the lecture we are not surprised to learn that the native gentlemen present were very angry; for it strikes at the root of many pernicious Hindu customs, and describes most truthfully the character and effects of the religion in whose chains the people are held captive.

We will briefly analyse the lecture, and submit a few of the more striking passages. The lecturer commences with a condensed view of the national literature, which he divides into three periods—the Vedic, Puranic, and the Classical. He next proceeds to describe the origin of caste, and the relations established in ancient times between the priest and the soldier, the latter acquiring regal power and confining the priest to religious duties. From improper alliances sprang the inferior castes. The early Vedic period was the most pure; in the Puranic, morals, learning, and government became debased and anarchical. In the Classical period numerous schools of philosophy sprung up, but learning and education were crushed under the load of pedantry which attended their revival. The Mohammedan rule which followed threw everything into confusion, especially in religion; “the centres of reference, information, and instruction having been all swept away by foreign conquest, there was not the least coherence and unity in our religious matters.” But reformers appeared in the bosom of Hindu society,

some of whom, by their doctrines, relaxed the bonds of caste, and only immersed their votaries "still more in the depths of sensuality." There was neither unity of faith, nor uniformity in modes of government. "One set of people acted according to the institutes of Manu; another adhered to the tenets of Parasara; a third adopted the dicta of Yajnavalkya; a fourth followed the rules of Gautama, and so forth, without any distinction whatever; and to this circumstance is to be attributed the diversity of local customs and manners in India."

The lecturer then proceeds to commend the education given in the Government schools, and to urge his hearers to secure it for their children, whom he represents as growing up the "most despicable wretches and the most abandoned rakes." He even thinks it the duty of the Queen's Government forcibly to educate the young scions of native royalty, and compares the peace, order, and prosperity of the districts governed by Europeans, with those which remain in the effete hands of native rajahs and administrators. He describes the countries governed by native rulers as "areas overgrown with rank vegetation and living human skeletons, with scarcely a rag to cover their nakedness, living in huts, which appear as if built for a temporary residence. If the native rulers," he adds, "were as educated as the educated English officers, the contrast would not exist." He evidently regrets the non-annexation policy of the British Government; and thinks that the least our Government can do is to "take care that none but thoroughly educated native rulers rule the country, now under native chiefs and princes."

He next treats of the evils of polygamy, the importance of widow re-marriage, and the necessity for female education. He condemns the custom of feeding idle Brahmins, the seclusion and vices of the Zenanah, and urges the importance of not neglecting the education of the lower castes, who are led into superstition and vice by their priests.

But his strongest language is reserved for a description of the state of religion among the people. We must quote his words at length:—

"We come to the Augean stables of our religion, the never failing source of all our misery, of our demoralization, of all our deterioration; in short of our ruin and fall. Our faith, as all of you are aware, is of two kinds, one idolatrous and the other monotheistic; yet both are so intermixed that it is impossible to treat of the one without touching the other. We have indeed a trinity to represent the creating, the preserving, and the destroying powers; and we are charitable enough to give each of these gods a wife. Then we have the ten incarnations of the preserving power. We have recognized a heaven and a hell. Then we have idolized and deified everything possible, giving at the same time, with sedulous care, a wife to each god. This is a puranic account of our popular faith. In the superior system which is generally called the vedanta philosophy, there is but one self-existent eternal Supreme Being, who is the cause of all, and into whom every thing is finally absorbed. In both systems man is not a free agent; prompted by the within-himself seated power he acts; yet inconsistently he enjoys the fruits of his good actions, and suffers pain for the bad ones. In the vedanta system heaven and hell are not *formally* recognized. In both our souls pass through

many bodies, not only human, but also those of all sorts of animals, nay, even through different parts of inanimate creation. We cannot blame our ancestors for building such a system of theology for us ; but as intelligent and rational beings it behoves us to examine whether our present religious ideas are consonant with reason, and whether they are calculated to give us happiness both here and hereafter. Idolatry is denounced by our own texts ; it is indeed intended for small intellects. If we attribute to God the creation of this world ; if we endow him with the qualities of omnipotence, omnipresence, and omniscience ; if we call him the regulator of every mundane thing, how can we, without inconsistency, represent him as a small idol? Is it not the greatest insult that we can offer to the Almighty by representing him in any shape? Can we represent him? Do we know his form, his features? Are our senses capable of comprehending them? The shape in which we worship Mahadeva is most revolting to all who have any sense of decency and personal respect left in them. Not to say that we regard the numerous idols as monuments of some bygone powers and no more ; this would be something reasonable at least ; on the contrary, we regard every idol we worship as the *self-existent, eternal, supreme being, who is the cause of everything and into whom everything is finally absorbed*. Then again, our ideas of godhead are confined to the rooms in which we worship these idols : we are saints so long as we are seated near these idols, and are worshipping them ; but the moment we lose sight of them, we are the most abandoned profligates and sinners. We lie ; we steal ; we deceive ; we commit rape ; we murder all day long, and all night long ; and then early in the morning we bathe in the Ganges, whose filthy waters wash away our sins, and then worship our idols who pardon us. Preposterous and absurd ! There cannot be a more conceivable folly than this. Purity of personal character is nothing to many of us : the Ganga and our idols help us to heaven !”

The lecturer then proceeds to expose the folly of the excuse that these terrible results of idolatry are excusable, since those who fall into them are not free agents, that what is done is prompted by the divine essence implanted in man ! It is said, “ we do nothing of our own accord ; not even the act of worshipping our favourite idols ! All this nonsense,” he adds, “ is the fruit of endless and superstitious priestcraft under which we groan.”

To meet this sad state of demoralization the lecturer recommends the Vedanta system, which he affirms to be true monotheism, and a regard for which would correct many of the evils of the land.

“ Let us always carry with us the idea that God is continually present with us, not only when we worship the ugly idol in the puja room, but everywhere, whether we may be at home or abroad, whether alone or in company, whether we are on land or in water, whether we are debauching or helping our poor and helpless neighbours : and this idea will restrain us from many an iniquitous act. Let us fear God in His omnipotence, for to fear Him is the beginning of wisdom ; let us love Him in his omnipresence and omniscience.”

Before leaving the subject of religion, our author gives the following character to the fakirs, sunyasis, and others of the same class, who pretend extraordinary holiness, and receive, on that account, the worship and reverence of the people :—

“ I wish to allude to our foolishness in believing in the supernatural powers of some men whose worldly character is all that is revolting, and who with long beards, gross painted marks, dishevelled hair and unpared nails, successfully impose upon many of us, even those, whose experience, if nothing else, ought to shew them that such men are professional impostors, actuated by various motives which it does not always require much penetration to find out. Some of such im-

postors affect such a deep acquaintance with the mysteries of nature, that they lead away people by the idea that they can convert baser metals into gold. Beliefs in these things have existed all over the world, and do still exist in several parts. From all civilized countries these beliefs seem to be driven out; for their existence is not only inconsistent with reason, but highly detrimental to the progress of a nation and to its happiness. . . . Then again we believe in sorcery. We say that there is a number of devils who are in the service of some impostor, and that they can do all that man cannot do. Sir, this also is opposed to reason, for if we believe in the omnipotence of our Almighty, we believe in His power being superior to any other imaginable being."

He ends the lecture by praising the British rule, which, nevertheless, he thinks ought to interfere more with the foolish customs of the people. He would have the Government to put down polygamy, to enforce the re-marriage of widows; and, above all, he desires the Government to compel the native chiefs to educate their sons. Till this is done they should "be left as little political independence as possible." He complains, however, that the European gentlemen do not treat the Hindu gentry and princes as their equals. He hopes these differences will soon cease, and that "they shall be more happy in our social intercourse with our rulers."

Another society, somewhat similar to the above, exists in Benares, and it is evident that the resuscitation of thought, the quickening of mind and conscience, which the introduction of the Gospel into India has occasioned, are rapidly spreading, even beyond the immediate range of Missionary instruction. We look on this both as a testimony of the efficiency of our work, and as a most hopeful sign of the future. It may be that it is only a *little* leaven that Missionaries have cast into the heathen mass around them; but it is nevertheless working, and in due time will leaven the whole lump.

RELIGIOUS MOVEMENT AMONG THE SANTHALS.

WE desire to call the attention of our readers to the following papers from our self-denying and indefatigable missionary, the Rev. E. Johnson. The facts he details are deeply interesting, and we cannot doubt that our readers will, with one consent, offer prayer to God for His blessing on the efforts being made to bring the Santhals to Christ:—

"I am just coming to the close of a most interesting tour, and I hasten to give some of the particulars whilst they are fresh in my mind."

HOPES AND PROSPECTS.

"Do you ask, 'Brother, what hopes have you of the Sonthals becoming Christians?' then hear! So deeply impressed with the truth did I notice the people of five villages which I visited—that I persuaded them all in a body to fall down on their faces before God and worship Him with me through Jesus Christ. This they readily, and gladly complied with, in some instances repeating with much earnestness the words of prayer with me. Readily and gladly did they receive the name of Jesus Messiah, repeating it with a solemnity and earnestness, which I have *never* heard in any Hindoo or Bengali mouth. And not only these five villages, but everywhere we preached, did I find a general readiness to receive the word of God. In two instances, two whole villages headed by their chief, even came down to our camp in a body, to hear the word of God. In

another, on a Sunday, they all came in a body, and were so struck with the excellency of the Christian doctrine, that they said they would come again in the evening. Evening came but not my friends. Thinking they would not come I conducted our usual worship. But lo: and behold! worship was scarcely over, when down came my friends, lead by their Manjhi. . . . 'Why, I am tired! I cannot,' 'Oh! but you must; did we not say we would come? Are we not all ready to hear the word? tell us again the story from the beginning;' and so sitting down by the light of the moon, I again told the story of God's love to man. They listened on; singing and prayer over, they said, 'No more? let us hear more.' And had I had strength and time they would have remained till 12 o'clock at night. 'And now,' said the head man, 'this is the second time we have heard the warning to leave the boughs,' (or demons of worship) what are we to do? 'Well, friends,' said I, 'judge amongst yourselves; only remember this one thing, that the village which consents to give up its demon worship, to that village, by some means or another, I will give a Christian teacher.' 'Well, tell us your rules; What does your Jesus eat?' 'Friends, he eats nothing; he only requires the heart. He asks not your hens, or your goats; he asks your hearts.' 'Teach us then how to pray,' say the people of another village. 'Stay but one more day and then we shall have learnt properly.' Everywhere there is a general thirst to hear the word of God. In one instance a Santhal seeing a Sabib coming, and thinking that something of his would be violently taken away, or perhaps that he would be made to carry a burden, hid himself; but meeting with one of my young men, he asked who I was. When told that I was a teacher, he said, 'Oh! how I wish I had known that, I would have gone and heard him; but you are one of his disciples, tell me some of the teaching;' and so he heard, and thus in many instances did I find that among the Santhals there was a great desire to hear the word. 'How shall we serve Him? What shall we do?' Everywhere we went this was the enquiry."

AN APPEAL.

"I am thankful to say that now my tongue is loosed, and I am able to speak freely to them the things of heaven: I have got three Santhal youths with me, who are under instruction. They have been of great service to me during my journey, and I hope they will make good preachers of the word, and that they will soon offer themselves for baptism. But now is a very anxious time. The Santhals are as it were on the turning point. If the movement once begins with one of their head men their whole nation (for indeed they may be called such, for none except those who have seen this vast country can form any idea of their numbers) will come over to the truth. And now, dear brethren, success amongst these people rests with you. Your faith and your prayers will bring down the blessing. Can you prevail with God at this time? All Santhalistan is yours; it is not money now that is wanted, but it is power of a very peculiar kind; it is the prayer of Gossner, the prayer of fasting and faith, that brought 20,000 Coolies to the Lord, that is required. Can you but hold up my hand now, and Israel shall prevail. It is out of my power to offer that prayer which shall be answered in the bringing of all these people, with one consent to serve the Lord. Do, I beseech you, then turn your hearts to this field—these 'last' do indeed seem as if they would be 'first.' My soul yearns over them, for I feel as if the Lord had kept them thus long for Himself, in not allowing them to intermix with their Hindoo neighbours. But this state of things *cannot last long*. The gospel has now gone forth to them. It will either be to their elevation in this world and salvation in the next, or else to their utter extinction and damnation. If the gospel prevails they will leave their Hindoo neighbours behind, and be a witness for God in this spiritually dead country. But if through our indifference, worldliness, coldness and unspirituality, no more effect is produced on them than that which has shown itself in the Hindoos for the last 50 years, *then, then*, Santhalistan is lost. The deadly shade of a half-civilized Hindooism will spread itself over them. The abominable influence of a nominal European Christianity will overshadow them (though not draw them) and these simple mountaineers will become tenfold more the children of

hell than they were before. Then, brethren, the work is yours. Oh! lift up your hands and your hearts in fasting and prayer, that this, as yet simple nation, may be brought to the bosom of Jesus."

CHARACTER OF THE SANTHALS.

"I will just conclude with a few remarks on the natural character of the Santhals—their great hospitality. Wherever I met with Santhal villages I had not to buy any milk; it was cheerfully and willingly given me. In one instance my wooden axle broke, another one was supplied; but on no account would the Santhal take anything for it. We were often pressed to partake of something in the villages we preached in before we left. An openness, willingness, frankness, and kindness, showed itself amongst them everywhere. What a contrast to the Bengali villages amongst them! where my servants could not obtain anything even for money.

"Their great simplicity. With cloths thrown back, and open honest simple faces, did their women come out to listen, and frequently to welcome us with their smiling countenances. They have a good deal of rustic beauty, and their countenances bear much of the English caste about them. I can see the hand of God in making their country so unhealthy to the European. Blest be His name for it, for were it not so, doubtless the steps of the vile and debased nominal European Christian would find their way to the polluting of these simple daughters of the vale."

THE BENGALI BIBLE WOMAN'S DIARY.

BY MRS. HOBBS OF JESSORE.

APRIL 13th.—Visited a Boonooa Parah, in Doree Magoorah; twenty women were present. At first we entered into conversation about sin, and how it entered the world; after which one woman said, "We have never heard these things before, so how can we dispute your words? But I will fetch some one who can dispute it." Upon this an old man made his appearance, to which I, at first, objected, saying, "I only came to converse with the women, and did not feel competent to dispute with men on these matters." "Never mind," said they, "he is only an old man; you may talk to him." So, seeing he was afflicted with leprosy, I began to read the 9th chapter of John, our Lord's miracle on the man who was born blind. Then another conversation ensued, about faith and our duty to obey God's commandments. I then said to the diseased old man, "If a friend said to you do not eat fish, or do not eat fruit, it will make you worse, ought you to receive their word, or ought you to go on eating those things that increase your sickness?" He admitted that he ought not to act in opposition to those who advised him for his good. Then said I, 'God says "If you sin you shall die." You are a father. Suppose you told your child if she did a certain thing you would punish her, would you be pleased when you heard she had done it?' All of them said they should be very angry. "And so is God angry," said I, "when we disobey him." They then took refuge in being the worshippers of Shiva; but I told them Shiva could never save them from the wrath to come, and finished by directing them to the Saviour, and begged them to believe in the only begotten Son of God.

Returning home we were accosted by three women in another Parah, who said they heard we had good news to tell them, and wished to hear. As it was getting dark I promised to see them on the morrow. "We wish to hear something now," said they, so we sat down under a tree and read to them part of 14th chapter of John. After a little while a young man joined them. "I have heard something about these things before," he said; and turning to his companions, he said, "Their words are good; we cannot dispute them. But how can we become Christians? We are too much afraid of our relatives to do so." Alas! how many shield themselves under this excuse?

May 24th.—Went to a Musulman Parah in Magoorah; five women were present. Read to them 19th chapter of John's Gospel, and talked about two particular verses, especially on the judgment of Pilate, that he could find no fault in Jesus. Then asked the women if Mahomet was faultless? to which they answered "No." Then asked, "How is it that you put your trust in one that committed sin, when you will not believe in one who was faultless?" To this they made no reply, and I told them how He who did no sin was crucified for us sinners. They listened with some attention, and then said, "This is all new to us; we have never heard these things before, so what can we do?" Just at this time an old man came in sight, and one woman said, "Be silent; let us hear what the old man will say." On seeing me the following conversation ensued:—"Who are you?" "I am one of the native Christians from the Padre Sahib's house." "Why have you come here?" "To talk to your women, and tell them some things they do not know. You have the Koran and we have the New Testament, so let us talk about them." "Very well. But I say prayers every day; what more do I want to know? But I am willing to hear, so go on." "Well, then," I said, "you are an old man, you cannot live very much longer, have you thought about what will become of you?" "What need have I to think about it? I have my land to cultivate, and all these (pointing to his family) to care for; if I do not attend to that, what will become of them?" "Quite right," I replied, "you ought to cultivate your land, and care for those belonging to you; but I see you have a good many things belonging to you, do you know that when you die you cannot take these riches with you?" Then read to him latter part of 16th chapter of Luke (Rich man and Lazarus). I told them to mark the difference between those two persons after death, and how they went to different places. "Yes," said the old man, "they would not let the poor man go to the same place with the great man." But when I showed him that the poor man went to the best place he was much astonished. And I urged him as the head of the family to attend to instruction, and see that his family were taught before it was too late, as no one was permitted to go to the rich man's family after his death, their time being past, neither was Lazarus allowed to give him a drop of water to cool his parched tongue.

Next day, went to another house in the same Parah, where two women, mother and daughter, were widows. Several other persons came to see and talk with us; but very soon some began to go away. I said, "Do not go away, I have a good word for you all." To which an old woman replied, "Yes, your words are good, I will hear them." Another said, "I must go; if I listen I shall be a Christian." Upon hearing this, I told them I wished them all to understand that it was quite impossible for me to make them Christians. If words would make you Christians you would all have been so long ago; for, of course, we wish you to be Christians, or we should never come to tell you about Christ, and it is only by faith in him that you can become such. I then read part of the 15th chapter of John's Gospel. At this time one of the widows began to weep very much, and to talk about her late husband. She had only been a widow a few weeks, and she said that she could find no comfort. Another then began to sing one of the Bengali hymns, in which comfort in affliction is the principal theme; and as the poor woman was soothed by it, I also repeated another hymn, composed by my late husband, and told her how well I could sympathize with her, for I, too, was a widow. My husband had only been dead two years, but God had given me comfort, and if she would fix her mind on God, and ask Him to bear her trouble for her, she would also find comfort, as I had done. She promised to try; and begging me to come again soon, I left her; but she followed me, and accompanied me almost home, saying, "Do come again soon."

June 25th.—Went to the house of a woman of the Dae Caste (midwife); four women present, and read part of 6th chapter of John, viz., "He that believeth on me shall have everlasting life." One woman among them asked, "What is everlasting life?" I tried to explain to her how Jesus Christ came into the world and gave his life to save sinners, that whosoever believeth on him should be saved from punishment after death. I then pointed out the hindrances peculiar to her caste

which is considered unclean by all others, so that no one will eat with them. Nevertheless, they think that if they wash their bodies, cleanse their house, and put on clean garments after they have done their work, that they can then take the name of Allah (God). I told her that in the Saviour's day there were a class of people called Pharisees, who believed in outward washing and purification; but that could never take away sin, or save our souls. Upon hearing this the poor woman held her breath, beat her breast violently, and throwing up her hands exclaimed, "Then, if I am like that, what shall I do? If cleansing myself is of no use, how shall I take the name of Allah?" "Listen," I said, "I will read what Jesus spoke: 'He that believeth on me hath everlasting life, and I will raise him up at the last day.'"

OPENING OF A NEW CHAPEL AT MAKKAWITTE.

BY THE REV. H. R. PIGOTT, OF COLOMBO.

THE Makkawitte New Chapel was opened for public worship, on Tuesday, the 25th of August. This was one of Mr. Allen's stations; he commenced the preacher's house in 1863, and was obliged to leave for England shortly after; last year he commenced the chapel, and it was almost finished when he died, when, again, a work commenced by him in this station, was left to me to finish. Little did I think, when I asked him to open the Hanwelle Chapel, that he would not be alive to open his own chapel, at Makkawitte.—"All, all on earth is shadow."

The receipts and expenditure, on account of the preacher's house, the ground, and the chapel at Makkawitte, are as follows, viz. :—

EXPENDITURE.	RECEIPTS.
To cash paid for ground . . . £ 24 0 0	By subscriptions from Natives. £ 58 9 11
To cost of house 101 0 0	By subscriptions from Colombo 31 7 6.
To cost of chapel 118 18 10	By Collection by Mr. Carter in England 5 17 0
	By Collection at Opening Ser- vice 3 10 11
	Paid by B. M. Society to 31st Dec., 1865. £96 13 9
	Paid by B. M. Society in 1866 . . . £47 19 9
	} 144 13 6.
Total £243 18 10	Total £243 18 10

There were about 500 people present at the opening service, about 200 had to sit in the open air and verandah of house. We had representatives from almost all our stations. James Silva, and five bullock-bandy loads of people from Grand Pass; J. J. Gooneskere, and thirty-five of his flock from Gonawelle; J. Melder, and many of the Byamville people; Nadan, with some of the Kotigahawatte people; * P. Perera, T. D. Hendrick, D. Botaju, M. Gooneskere, Wesleyan minister of Sedoon, and many Wesleyan Christians; one brother, who walked from Morotto (about 29 miles); six members of the Pettah Church, and one soldier of the 25th Regiment of Foot. Whytoo Nadan preached the sermon; addresses were given by Jas. Silva, H. R. Pigott, V. Vangezzel (a Pettah member), and Mr. Gooneskere (Wesleyan missionary); Messrs. M. H. Perera, J. J. Gooneskere, Peter Perera, and Jno. Melder, also took part in the meeting. The collection was £3 10s. 11d. There was one 10s. note, and about 30s. in silver, the remainder consisted of copper coins valued 1d., ½d., ¼d., ⅓d., ⅔d., ⅛d.

* Mr. Alwis, and representatives from Matakooly; seventeen school children from our house, these latter were up almost the whole of the night before, dressing, etc., for the journey; they started at 3 o'clock, a.m., in two bullock-bandies, and arrived home again at 11 p.m. Mrs. Pigott was quite proud of the appearance of her girls.

The Makkawitte chapel being finished, we have chapels in all our stations, and preachers' houses in the following, Grand Pass, Byamville, Kotigahawatte, Weilgama, and Makkawitte. I wish we had houses in the other stations, for it is very difficult as well as expensive, to hire suitable houses.

A MISSIONERY JOURNEY IN HAITI.

BY THE REV. W. BAUMANN.

I SPENT about a fortnight at St. Raphael, where the services were well attended by the members, and also by a good number of favourably-disposed persons, who, most probably will, one after another, join, sooner or later, the congregation. With pleasure did I find amongst them about half-a-dozen of young men actively and zealously engaged in spreading the Gospel amongst the large country and mountain population of the neighbourhood. In fact, it is obvious that here there is a number of christians really desirous of living a life faithful to their calling. Besides, the fact of their having bought a piece of land, and erected a little chapel amidst many hindrances and difficulties, and all this by their own means, is ample proof of this. I had, whilst there, to baptize two men, one from Dondon and one from the vicinity of St. Raphael. The congregation has more than doubled since the visit of 1863, notwithstanding the disruption that took place in consequence of the deacon, who had been the commanding officer of the locality, being transferred to Dondon, a more important place, about six or eight miles from St. Raphael, when, of course, his family followed him, and several other members attached to the military service. This, however, far from arresting the spread of the Gospel, proved, on the contrary, a means of reviving the cause of our Redeemer at Dondon; our friends, when arriving there, continuing to meet together, which reminded me in some way of the fact related in Acts viii. 1. as compared with Acts xi. 19 to 21. There had been formerly a good number of Baptists at that place, but they had almost all returned to the world. Soon, however, with these godly people in their midst, and the very commanding officer of the place, our worthy deacon, setting them a good example, the cause began to prosper again. They asked Brother Métellus to come over from time to time, which he did, and now there is another prospering congregation there too. Of course I went to see them. I spent a Sunday in their midst, when we had a very large gathering of people, to whom I preached the glorious Gospel of our Saviour, and after that distributed the Communion. What a contrast to what we experienced there three years before! Then, we were unable to draw together more than half-a-dozen of people, and those even were only the members of the family where we had been received; now, about fifty or sixty persons, amongst whom eighteen communicants were eagerly listening to the Gospel message. Really (excuse my using this expression) if the material part of my journey has been somewhat annoying and troublesome, the spiritual part of it was comforting and cheering to the heart, amply repaid the pains and labour, and has been abundantly blessed for the salvation of souls; thanks be to the Lord!

SPREAD OF THE GOSPEL.

But I have yet to speak about that part of my journey which is the most important one, as far as my future labour in this country is concerned. When at St. Raphael, Brother Métellus insisted very much upon my not returning to Port au Prince without having visited at least "Grande Rivière," since, as had been my intention, I had been prevented from making a stay of about a week there, owing to the delay occasioned as related above. I had not occasion to repent of my doing so, although it was week-day. As related, I had spent a Sunday at Dondon, and from there, in company of Brother Métellus and several young men, we went on Monday to Grande Rivière. Often had the inhabitants of this locality sent word to Brother Métellus to come over to preach amongst them, but owing

to his numerous occupations he is prevented from going there. He had often written to me before about the prospects that are open there to us. Well, at last, the opportunity of going there presented itself. We went through the town, called at several families, and were agreeably surprised to find amongst a certain number of well-disposed persons, a lady who, although not belonging to any communion, we must consider as a Christian. She had openly broken with Romanism through reading a Bible which her dying husband, a schoolmaster, had bequeathed to her. This Bible had been almost his sole study in the evening, after the fatigue of the day. However, he did not leave the Church of Rome. Then she did not care about her salvation, and rather ridiculed him; but, after his death, her heart was touched, and by carefully meditating the Scriptures was truly converted unto God, having to suffer opposition, not only from the priests, but also from her own relations. We had quite a good meeting, many people having come, although the place where I preached (a friend's house) was rather inconveniently situated at one extremity of the town. This is the place I have fixed upon, after careful consideration with Brother Métellus, who is well acquainted with the locality, for the establishing of a central station. Although it is not a seaport, it is still a place of some importance, having from 4,000 to 5,000 inhabitants, and corresponding to what in England is called the county town.

As far as I now can see, the Lord seems really to open a door before us at Grande Rivière and numberless other localities of its vicinity, where, constantly, people are asking for the Gospel.

HOME PROCEEDINGS.

THE demands on our Missionaries at home have been very numerous during the past month, and great difficulty has been experienced in meeting them.

The deputation to Scotland, the Revs. J. Gregson and J. H. Millard, B.A., will start at the latter end of the month. Dr. Leechman, who for the present is residing in Edinburgh, has kindly consented to give his services for a few days in Irvine, Greenock, Paisley, and Kilmarnock.

The Rev. C. B. Lewis has visited Windsor and places adjacent, Saffron Walden and Walworth Road; Rev. D. J. East, Leighton Buzzard, Dunstable, and Walworth Road; J. Gregson, Bilston, Wednesbury, and Hanley; Rev. J. G. Gregson, Battle and Hastings; Dr. Underhill, Princes Risborough, Haddenham and Long Crendon; Rev. F. Trestrail, High Wycombe, being joined by the Rev. Thomas Martin. Rev. George Kerry has had an extended tour in Herefordshire, Radnor, taking Leominster, Knighton, Tenbury, Presteign, Kington, Evenjob, Stansbach, Hereford, and several other places.

ANNUAL SERVICES.

OUR friends will not forget the notice given in the last *HERALD* as to the time of holding the Annual Services this year being postponed, for the reason then assigned, to the third week in May, commencing on Monday, the 13th, on which day the Introductory Prayer-meeting will be held at John Street Chapel, at 11 a.m., the Rev. J. Webb, of Ipswich, to preside. The Members' Meeting will be held at the same place, at 10 a.m., on Tuesday morning, the 14th, and the Annual Sermons will be preached on Wednesday, the 15th, morning and evening, at Bloomsbury and Walworth Road chapels. The Rev. Newman Hall, L.L.B., of Surrey Chapel, has kindly consented to take one of these services; and the Rev. Richard Glover, of Glasgow, the other.

For two or three years past, the Committee have been strongly urged to hold the Annual Public Meeting in the evening instead of the morning; and this year, partly owing to the change of time, and partly in the hope that the proposed change may prove advantageous, and secure a larger attendance, they have resolved to hold the meeting in Exeter Hall on the evening of Thursday,

May 16th; and we have great pleasure in announcing that J. Candlish, Esq., M.P. for Sunderland, has kindly consented to preside, and that the Revs. D. J. East, of Jamaica, H. Dowson, president of the new college at Bury, Samuel Martin, of Westminster, and Hugh Stowell Brown, of Liverpool, are engaged to advocate the Society's interests on that occasion.

The Rev. R. A. Jones, of Swansea, will preach the Annual Sermon to the Welsh resident in London on Friday evening, May 17th, and on the same evening, the Public Meeting of the Young Men's Missionary Meeting will be held at Walworth Road Chapel.

At the request of the Rev. W. W. Evans, secretary of the Bible Translation Society, we have to announce that its Annual Meeting will be held at Kingsgate Chapel on Monday evening, May 13th.

The usual sermons in the Metropolitan chapels, except in cases where arrangements have been already made for an earlier day, will be on Lord's-day, May 19th. The arrangements for these services will be duly announced in the *HERALD* for that month.

JAMAICA.

At a meeting of the Committee held on February 6th, to consider the present state of the churches in Jamaica, specially convened, the Rev. D. J. East presented an able, full, and frank statement, first offering the thanks of the church in Hanover Street, Kingston, for the kindness shown to their pastor, the Rev. E. Palmer, in his late trial; and second those of the brethren, both European and Native, for the warm sympathy and timely aid which had been rendered to them in the period of their anxiety and distress.

Resolutions were passed in reference to the whole question before the Committee, which will be submitted to the General Meeting of Members, as they require its sanction before being acted upon.

It was further resolved "that the warm and affectionate thanks of this Committee be given to the Rev. D. J. East for his interesting and frank statement of the condition of the Mission in the island of Jamaica; and the Committee desire to express their sense of the deep obligations under which both the Society and the churches in Jamaica owe to Mr. East for his untiring and abundant labours for the elevation and spiritual improvement of the people, and especially for his persistent and faithful efforts to train a native ministry to meet the wants of the churches in that island."

BAHAMAS.

We are glad to find that the provisions and clothing ordered through Messrs. Colgate, of New York, have reached Nassau in safety. Messrs. Cunard and Co. did *not* charge anything for freight, and we sincerely thank them for this act of kindness; but we are astonished to learn from Mr. Davey that the authorities demanded £8 12s. duty on what was sent for the relief of the distressed and impoverished people! Surely, on a proper representation to them, this sum will be refunded. Mr. Davey at once proceeded to distribute relief to some of the pastors and teachers, and weekly distributions are made to the poor. For this timely help in their distress, we learn that our suffering people are deeply grateful. Those who have sent contributions to the "Bahamas Distress Fund,"—and we shall be glad to receive more, for they do not at all cover the outlay,—will read these few lines with pleasure.

CALCUTTA.

The Benevolent Institution in Calcutta, established by Drs. Carey and Marshman, and Mr. Ward, for the education of indigent Christian children in India, is in want of a master and mistress to conduct their education: they are some two hundred in number. The Secretaries will be happy to communicate with any suitable parties on the subject. It is requisite that they should be well acquainted with the modern system of education, as carried on in the schools of the British and Foreign School Society.

POST-OFFICE ORDERS.

Several of our friends, in their desire to save trouble, get their orders made payable to the office nearest John Street. This occasions great inconvenience in collecting. If all orders are made payable at the *General Post Office*, this inconvenience will be obviated. We shall be much obliged if our friends will kindly remember this.

NOMINATION OF COMMITTEE.

As our anniversaries are approaching, 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, if elected. A member of the Society may nominate any number of gentlemen. The balloting list is made up of the names sent in, and they must be in the hands of the Secretaries, on or before the 31st of March. No name can be placed on the list after that day.

FUNDS.

We again most respectfully, but earnestly, request the officers of the various auxiliaries to remit, without delay, whatever funds they may have in hand. We are sorry to appear unduly pressing in this matter, but necessity compels us. All contributions which our friends desire to appear in the Report must be in the hands of the Secretaries on or before April 3rd. The financial year terminates, as usual, March 31st, but these extra days are allowed for the convenience of those residing at a great distance from London.

CONTRIBUTIONS

From January 21st, 1867, to February 18th, 1867.

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

ANNUAL SUBSCRIPTIONS.		£ s. d.	In Memoriam, LXXX ...		£ s. d.			£ s. d.
Cartnew, P., Esq.....	5	0	0	Peck, Mr., Kelvedon.....	2	0	0	Camberwell, Mansion House Chapel
Casson, Mr. W., Bedford	1	0	0	Prideaux, F., Esq., Lin-				—Collection for W & O
Cater, Rev. P.	0	10	6	coln's Inn, by S. Pri-				1 10 0
C. R.	1	1	0	deaux Tregelles, Esq.,				Castle Street, Welsh—
Francis, Mr. J.	1	1	0	for Rev. J. Jenkins, for				Contributions.....
Freer, F. A., Esq., Ealing	2	0	0	Breton Colportage	0	10	0	7 2 10
James, W. M., Esq.	1	1	0	Rouse, Rev. G. H., M.A.,				Cromer Street—
Rose, Mr. T., St. Ives ...	1	0	0	LL.B., for Mrs. Kerry's				Contribs. for NP, by
Rouse, Rev. G. H., M.A.,				School, Intally.....	2	0	0	Y. M. M. A.
LL.B.	1	0	0	Smith, W. L., Esq., St.				1 2 0
Smith, W. L., Esq.....	2	2	0	Alban's	40	0	0	Contribs. on account
Steele, Rev. E., D.D. ...	5	5	0	Thomas, Mrs., Bristol,				20 0 0
Sturge, Rev. A.	1	1	0	collected by, for Mrs.				Hackney, Mare Street—
Tipping, Mr., Richmond	0	10	0	Kerry's School, Intally	0	5	0	Contributions.....
Wilkinson, Mrs. H. E.,				Walker, Mr. Jas., Car-				69 2 0
Upper Norwood.....	0	10	6	navern, N. B.	2	0	0	Hackney Road, Providence
Winter, T. B., Esq.	2	0	0	Welch, Mrs. Kemp	2	10	0	Chapel—
Woodlcott, Rev. C.	0	10	6	Whitchurch, Miss.....	2	10	0	Collection for W & O
				Young Men's Missionary				3 1 3
				Society, at Messrs.				Hampstead, Heath Street—
				Hitchcock's, 72, St.				Collection for W & O
				Paul's Church-yard ...	4	7	6	7 10 0
								Harrow—
								Collection for W & O
								1 0 0
								Highgate—
								Collection for W & O
								1 14 0
								James Street—
								Collection for W & O
								1 3 0
								John Street—
								Contribs. for China ...
								3 0 0
								Kennington, Charles Street—
								Coll. for W & O (Moisty)
								1 10 0
								Contribs. for NP, by
								Y. M. M. A.
								1 6 5
								Kingsgate Street—
								Collection for W & O
								2 0 0
								Lower Edmonton—
								Collection for W & O
								1 11 3
								Contribs. for NP, by
								Y. M. M. A.
								1 7 6
								Newington, Ebenezer Sun-school—
								Contribs. for China ...
								1 0 0

DONATIONS.

A Friend, by Rev. J. G.			
Gregson	1	10	0
A Friend, 2nd Payment	30	0	0
A Baptist Family, Dor-			
setshire	3	0	0
Do. for W & O	0	10	6
"Alfred"	1	0	0
"An Anxious Mother"	0	10	0
Bible Translation Society,			
for T.	150	0	0
Haydon, Miss, Plymouth,			
by S. Prideaux Tregel-			
les, Esq., for Rev. J.			
Jenkins, for Breton			
Colportage	0	10	0

LONDON AND MIDDLESEX.

Battersea—			
Contribs. on account...	7	0	0
Blandford Street—			
Collection for W & O	1	5	0
Brixton Hill, New Park			
Road Chapel—			
Collection for W & O	7	0	0
Brompton, Onslow Chapel—			
Contributions	15	17	8
Camberwell, Cottage Green—			
Collection for W & O	1	1	0

£ s. d.		£ s. d.		£ s. d.	
Shepherd's Bush, Oakland's Chapel—		CHESHIRE.		Essex.	
Collection for W & O	1 7 0	Birkenhead, Welsh Chapel—		Contribs., Juv., for NP	0 15 4
Stepney Green, Tabernacle—		Contribs., Sun.-school, for NP	4 7 6	Braintree—	
Collection for W & O	5 11 6	Egremont—		Contributions	21 2 1
Upton Chapel—		Collection for W & O	1 2 6	Burnham—	
Collection for W & O	6 0 0	Northwich—		Collection for W & O	0 16 0
Vernon Chapel—		Contributions	1 14 6	Contribs. for NP	0 15 10
Collection for W & O, (Moiety)	3 0 0	CORNWALL.		Chadwell Heath—	
Wandsworth, East Hill—		Grampond—		Collection for W & O	0 6 0
Collection for W & O	2 12 4	Collection	3 7 0	Earl's Colne—	
Contribs. for NP, by Y. M. M. A.	1 5 0	Penzance—		Collection for W & O	1 0 0
BEDFORDSHIRE.		Contribs. for W & O	1 0 0	Contributions	6 13 0
Bedford—		Contribs. for NP	1 6 0	Harlow—	
Contribs. for NP	1 2 10	Redruth—		Collection for W & O	2 0 0
Cranfield—		Collection for W & O	1 0 0	Contribs. on account	4 0 0
Contribs. for NP	0 6 3	Contributions	17 11 7	Do. for NP	3 19 10
Ridgmount—		Saltash—		Sible Hedingham—	
Contributions	5 1 3	Collection for W & O	1 4 0	Contributions	0 14 0
Sandy—		Contributions	7 14 0	Thorpe-le-Soken—	
Collection for W & O	0 14 2	Do. for NP	1 8 10	Contributions	2 15 8
Thurleigh—		DERBYSHIRE.		GLOUCESTERSHIRE.	
Collection for W & O	0 10 0	Birches Lane, South Wingfield—		Gosington, Stimbidge—	
Contribs. for NP	1 2 10	Collection for W & O	0 7 0	Collection for W & O	0 5 0
BERKSHIRE.		Chesterfield—		Contribs. for NP	0 13 0
Reading—		Collection for W & O	1 0 0	Hillsley—	
Collection for W & O	4 0 0	Riddings—		Collection for W & O	0 14 0
BUCKINGHAMSHIRE.		Contribs., Sun.-school	1 10 6	Huntley—	
Aylesbury—		Smalley—		Contribution	2 2 0
Contribution	1 1 0	Collection for W & O	0 6 0	Do. for China	1 1 0
Do. for NP	0 19 0	DEVONSHIRE.		Do. for NP	0 7 6
Gt. Brickhill—		Devonport, Morice Square and Pembroke Street—		Parkend—	
Collection for W & O	2 0 0	Contribs. on account	3 3 8	Contribs. for NP	0 13 0
Gt. Marlow, Ebenezer Chapel—		Newton Abbot, 1st Church—		Yorkley—	
Collection for W & O	0 3 6	Contribs. for NP	1 5 6	Contribs. for NP	1 0 0
Contribs. for NP	0 1 6	Do., East Street—			
Gt. Misenden—		Collection for W & O	0 13 5		
Collection for W & O, Contribs., Sun.-school, for NP	3 3 6	Contributions	4 16 0		
High Wycombe, Union Chapel—		Do., for NP, Delhi	12 9 7		
Contribs., Sun.-school, for NP	2 8 9	Shaldon—			
Ivinghoe—		Contributions	0 16 8		
Collection for W & O	0 10 0	Do. for NP	0 1 10		
Princes Risboro'—		Pargaton—			
Contribs., Sun.-school	2 7 0	Contribs. for NP	1 6 0		
Stoney Stratford—		Torquay—			
Contribs., Juv., for NP	1 12 3	Collection for W & O	3 0 0		
Weston Turville—		Contributions	8 0 0		
Collection for W & O	0 15 3	Do., Juv., for NP	4 7 4		
Contributions	4 6 0	Do., Sun.-school, for NP, Dacca	18 0 0		
Do. for NP	0 19 1	DORSETSHIRE.			
CAMBRIDGESHIRE.		Bourton—			
Cambridge, St. Andrew's Street—		Contributions	2 5 0		
Collection for W & O	5 11 1	Lyme Regis—			
Gt. Shelford—		Collection for W & O	0 10 0		
Collection for W & O	1 5 0	Contribs. for NP	0 10 6		
Swavesey—		Weymouth—			
Collection for W & O	0 12 0	Collection for W & O	1 10 0		
Contribs. for NP	1 0 0	Contribs., Sun.-school	5 0 0		
Waterbeach—		DURHAM.			
Collection for W & O	0 15 0	Darlington, Northgate Chapel—			
NORTH EAST CAMBRIGESHIRE.		Collection for W & O	0 12 0		
Barwell—		Middleton Teesdale—			
Contribs. for NP	0 11 1	Collection for W & O	1 3 6		
Mildenhall—		Shotley Bridge—			
Contribs. for NP	0 17 0	Contributions	8 3 2		
West Row—					
Contribs. for NP	0 5 0				
				Barking—	
				Contribs., Juv., for NP	0 15 4
				Braintree—	
				Contributions	21 2 1
				Burnham—	
				Collection for W & O	0 16 0
				Contribs. for NP	0 15 10
				Chadwell Heath—	
				Collection for W & O	0 6 0
				Earl's Colne—	
				Collection for W & O	1 0 0
				Contributions	6 13 0
				Harlow—	
				Collection for W & O	2 0 0
				Contribs. on account	4 0 0
				Do. for NP	3 19 10
				Sible Hedingham—	
				Contributions	0 14 0
				Thorpe-le-Soken—	
				Contributions	2 15 8
				GLOUCESTERSHIRE.	
				Gosington, Stimbidge—	
				Collection for W & O	0 5 0
				Contribs. for NP	0 13 0
				Hillsley—	
				Collection for W & O	0 14 0
				Huntley—	
				Contribution	2 2 0
				Do. for China	1 1 0
				Do. for NP	0 7 6
				Parkend—	
				Contribs. for NP	0 13 0
				Yorkley—	
				Contribs. for NP	1 0 0
				HAMPSHIRE.	
				Ashley—	
				Contribs. for NP	1 1 4
				Blackfield—	
				Contribs. for NP	0 6 5
				Lymington—	
				Collection for W & O	1 1 0
				Newport, Isle of Wight—	
				Contribs. for Mrs. Page, for Support of Georgeina Ralcliffe	5 0 0
				Niton, Isle of Wight—	
				Collection for W & O	0 10 0
				Contributions	7 10 0
				PORTSMOUTH AND PORTSEA AUXILIARIES.	
				Proceeds of Public Mtg.	19 6 3
				Contribs., Ann. Subs.	7 16 6
				Kent Street Chapel—	
				Contributions	18 0 2
				Do., Sun.-school, for NP	12 0 0
				St. Paul's Square Church—	
				Contributions	17 14 11
				Do., Marie-le-bonne Sunday-school	20 1 11
				Lake Road Chapel—	
				Contributions	18 3 6
				Ebenezer Chapel—	
				Contributions	8 8 0
				Herbert Street—	
				Contributions	3 13 2
				Gosport Chapel—	
				Contributions	8 10 8
				Stoke Road, Union Chapel—	
				Contributions	4 3 6
				Emsworth—	
				Contributions	5 14 0
				Ryde, Isle of Wight, Assembly Rooms—	
				Contributions	13 14 4

	£	s.	d.		£	s.	d.		£	s.	d.
Yarmouth and Colwell, Isle of Wight—				LANCASHIRE.				NORTHUMBERLAND.			
Collections	0	15	9	Bootle—				Alnwick—			
Ventnor, Isle of Wight—				Collection for <i>W & O</i>	3	3	8	Contributions	0	14	0
Collection	0	12	7	Colne—				Newcastle, Marlboro' Crescent—			
Less expenses and amount acknowledged before.....	159	0	3	Collection for <i>W & O</i> ...	2	0	0	Collection	4	3	0
	156	8	3	Coniston—				Do. for <i>W & O</i>	1	19	0
	2	12	0	Contribs. for <i>NP</i>	1	0	0	NOTTINGHAMSHIRE.			
Southampton—				Darwen—				Bassingham—			
Contributions	2	6	6	Collection for <i>W & O</i> ...	1	10	0	Contribution	1	0	0
Do., Sun.-school, for <i>N P</i> , Delhi	11	19	6	Contribs. for <i>NP</i>	0	10	0	Collingham—			
HEREFORDSHIRE.				Heywood—				Collection for <i>W & O</i> ...	0	8	0
Leominster—				Contribs. for <i>NP</i>	1	3	3	Carlton-lo-Moorland—			
Collection for <i>W & O</i>	0	10	0	Liverpool, Myrtle Street—				Collection for <i>W & O</i>	0	16	0
Ross—				Collection for <i>W & O</i> 60	0	0		OXFORDSHIRE.			
Collection for <i>W & O</i> ...	1	0	0	Do., Pembroke Chapel—				Banbury—			
HERTFORDSHIRE.				Collection for <i>W & O</i>	15	10	0	Collection for <i>W & O</i> ...	1	0	0
Boxmoor—				Do., Soho Street—				Contributions	4	12	4
Collection for <i>W & O</i> ...	1	0	0	Contribution	0	10	0	Charbury—			
Contributions	7	11	9	Do., Stanhope Street, Welsh—				Contribs. for <i>NP</i>	0	3	0
Do. for <i>Rev. J. Davy's Chapel</i>	1	0	0	Contribs., Juv. Soc. 6	6	5		Gt. Rollright—			
Buntingford—				Do., Old Swan—				Contribs. for <i>NP</i>	0	10	0
Contribs. for <i>NP</i>	0	7	7	Contribs., Juv. Soc. 3	11	4		Oxford—			
Chipperfield—				Padlham—				Contributions	15	10	8
Collection for <i>W & O</i> ...	1	0	0	Collection for <i>W & O</i> ...	0	14	0	Do. for <i>NP</i>	0	3	0
Hemel Hempstead, Marlowes Chapel—				Rochdale—				SHERIFFSHIRE.			
Collection for <i>W & O</i> ...	3	3	6	Contribs. for <i>NP</i>	6	5	3	Madeley—			
Markyate Street—				Southport—				Collection for <i>W & O</i> ...	0	8	0
Collection for <i>W & O</i> ...	1	0	0	Contributions	40	10	0	Contributions	2	18	4
Contribs. for <i>NP</i>	3	6	8	Do. for <i>W & O</i>	2	0	0	SOMERSETSHIRE.			
St. Alban's—				LEICESTERSHIRE.				Beckington—			
Contribs. for <i>NP</i>	3	7	1	Leicester, Charles Street—				Contributions	1	5	0
HUNTINGDONSHIRE.				Collection for <i>W & O</i> ...	1	13	0	Do. for <i>NP</i>	1	2	3
Huntingdonshire—				NORFOLK.				Bristol, King Street—			
On account, by W. Paine, Esq., Treasurer	80	0	0	Norfolk Contributions on account, by J. J. Colman, Esq., Treasurer 155	12	4		Collection for <i>W & O</i> ...	5	6	6
Offord—				Do., Norwich, St. Mary's—				Crewkerne—			
Contribs. for <i>NP</i>	0	10	0	Collection for <i>W & O</i>	15	15	6	Contribs. for <i>NP</i>	2	0	0
Yelling—				Do., St. Clement's—				Frome, Badcox Lane—			
Collection for <i>W & O</i> ...	0	11	0	Collection for <i>W & O</i>	1	6	0	Collection for <i>W & O</i>	2	10	0
Contrib. for <i>NP</i>	0	10	6	Bacon—				Do., Sheppard's Barton—	2	6	8
KENT.				Contribs. for <i>NP</i>	1	11	0	Contribs. for <i>NP</i> ...	2	11	4
Bessels Green—				Diss—				Hatch Beauchamp—			
Contribs. for <i>NP</i>	1	9	2	Contribs. for <i>NP</i>	1	18	8	Collection for <i>W & O</i> ...	0	10	0
Boro' Green—				Fakenham—				Paulton—			
Collection for <i>W & O</i> ...	1	7	5	Contribs. for <i>NP</i>	0	8	0	Contribs. for <i>NP</i>	3	0	0
Crayford—				Neatishead—				Stogumber—			
Collection for <i>W & O</i> ...	2	0	0	Contribs. for <i>NP</i>	0	13	4	Contribs. for <i>NP</i>	2	8	0
Dover—				Swaffham—				Wells—			
Contributions	0	11	6	Collection for <i>W & O</i>	1	19	0	Collection for <i>W & O</i> ...	0	17	8
Kingsdown—				Worstead—				Weston-super-Mare, Bristol Road—			
Contribs., Sun.-school	2	12	9	Contribs. for <i>NP</i>	0	6	8	Collection for <i>W & O</i> ...	3	3	6
Lewisham Road—				NORTHAMPTONSHIRE.				Wincanton—			
Collection for <i>W & O</i> ...	2	15	0	Bugbrook—				Contribs. for <i>NP</i>	1	11	0
Contribs. for <i>Mrs. Anderson's School, Jes-sore</i>	12	1	6	Collection for <i>W & O</i> ...	0	16	0	STAFFORDSHIRE.			
Maidstone, Bethel—				Guisborough—				Coseley, Providence Chapel—			
Contribs., Sun.-school, (2 years)	4	10	0	Collection for <i>W & O</i>	0	15	2	Collection for <i>W & O</i> ...	1	0	0
Margate—				Kettering—				Hanley, New Street—			
Collection for <i>W & O</i> ...	4	0	0	Collection for <i>W & O</i> ...	2	5	0	Collection for <i>W & O</i> ...	1	10	0
Meopham—				Kingsthorpe—				Contribs. for <i>NP</i>	0	12	1
Contribution	10	0	0	Collection for <i>W & O</i> , (Moiety)	0	9	0	Wednesbury—			
Smarden—				Kislingbury—				Collection for <i>W & O</i> ...	0	2	6
Collection for <i>W & O</i> ...	1	0	6	Collection for <i>W & O</i> ...	0	10	0	West Bromwich—			
				Milton—				Contributions	2	18	6
				Collection for <i>W & O</i> ...	1	4	1	SUFFOLK.			
				Northampton, College Street—				Bardwell—			
				Donation	10	0		Collection	2	4	0
				Ravensthorpe—				Bury St. Edmunds—			
				Collection for <i>W & O</i> ...	1	1	0	Collection for <i>W & O</i> ...	2	0	0
				Roade—				Contribs. for <i>NP</i>	3	0	0
				Collection for <i>W & O</i> ...	1	3	8				

		£ s. d.			£ s. d.			£ s. d.
Eye—			Tenbury—			GLAMORGANSHIRE.		
Collection for <i>W & O...</i>	1 0 6		Contributions	5 18 0		Berthlwyd—		
Contribs. for <i>NP</i>	1 10 9		Upton-on-Severn—			Contributions	1 18 1	
Halesworth—			Contribution	1 1 0		Do. for <i>NP</i>	1 10 11	
Contributions	0 16 0		YORKSHIRE.			Caerphilly—		
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Collection for <i>W & O...</i>	1 0 0		Contributions	16 16 11		Cardiff, Bethany—		
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Do., Heneage Street—			Collection for <i>W & O...</i>	3 0 0		Contribs. for <i>NP</i>	4 7 4	
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Harbury—			Collection for <i>W & O...</i>	0 17 4		Letterton—		
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Henley-in-Arden—			ANGLESEA.			Contributions	0 5 0	
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Stratford-on-Avon—			Contributions	1 6 10		Elgin—		
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WESTMORELAND.			Pensan—			Contributions	1 8 2	
Crosby Garrett—			Contribs. for <i>NP</i>	1 4 0		Do. for <i>NP</i>	1 12 1	
Contributions	3 2 2		DENBIGHSHIRE.			Eyemouth—		
Do., Brough	0 6 0		Glynceiriog—			Contributions	1 2 0	
WILTSHIRE.			Contribs. for <i>NP</i>	1 0 0		Fortrose—		
Aldbourne—			Wrexham, Chester Street—			Contribs. for <i>NP</i>	1 9 2	
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Bratton—			Do. for <i>NP</i>	1 14 8		Contribs. for <i>NP</i>	1 10 0	
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Chippenham—			Contribs. for <i>NP</i>	0 18 8		Paisley—		
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ACKNOWLEDGMENTS.

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|---|---|
| Ladies' Missionary Working Party, Graham Street Chapel, Birmingham, for Box of Articles, for <i>Mrs. Sale, Calcutta</i> . Value £21 12s. 11d. | Rev. H. Capern, Bugbrook, for Parcel of Clothing for <i>Bahamas</i> . |
| Friends at Wellington Square Chapel, Hastings, per Mr. N. Jacobs, for Parcel of Clothing, for <i>Bahamas</i> . | Missionary Working Meeting, Metropolitan Tabernacle, per Mrs. Evans, for Box of Dresses, value £10 10s., for <i>Rev. J. Davey, Nassau</i> . |
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| Dorcas Society, King Street Chapel, Bristol, for Parcel of Clothing, for <i>Bahamas</i> . | Mrs. Stevenson, Blackheath, for a Parcel of Magazines. |

FOREIGN LETTERS RECEIVED.

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| ASIA—CHINA, YENTAI, CHEEPOO, Laughton, R. F., Nov. 27, Dec. 21. | TURK'S ISLAND, Kerr, S., Jan. 3; Kerr, D. S., Jan. 7. |
| INDIA—BENARES, Edwards, E., Heinig, H., Jan. 4. | HAYTI:— |
| POONA BOMBAY, Tabar, T. C.; Smith, C. M. | JACMEL, Webley, W. H., Jan. 4. |
| CALCUTTA, EVANS, T.; ALLAHABAD, Jan. 1.; Wenger, J., Dec. 23. 25, Jan. 2, 9. | PORT-AU-PRINCE, Baumann, Jan. 8. |
| COLOMBO, Pigitt, H. R., Dec. 29, Jan. 8. | JAMAICA—BLACK RIVER, Barrett, J., Jan. 7. |
| KANDY, Waldoek, F. D., Jan. 7. | ANNOTT BAY, Jones, S., Jan. 7. |
| DACCA, Jan. 4. | BROWN'S TOWN, Clark, J., Jan. 23. |
| JESSORE, Johnson, E. C. | KETTERING, Fray, E., Dec. 22. |
| EUROPE—FRANCE, MORLAIX, Jenkins, J., Feb. 8. | MORANT BAY, Teall, W., Jan. 5, 7. |
| GUINGAMP, Lestrade, C. P.; Bouhon, V. E., Feb. 1, 5. | ST. ANN'S BAY, Millard, B., Jan. 7. |
| NORWAY, CHRISTIANA, Hubert, G., Jan. 17. | SALTER'S HILL, Dendy, W., Jan. 9. |
| WEST INDIES—BAHAMAS, NASSAU, Davey, J., Jan. 12. | SPANISH TOWN, Phillippo, J. M., Dec. 7, Jan. 1, 23. |
| TRINIDAD, Webb, E.; Gamble, W. H., Jan. 7.; Law, J., Jan. 9. | THE ALPS, O'Meally, P., Dec. 11. |
| | SAV-LA-MAR, Burke, J., Jan. 21. |

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.

FEMALE EVANGELIZATION IN INDIA.

It has been said with great truth that hitherto the Gospel has not been preached to the women of India. The custom of secluding them from observation, the practical exclusion of all Europeans from the inner apartments in which they reside, the strong prejudices of the people against every form of female education, have until now constituted an almost impassable barrier. At least one half of the people of India, and that half so influential in the formation of the minds of the young, has been inaccessible to the heralds of the Cross. Our readers cannot, however, but have noticed that our pages have of late contained accounts of the labours of Bible women among their countrywomen; and the interesting paper of Mrs. Lewis has shown that the prejudices of ages are given way, and that very remarkable opportunities are now opening before us of reaching this hitherto excluded class.

It may not be amiss if we briefly relate the efforts which have been made to elevate the women of India, and which have been patiently pursued, in spite of great discouragements, till now. They have consisted chiefly in the establishment of schools, of which there have been three kinds in operation. 1. Bazaar or vernacular day schools for Hindus and Mohammedans; 2. Orphanages and boarding schools for the children of native Christians, or for children without parents, whether Christian or heathen; 3. Schools for the higher classes of natives.

The first day school for girls was established in Calcutta in 1819 by the Baptist Missionaries. It owed its origin to the young ladies of a boarding school under the care of Mrs. William Pearce, Mrs. Lawson, and Miss Bryant, who formed themselves into "The Female Juvenile Society," and their first school was attended by eighteen regular scholars, besides nine or ten more, who came occasionally at first till they could overcome the shame which attached to being known to go to school. The mistress was a clever Bengali woman, who possessed the unusual ability of being able to read and write her native tongue. Her husband's illness soon constrained her to relinquish her task, and as no other one could be found so gifted, a few girls were placed under the instruction of some schoolmasters, who were paid a trifle for each girl they taught. The prejudices of many natives gave way.

A few Brahmins offered to become teachers, and one pundit, in the employ of Mr. W. Pearce, published a book in favour of female education.

An attempt was now made to increase the number of scholars. Aided by the liberality of several congregations at home, the Missionaries opened seven day schools, which bore the names of the towns whence their support was drawn. These schools contained about 180 children. In 1824 there were ten schools, under the general superintendence of Mrs. Colman, the widow of an esteemed American Missionary from Burmah, and other societies united in this noble effort to raise and evangelize the women of India. Under Mrs. Colman's active superintendence, the schools increased to seventeen or twenty, and the number of scholars to 475. After her departure from India in 1826, the wives of the Missionaries in Calcutta continued the important work. In 1830, they could report 500 children as under instruction. The Serampore brethren also entered heartily into the plan, and instituted girls' schools at their numerous stations in the country.

The arrival of Mrs. Wilson, in 1821, from the British and Foreign School Society, gave a great impetus to female education, and in connection with the Church Mission she laboured for many years with very considerable success and encouragement. Her pundit, a Brahmin of high caste, used daily to assure her that she would never succeed; "their women were all beasts, quite stupid, never could or would learn, nor would the Brahmins ever allow their females to be taught." Mrs. Wilson was not deterred by these objections, and her manifold labours issued in 1828 in the erection of the Central School, in Cornwallis Square, Calcutta.

All these schools consisted of the children of the lowest castes, and they were for the most part paid for their attendance. The results were not so valuable as it was hoped they would be. The children were very irregular in their attendance. The prejudices of their parents often interrupted their progress. As they grew up they fell back into the habits of their caste. Home influences were omnipotent to impress idolatrous superstitions on their minds, and early marriages often stopped instruction altogether. Soon after 1830 boarding schools came into existence, and the Missionaries to a great extent withdrew their funds from the bazaar schools for the support of the children who in the new institutions came entirely under their care.

Boarding schools for orphans and the children of native Christians have been productive of great good. The children have usually been clothed and fed as they would have been at home. Many of them have been converted, and become the heads of families, and their Christian training has been perpetuated among their children. The native churches have been very largely benefited by these schools, and it is most gratifying to know that the character of these Christian women, has exercised a most beneficial influence in the villages to which so many of them return on their marriage, or at the

close of their term of instruction. The most important of these schools belonging to our Society is that established by Mrs. George Pearce at Intally, and which has of late been so much blessed while under the care of Mrs. Kerry. Similar schools have been formed by all the Missionary bodies. They have furnished mistresses for other schools, and now promise to give a supply of teachers for Bible work and for the zenānahs which are opening on every hand.

With all this effort, the higher classes of native women remained untouched. The attempts made to attract them to school have met with very limited success. But the spread of education among the young men of good caste has at length led to a demand for education for their sisters and their wives. Hence in some places, as in Dacca, Hindu gentlemen, breaking through the prejudices of ages, have founded girls' schools, while many more are appealing to the Missionaries to come to their houses and instruct the long secluded inmates of their homes. For teachers for their schools they willingly employ native Christian women, indeed, none other can be had who are prepared to teach the knowledge required. Our boarding schools, and the female members of the families of our native Christians, thus find a most precious sphere of Christian labour, and as Bible women and teachers they are likely to play a most important part in imparting a knowledge of Christ to their countrywomen.

Never since the entrance of the Gospel into India have the prospects of Christian effort been brighter, and we trust our churches will not be behind-hand in recognizing the call of God to enter on this inviting field. Mrs. Lewis's appeal has already received a very cordial response; and we hope that it may be so successful as to enable our brethren at every station to avail themselves to the largest possible extent of the openings before them.

THE WORK OF OUR NATIVE PREACHERS.

AMONG the numerous band of native preachers employed by the Society in India, there are a few who are able to write and speak in English. From these we occasionally receive letters, and reports of their labours, which present in simple and sometimes imperfect language, many features of interest. It will give pleasure to many of our readers to learn direct from these brethren, some account of their work, of the hopes that cheer them, and the results of their toil. Two of these letters are now before us, and we will extract a few passages which will, we are sure, awaken the sympathy of our friends. The first is from the letter of Babu Gogon Chunder Dutt, an intelligent and well educated brother, stationed at Khoodneah, in the Sunderbunds of Bengal. Writing on the 4th July, he says:—

“In my last letter to you, I had the honour to inform you that I, with the help of some Christian brethren of Calcutta, was thinking of starting a Christian periodical for the benefit of the native Christians and Hindoos, who have not the advantage of English education. You will be glad to hear that the first number of our paper is published. If we get a sufficient number of subscribers, then I

hope it will continue well; if not, still we will try at least a year or two, to conduct it efficiently. May the Lord bless our humble attempt, in bringing many of our benighted countrymen to the feet of Jesus Christ our Lord and Saviour.

“In the beginning of the last month, a young Brahmin named Prosono Coomar Chukerbutty, had forsaken Hindooism and become a Christian. He confessed to us that he was very wicked and immoral. By reading the parable of the Prodigal Son, he was led to become a Christian. He is reading the Bible with me, and I hope he is a sincere young man. As I have no other work to give him, so for his maintenance I engaged him as one of my boatmen. Fancy a Brahmin boatman in India!

“I think you are aware that I have four schools in my charge, for bringing up Christian children. The Society allows me 20 rupees for keeping up these schools. Each teacher gets 5 rupees a month from me, which is hardly sufficient for their support; therefore they are obliged to do something more besides teaching, for their maintenance. Mr. Clark, M.A., the Inspector of the Government schools, was here, and promised me to give aid from the Government the sum of 24 rupees per month, to put our schools in a better footing. I have secured a good staff of Christian teachers, and am thinking of commencing school-work more vigorously than at present, as soon as I get help.”

It will thus be seen that our native brother is active and diligent, and availing himself of every means in his power to spread the Gospel. The publication of a Christian periodical is a very interesting fact.

Our next extracts are from a letter from Babu Ram Krishna Kobiraj. He is one of our oldest native preachers, and is settled at Baraset, a town some fourteen miles from Calcutta, where, with Puddoo Lochun, he is diligently engaged in the work of the Lord. This letter is dated January 21st.

“I have been encouraged by the assistance I have received from the church at Lee, through Mr. Pearce. We have also been encouraged to see that some Hindoos are come into the fold of our Lord. One of the inquirers was somehow induced to go to Serampore, where he was baptized by Mr. Martin; but afterwards, when he saw me, he entreated me to do something whereby he might be placed at Baraset, under my further instruction, and enabled to do something for the glory of our Lord, and for the good of the people of Baraset. I spoke to Mr. Sale about this man's desire, and I am very glad to tell you that Mrs. Sale has very kindly undertaken to get support for him from kind friends in England, so that he is placed at Baraset; and I am also happy to inform you that his wife, with their two children, left the heathens and joined him.

THE BRAHMO CONVERT.

“A young man, named Bissumbhur Gooho, had for the first time come to me in the month of March last, when I spoke something to him about our Lord Jesus and His true religion. In his way home from his journey, he paid me another visit, and held religious discussion. He being a firm Brahmo, had carried the discussion accordingly, but was soon refuted, and finding the inability of the Brahmo's religion to save him, and some light about Christ and His religion, he was induced to read the Christian books. After reading the New Testament through, and some parts of the Old, and good tracts attentively, he told me that this is the thing his soul wanted all this time, but found it not till now. He began to say that he is a great sinner, and expressed much sorrow for it, and said that Jesus Christ is the only true Saviour. He believed on the Lord Jesus, and found consolation in his heart. He asked for baptism, and I had much pleasure to baptize him on the 20th of May last, in the tank of our mission premises. Finding him very studious and intelligent, I requested Mr. Sale to put him in Serampore College, and that gentleman very kindly keeping him several days in his compound, and being pleased with his behaviour and desire of learning, sent him to Serampore College. He prosecuted his studies diligently about four months, and behaved well. But

I am very sorry to say, that one day in the month of October last, Bissumbhur came down to Calcutta to buy some necessary things; he took his lodging with my mother at Baniapooker; at the time of his going out he requested my mother that she should kindly keep ready some food for him; he went out, but did not return. After several days a letter was sent by him to Nilumber Mookerjea, a preacher under Mr. Sale, informing him that as he was going to Bazaar he was met by several unknown persons, who were telling him that if he would marry a certain bride he would get five hundred rupees. Bissumbhur showed reluctance, then they, holding a religious discussion, were leading him to an unknown place; finding some danger near, he called out for help, on which some persons came near, when the other party told them that this boy being mad, wanted to become a Christian, so they rather helped them to carry him off. At last they took him to an unknown place, and put him in chains, and he is suffering much. but hopes that he will glorify the name of Lord Jesus even there, and return among us. Several Christian friends are searching for him, but he is not found yet.

• ANOTHER CONVERT.

“Another young married man of Bora, a village about four miles distant from our station, a follower of Brahma’s religion, has been acquainted with me some three or four years since. Many times he had taken our books and discussed on religious points. He had a strong disbelief on the doctrine of Trinity; but from the month of May last, he began to come very often to hold religious conversation and receive instruction. We found good opportunity to give him much instruction, and expel his doubts from his mind. At last he was convinced that he is a great sinner, and there is no salvation but by Jesus Christ, and he was baptized by me in the month of September last. He is also an intelligent and humble man. After his baptism his father did not like that his son should be separated from him, so the young man is living with his father at their own house, and declaring the glad tidings to his neighbours and other men, and assisting us in teaching our school-boys. We hope by his instrumentality, many shall get light of the Gospel.”

These interesting facts are full of encouragement. Besides direct evangelization, there is a flourishing school, sustained by these native brethren, and so successful has it been, that it has provoked the heathen gentlemen of the place to establish another, to counteract the Christian influence it exerts. If the new heathen school should for a time injure the Christian one, the damage will only be temporary. The opposition to the Gospel, of which it is the outcome, will only awaken greater attention to the Word of God; while Christian teaching will in the end exert its superiority over the effete superstitions of Hinduism.

EXTRACTS FROM MY NOTE BOOK.

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

APRIL 4.—This morning I felt so weary that instead of going out to preach at sunrise, as I usually do, I staid to the early morning reading and prayer meeting. I am glad that I did so, for my mind received such good invigoration that I seemed to have new strength given to me, in the power of which I walked quickly to the bazaar, and commenced a conversation with a little group who were standing near a fish stall. After I had been speaking for a little while, a Brahmin called out, “Be silent all; I want to ask this Christian a question. Where is your God?” I replied, “His palace is in Heaven, but He is omniscient, and sees every work that goes on in every part of His great kingdom.” “Ah,” said he, “that is your idea; but I say this, God is in everything, whether it has life or not, indeed, everything is a part of God. When a woman gives birth to a child, in reality it is God who is confined of the child, the mother is God, and the child who is born is God. You may think that this is not true, but it is true, and you cannot disprove it.” “I

think I can," I replied, "if you will fairly answer me a few questions. My first question is, Do you ever eat fish?" "Who does not eat fish; why ask such a word?" "Is God in that fish?" "Yes." "Then you eat God?" "Yes, I suppose it is so." "Do you eat tigers as well as fish?" "No." "Why not?" "I have no wish to eat tigers, because other people do not eat them, and even if I did desire to do so, they are fierce beasts, and men are afraid to go near them." "Why afraid?" "Because the tiger would kill and devour them." "Is God in the tiger as well as in you and in the fish?" "Of course he is." "Now, brother," said I, "just see what you have said: God is in the fish, and you eat God; God is in you, and the tiger eats God; God is in both you and the tiger, and when the tiger eats you, in reality God eats Himself. Oh! this kind of talk is only wicked play: you cannot believe such things, *fic, fic.*" Here the people laughed at him, and he felt so ashamed, that he said, "You have pulled my words in a wrong direction: I did not think you would make me say such strange things." "Brother," I replied, "I only argued from what you yourself said; you said God was in everything, and I simply showed you how foolish it is to say so. Try again, and explain yourself more clearly." "No, I must make my purchases now; I cannot argue with you any more; my mind has become as darkness, *Salaam.*" By this time nearly fifty persons had gathered around, and the discussion was continued by others, one of whom maintained that though it may seem hard to believe, still it was quite true that God was eaten daily. "If you say so," I said, "I have some more questions to ask. Is God a Spirit, or has He a body?" "No, He has no body, He is a Spirit." "What is a spirit?" "I don't know, but my mind is a spirit." "And is my mind a spirit, too?" "Yes." "Can you eat my mind? Can savages who eat one another eat the mind?" "No." "Why not?" "Because the mind is a thing that cannot be seen." "Can God be seen?" "Ah! you have caught me." "Answer my question, Baboo, Can God, who you say is a Spirit, be seen?" "No." "Then, according to your own words, He cannot be eaten. How many times you talk thus foolishly. Why do you not receive our holy Christian doctrine, and be good and wise?" Some smiled, others looked puzzled and thoughtful, and breaking up into little groups, began to make remarks upon what they had heard.

THE NATIVE PREACHER IN THE BAZAAR.

EXTRACTS FROM THE JOURNAL OF MANDARI, OF JESSORE.

MARCH 2.—This afternoon a Mussulman said to me, "I pray and fast, and give money to my moolvie (religious teacher), and I hope by all this to get a happy place to live in after my death. My moolvie says that I shall be sure to gain my wish if I continue a good believer. Oh! I hope it is true; but whether it is or not how can I tell?" "Oh, brother," said I, "how sad to be in such a state of uncertainty. We Christians have no such fears. We trust in our Lord Christ, and have no doubt that he can do everything that is necessary to take us to a better country." I had a long talk with him, and showed him how indispensable it was that sinners should have a reconciler. I proved to him that Mahommed and the Koran were not God's gifts, but that Jesus and the Bible were. Sometimes he was very attentive; at other times he got a little angry; but before we parted I think he saw how excellent our religion was, but he was too proud to say so.

THE ANGRY HEARER.

MARCH 4.—To-day I addressed about fifty persons. In the midst of my address a man said very angrily, "I will never receive this religion; why did you come to live at Magoorah? we want to know nothing about either you or your Sahib; you come and talk, and steal away our minds from our forefathers' religion; is this just? Do we try to make you Mahommedans? If your mind has become im-

mersed in Jesus Christ's religion, good; but don't tell us anything about Him. You say that if we do not embrace your religion when we have heard something about it, that God is displeased with us, and will punish us. This I don't believe; and even if He should punish us, what is that to you, will you bear the pain for us, or must we bear it ourselves? Go away from us, and let us live and die comfortably, like our fathers." I was very sorry to see him so angry, because the minds of angry persons are closed against all kinds of good words. So I said, "Do not be displeased, brother, an angry man only loses his breath, and speaks foolishly. You seem to be very furious with me because I preach about Jesus Christ, and show you how much better His religion is than any other. And why do I do so?" "Because the Padre Sahib gives you money." "Yes, he does give me money, indeed, but why? He thinks that Hindoos and Mussulmans are in great error and danger, and he wants to tell people of their danger; I think so too, and wish to point out their error as much as he does; but I am a poor man, and if I have to sell cloths I have no time to preach. So the Padre Sahib says, Mandari, you preach about our holy religion every day, and I will give you a few rupees monthly to buy you rice, and fish, and vegetables; now you know all." "And do you not think yourself a Pundit?" "Well," I said, "perhaps I am more of a pundit than you are; but we won't talk about this; I want to tell you why I preach to people every day. You will understand it excellently if you will listen to a tale I have to tell you about a tiger." "A tiger! go on, Baboo, we listen."

THE PARABLE.

"A party of merchant travellers were going through a great forest. The mart to which they were going lay beyond it. When about half way through, they saw a tremendous tiger crouching, now here, now there, watching for an opportunity to spring upon them and destroy them. Most of them had guns, but some had not. Oh, he was a cunning tiger. He did not seem to like to go near those who had weapons; but those who had none, every now and then he dashed amongst them, snatched up one in his mouth, and was gone into the jungle before any one could find time to lift up his gun to fire. When at last the travellers had got through the wood they halted, and looked very sorrowfully at one another. 'Ah,' said one, 'if all had had guns, we should not have lost our comrades; the tiger has perhaps been wounded at some time, for he is evidently afraid of a gun.' 'But,' said a second, 'who would have thought of meeting a tiger here?' 'Well,' said a third, *he is here*, and here he will stay; it is no use lamenting that it is so, we must try and do something to prevent him from killing any more people.' 'Ah, but what can we do?' said a fourth; 'we have our own business to attend to, and we must not neglect our families.' At last, one of them said, 'O brothers, my heart is torn to pieces by this distress; what are rupees to me, when I hear such sad tidings. This will I do, and you must help me; you go on your journey, but let each leave me a little provisions, enough to serve me till you return. I will remain here, and warn every passer by that a fierce tiger has hid in yonder jungle, and press him on no account to enter it without a gun.' His companions saw that his proposal was a good one, so each one gave him a little from his store, and then journeyed on. Here he remained for many days, and every day warned some one (sometimes many persons) of the danger in front. To those who had guns, he simply said, 'Friend, is your gun loaded? if not, load it at once, there is a horrid tiger that roams in yonder wood, and sometimes he lurks at the very entrance.' But to those who had no guns Oh! how earnestly he would plead with them to return and buy a gun, or they would probably be destroyed by the savage beast. Some of the travellers thanked him for his information, returned and bought a gun; but others laughed at the information, called him a madman, a coward,—entered the wood, and were never more heard of. Now, brothers, tell me who were the wise travellers,—those who brought the gun, or those who, calling the kind merchant a fool and a coward, entered the forest and were slain? All admitted that the travellers who brought guns, and thus saved their lives, were the wise men.

THE INTERPRETATION.

"Very good," I replied, "now listen to the application: the tiger is the devil,—idolatry, fornication, lying, cheating, trusting in a false religion, are all forests in which the devil lies hid. The merchant travellers who have escaped through the forest are those who, taking the gun of the Christian religion, have been able to conquer all these evil things. The man who stopped behind to warn unwary travellers is the man who gives up trade and other means of wealth to warn Hindoos and Mussulmans of the danger that awaits them; the Padre Sahib is such a man, and so am I. Brother, I did not see a gun in your hand, so I persuaded you to buy one, but instead of doing so you got angry with me, you acted like those who said madman, coward, and walked on to the forest. If the tiger should seize you, these men around me will be able to give witness that I told you of your danger. Brothers, my words are ended; I go."

THE HURRICANE IN THE BAHAMAS.

BOTH from Mr. Davey and our native helpers, we receive the most grateful expressions of thanks for the assistance we have been able to render. Nothing can exceed the desolation and consequent distress the islands have suffered. Mr. Davey has recently paid a visit to the large island of San Salvador, and a few extracts from his report will place before our readers the sorrowful facts of the case. Other islands have suffered in a similar way, and to a like extent.

"Though three months had passed since the hurricane, yet the effects of it were very marked in the numerous ruins of houses and chapels, the numbers of fallen trees which obstructed the roads, and in some places made them quite impassable, and in the absence of boats and small vessels, which were always to be seen at the different settlements, either lying at anchor or drawn up on the beach. The sufferings of the people at some of the settlements were very great. The inhabitants of Smith's Bay were obliged to abandon the settlement and take refuge in a cave. At Devil's Point scarcely a house was left standing, and the people huddled together, young and old, children, and aged and infirm persons, and poor women but just confined, under pieces of the roofs of houses, drenched with rain, and without food for at least twenty-four hours. At the time of my visit they had built a number of small huts, about eight or ten feet square, in which they sleep at night, until they can rebuild their houses, a thing which they find it rather difficult to do at present, because of the destruction of the palmetto tree, the leaves of which have been called the poor man's shingles, because the poor man covers his house with them. But though the people had suffered so much in the loss of their property, and as drought had followed the hurricane, yet I found no complaining among them. They looked upon the calamity as a visitation from God, and when I told them that their friends in England had sent them some food and clothing, they manifested no great eagerness for it, and were quite satisfied if the wants of the aged and infirm were supplied. I distributed a little clothing in the island, and shall send some flour and corn by the vessel which brought me home. I am sorry that all the clothing sent by Colgate and Co. was for men, as there are many poor aged women who have been deprived of everything they possessed.

"Five of our chapels are still without roofs, and as the people have not yet replaced their own dwellings, I am afraid that a considerable time will elapse before they are thoroughly repaired. With the destruction of the chapels the books belonging to the pulpits and the schools were destroyed. A gift, therefore, of a few large Bibles and a supply of books for the Sunday-schools would be very acceptable, as well as a package of clothing for women. While the chapels are unfit for worship, the people meet in private houses, or go to neighbouring settlements."

A VISIT TO MORLAIX IN BRITTANY.

Dr. Tregelles has lately published in the *Christian Treasury* his notes of a tour in Brittany in 1865. In the course of his journey he visited our highly esteemed missionary, the Rev. J. Jenkins; and the observations he made will, we are sure, be gratifying to our readers to peruse:—

Morlaix, *Friday, June 23.*—The railway brought us from the Plouaret station to this place about five P.M. The town lies in a deep valley or dingle, with some of the streets ascending the steep hills by which it is enclosed. The railway crosses the town by a magnificent viaduct, from which there is an excellent view of some of the streets, and of the market-place,—room for which was obtained in the confined valley by arching over the two streams which here unite; these form the communication of Morlaix with the sea, by keeping back the water with locks. Morlaix is called in Breton, Montroulez, a name answering to the mediæval Mons. Relaxi; but the French and Breton names do not appear to be derived the one from the other, but rather to be independent designations of the same place; and both seem to be of thorough Breton origin. In Wales and Cornwall similarly there are sometimes English names bearing no relation to the native; thus Swansea and Abertawy, Launceston, and Dunheved.

As soon as we had our tea at the Hotel de Provence, we went to find out the Rev. John Jenkins, from Glamorgan, a Baptist minister, who has laboured here as a Protestant missionary for more than thirty years. We were shown up a long, narrow, and very steep street. After entering the house, we saw that on the other side there was a garden, and a very pleasant view; in that direction the ground falls precipitously. From Mr. and Mrs. Jenkins we had a most kind reception, and listened to much in connection with the Welsh Protestant missions in this country. But the great cause for thankfulness which I now had was, that at length I could obtain Breton tracts, and purchase New Testaments in that language. In order to get tracts printed in Breton, the Religious Tract Society has, from time to time, made some small grants to Mr. Jenkins; and the sums so bestowed appear to me to have been very judiciously used. In most countries it is found in general better to publish original tracts (if good ones are obtainable) than merely to issue translations. Those which Mr. Jenkins has published appear to be of a very simple and definite kind. One, which is very useful, gives an account of what the New Testament is; another speaks in a similar manner of the whole Bible. A small paper with the Ten Commandments of God, without mutilation, on one side, and texts which definitely state the Gospel on the other, is a thing most valuable in any Roman Catholic country. Such a tract sets forth a new doctrine to Romanists, both as to the law and the Gospel.

The order which I had received from the Religious Tract Society to obtain what I wanted from the Morlaix depot, was one on which I acted very freely. I could only again regret that I had been without any of these silent messengers of the Gospel while passing through the far more thickly populated Pays de Treguier. I hope that travellers who make the circuit of Brittany the other way may direct their especial attention to that country.

THE LORD'S DAY IN MORLAIX.

June 25.—This was a Lord's day of considerable interest. At eleven, we went to Mr. Jenkins' French service in the Chapelle Evangelique. As we were there early, the Sunday school was still going on, just as in Wales, except that the language was Breton. The chapel is quite Welsh in its form and arrangement, and so, too, was the whole service except the language. Both Mr. and Mrs. Jenkins seem to have thrown their whole souls into the mission work here. It is difficult in many respects; but most heartily do I believe that God has blessed it, and that He will continue to do so. In the evening I went to Mr. Jenkins' Breton service: of course I was not there as an intelligent auditor, but rather to see what the congregation was composed of, and how they listened. I was glad to find that,

from having read a few months before, by the aid of the dictionary of the Rev. R. Williams, much of the remains of the old Cornish, I could generally notice any Scripture quotations which Mr. Jenkins made, and also, towards the conclusion of the sermon, I caught a reference to the Apostles' Creed, showing that "the forgiveness of sins" is a doctrine of the most common Christian profession.

The festival of St. John the Baptist was kept on this day. Some of the costumes were very strange; the white muslin dresses of tall boys, and other things in the processions, were painfully absurd. We could rejoice that the gospel is preached in Morlaix, even though there be but few who care to hear it.

We took tea and concluded the day with Mr. and Mrs. Jenkins. In various places in the neighbourhood they get some opportunities of Christian service. Some steps are taken for teaching portions of Scripture to the young. There is such a thing as abstaining from doing anything because of our being unable to work on a large scale; there is also such a thing as seeking to do *well* what little can be done, and acting under the eye of Christ our Lord, who puts his servants in such positions as he sees fit. Services have their value, not from their greatness, but from their being done to Him, and in accordance with his will.

I give an extract from a letter recently received from Mr. Jenkins:—"On the first Sabbath in January last [1866] we had an interesting meeting at Tremel, a country station in the midst of Roman Catholics. Its object was to hear the recitation of passages of the Gospel by twenty Breton children, all girls, except two or three little boys. Some of the children were very young, and had learned only two or three verses, while the elder ones had learned from thirty to forty verses. I helped them to understand the passages recited, by questions, answers, and explanations. At the close I addressed parents and children on the importance of reading and learning the Word of God. All these were children of Roman Catholic parents, and receive lessons daily from a pious female teacher, a member of our church. And this is a precious result obtained after years of labour, and despite much priestly opposition."

THE LAST HOURS OF THE REV. J. WILLIAMSON, OF SEW RY.

THE widow of our departed friend and brother, the Rev. J. Williamson, has kindly favoured us with some particulars of the last hours of his long and laborious life. To the last his heart was in the Lord's work, and not until physically incapable did he cease to exhort the heathen and to deliver to them the message of peace. During his ministry he was the witness of the vast extension of the British power in India, and the consequent opening of the entire country to the heralds of salvation. He frequently referred to the manner in which the Gospel is now received, as most favourably contrasting with the opposition and contempt it met in the early years of his missionary life. He has borne a noble part in the work of India's evangelization, and has sown seed that shall bear much fruit in years to come.

"Your kind letter to my late dear husband dated 12th December I duly received, and thank you for it. You have ere this received Mr. Wenger's informing you of his death. The Lord has released his poor suffering servant, and has blessed him beyond his expectations, for he had always a very humbling view of himself. 'I am a poor miserable sinner, and have done nothing,' he would often say. He never would allow me to say anything about his being so sorely tried in various ways. He always said, 'God is good; I might have been much worse, and can bear this.' A few days before his death he said, 'How long will God keep me in the fire. Have I not been long enough? I wish my body was in the grave, and my soul with Jesus.' He continued his work till the end of July, and after that he was too weak and in too much pain to go to the bazaar or to conduct

worship in the chapel; but when any one came to see him, either Christian or heathen, he was earnest and affectionate in his endeavours, even beyond his strength, to urge them to be sincere, and to set forth by a consistent walk, what was required of them in the Bible. He sent messages to backsliders, and told them that he cried for them, and prayed for them, and did not want to lose any of them. One day he said to me, after he had been speaking to several natives, 'What shall I say to you? What shall I say to my children? Follow me; let me lose none of you.' He told me to pray to God to give me to Christ, telling me I had perhaps not done that, because Christ says, 'All that the Father giveth me shall come to unto me.' He died on Saturday December 22nd. On Friday night, about 10 o'clock, he said he was a dying man. I asked him what he felt; he said 'A pain in my chest.' I gave him a little port wine, but when I offered it the second time he refused. After that he said, 'Don't distress me.' I said 'I hoped the Lord was comforting his soul.' He said, 'I hope so.' After this I could not understand what he said. My youngest son was with me, and Mrs. Johnson (his daughter) came before he died in the morning. It was very sad and heartrending to see the one who had been my protector, under God, for forty-two years, leave me at last, though in the midst of all our sorrow we rejoice that we have a comfortable assurance that we part to meet again. Our dear sons, Robert and James, came too late to see their father alive. How much we all owe God for such a husband, for such a father. Our native Christians and many heathens assembled at half-past 3 o'clock on Sunday afternoon, and as my husband's custom was, one of the preachers sang a hymn, read, and prayed, and I afterwards told them that I and my children, as well as all of them, were much indebted to the dear man they had come to honour. I begged them to treasure up all his good instruction in their hearts, and wherever he might have seemed severe, to forgive, as it was for their good. Mussulmans and Hindoos, as well as Christians, all, one after the other, stepped forward to take a last look at the once stately form. Our three sons took up the coffin, and assisted by Mr. Lewis the magistrate, Mr. Bignell, a police officer, a European sergeant, and an East Indian, carried it to the burying ground. Some of the native Christians and two Mussulmans changed shoulders now and then. Mr. Johnson and I walked next to the coffin."

With the beautiful words of the burial service of the Church of England, read by the judge of the station, Mr. Toogood, the body of the aged missionary was committed to the tomb, there to rest till the resurrection, in "sure and certain hope of a blessed immortality."

HOME PROCEEDINGS.

The meetings have been unusually numerous during the past month, as the sub-joined list will show.

- Scotland.—Rev. J. Gregson, J. H. Millard, B.A., and Dr. Leechman.
 Canterbury, &c.—Dr. Underhill, Rev. J. G. Gregson.
 Wokingham, Newbury, Kingston, and Bromley.—Rev. C. B. Lewis.
 Ramsgate, Deal, Margate, Broadstairs, &c.—Dr. Underhill, Rev. Geo. Kerry.
 Boston, Lincoln, and Sutton.—Revs. G. Kerry, and W. K. Armstrong, B.A.
 Ireland.—Rev. Thos. Martin.
 Brighton and Lewes.—Rev. G. Kerry.
 Loughton, Forest Hill, Tottenham, and Hammersmith.—Revs. D. J. East, and Fred. Trestrail.
 Harlow and Bishop's Stortford.—Rev. Fred. Trestrail.
 Hitchin.—Revs. C. B. Lewis, and Fred. Trestrail.
 Waltham Abbey.—Rev. D. J. East.
 Chatham.—Rev. C. B. Lewis.
 Thame.—Dr. Underhill.

ANNUAL SERVICES.

THE following arrangements for the meetings in May have been completed, and we have no doubt that our friends generally will regard them with pleasure and satisfaction.

Introductory Prayer-meeting, Monday, May the 13th, at John Street Chapel, Rev. J. Webb to preside.

Annual Meeting of the Bible Translation Society in the evening, at Kingsgate Street Chapel, Dr. Steane to preside, and Revs. J. G. Gregson, late of Agra, W. Walters, of Newcastle, and H. Wilkinson of Leicester, have consented to speak on the occasion.

The Annual Members Meeting of the Baptist Missionary Society, on Tuesday morning, the 14th, at John Street Chapel, chair to be taken at half-past ten.

The Annual Sermons on behalf of the Society will be preached Wednesday morning, May 15th, at Bloomsbury Chapel, by the Rev. Newman Hall, L.L.B., and in the evening, at Walworth Road Chapel, by the Rev. Richd. Glover, of Glasgow. Services to commence respectively at 11 a.m. and 6:30 p.m.

The Annual Public Meeting will be held in Exeter Hall, on Thursday evening, May 16th, the chair to be taken at half-past six, by J. Candlish, Esq., M.P. for Sunderland, and the Revs. H. Dowson, President of the College, Bury, Lancashire, H. Stowell Brown, of Liverpool, Samuel Martin, of Westminster, and D. J. East, President of the College at Calabar, Jamaica, have kindly consented to advocate and support the claims of the Mission on the occasion.

The Young Men's Missionary Association intend holding their annual meeting on Friday evening, May 17th, at the Metropolitan Tabernacle, chair to be taken at half-past six o'clock.

Sermons on behalf of the Mission will be preached in the various chapels in London, on Lord's Day, May 19th, of which due notice will appear in the *HERALD* for that month. We shall be much obliged to pastors and deacons who have made arrangements for that day, to inform us of them as early as possible.

FUNDS.

We again most respectfully, but earnestly, request the officers of the various auxiliaries to remit, without delay, whatever funds they may have in hand. We are sorry to appear unduly pressing in this matter, but *necessity* compels us. All contributions which our friends desire to appear in the Report must be in the hands of the Secretaries *on or before April 3rd*. The financial year terminates, as usual, March 31st, but these extra days are allowed for the convenience of those residing at a great distance from London.

CALCUTTA.

The Benevolent Institution in Calcutta, established by Drs. Carey and Marshman, and Mr. Ward, for the education of indigent Christian children in India, is in want of a master and mistress to conduct their education: they are some two hundred in number. The Secretaries will be happy to communicate with any suitable parties on the subject. It is requisite that they should be well acquainted with the modern system of education, as carried on in the schools of the British and Foreign School Society.

CONTRIBUTIONS

From January 19th, 1867, to February 18th, 1867.

*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.		£	s. d.			
Abethell, R., Esq.	1	1	0	Beeby, Mrs., Kilburn ...	2	2	0	Chandler, John, Esq.,	2	10	0
Anderson, W. W., Esq. ...	1	1	0	Burl, Miss	1	1	0	Sydenham	1	1	0
Baker, T., Esq.	1	10	0	Butterworth, W. A., Esq.	3	0	0	Deane and Co., Messrs.	1	1	0
Barlow, F., Esq.	1	1	0	Surbiton	1	0	0	Foster, R. S., Esq.	1	1	0
Barlow, G., Esq.	1	1	0	Do. for China	1	0	0	Gingell, J., Esq.	1	1	0
				Do. for W & O	0	10	0	Gurney, J., Esq.	5	5	0

	£	s.	d.
Graham, T., Esq.	1	1	0
Hazzledine, Mr.	1	1	0
Holmes, W., Esq. (2 yrs.)	2	2	0
James, W. M., Esq.	1	1	0
Johnson, G., Esq.	0	10	6
Jones, Chas., Esq.	2	2	0
Lushington, Rt. Hon. S.	3	3	0
Meredith, Mr. and Mrs. J. B.	5	0	0
Mursham, J. O., Esq.	2	2	0
Olney and Co., Messrs.	1	1	0
Orwin, Mr.	0	10	6
Overbury, S., Esq.	1	1	0
Pardon, B., Esq.	1	1	0
Peppercorn, Mr. W.	0	10	6
Potter, Mrs.	1	1	0
Price, Dr.	1	1	0
Rippon, Mrs.	5	0	0
Reynolds, Mr. J., Malvern Link	2	0	0
Rogers, Mr. W., Peckham	0	10	6
Smith, E., Esq.	1	1	0
Taylor, J., Esq.	2	2	0
Templeton, J., Esq.	1	1	0
Thompson, J., Esq.	1	1	0
Walkden, J., Esq.	1	1	0
Whitehorne, J., Esq.	1	1	0

DONATIONS.

A Friend	50	0	0
A Friend at Kilburn	1	0	0
A Friend at Ledbury	1	0	0
A Friend	0	13	0
Do., for W & O and N P	0	12	0
Bible Translation Society for T	100	0	0
Gawthorne, Misses collected by, for Port of Spain, Trinidad ..	1	16	0
Gurney, Miss H., for Mrs. Heinig's Sch., Benares	1	0	0
Do. for Mr. Heinig, for orphan child "Ruth" ..	3	10	0
Hill, Miss M. A., Hull ..	20	0	0
Pearless, W., Esq., East Grimstead	1	1	0
Sat bene si sat cito	25	0	0
Taylor, Rev. E., and friends, Acton, for W & O	1	0	0
Tuckett, Frederick, Esq.	50	0	0

LONDON AND MIDDLESEX.

Acton—			
Contributions	1	1	0
Alfred Place, Old Kent Road—			
Contribs., Sun-school, for N P, by Y. M. M. A.	1	5	6
Battersea, York Road Sun-school—			
Contribs. for N P, by Y. M. M. A.	1	14	6
Camberwell, Denmark Place—			
Collection for W & O ..	8	0	2
Contribs. on account ..	16	0	0
Do. Cottage Green—			
Contributions	4	9	8
Clapham Common—			
Contribs. Sun-school, for N P, by Y. M. M. A.	0	6	9
Gray's Inn Road, Arthur Street—			
Contribs. Sun-school, by Y. M. M. A.	1	15	0
Do. for N P by do.	0	6	0

	£	s.	d.
Hackney, Mare Street—	8	8	0
Collection for W & O	8	8	0
Hammersmith—			
Collection for W & O	5	0	0
Islington, Salters' Hall Chapel—			
Collection for W & O	8	19	3
Contribs. on account ..	13	16	3
Do. Sun-school, for N P, Delhi	5	17	4
James Street, St. Luke's—			
Contribs. for N P, by Y. M. M. A.	1	0	0
Kingsgate Street—			
Contribs. for Rev. J. Smith, N P, Delhi ...	15	0	0
North London Sun-schools—			
Contribs. by Y. M. M. A.	5	1	0
Peckham, Park Road—			
Collection for W & O ..	1	10	0
Contributions	9	0	0
Regent's Park—			
Contribs., Sun-school	20	11	6
Regent's Street, Lambeth—			
Contribs., Sun-school, for N P, by Y. M. M. A.	0	18	10
Romey Street—			
Contribs., Sun-school	3	8	8
Upton Chapel—			
Contribs., Sun-school, for N P, by Y. M. M. A.	4	15	10
Wandsworth, East Hill—			
Contribution	1	1	0
Walworth, South Street Sun-school—			
Contribs., Bible-class	0	10	0
West Green, Tottenham—			
Contribs., Sun-school, for N P, by Y. M. M. A.	1	14	9
Do., do., for Rev. J. Davey's School, Nassau	1	6	6
Vernon Square Chapel—			
Contribs., Sun-school, by Y. M. M. A.	7	16	3
Yiewsley—			
Contribs., Sun-school, for N P, by Y. M. M. A.	0	8	6

BEDFORDSHIRE.

Leighton Buzzard., Hockliffe Road—			
Collection for W & O ..	1	2	0
Contributions	7	7	8
Do. for N P	1	4	4
Shetford—			
Collection for W & O ..	0	12	0

BERKSHIRE.

Farringdon—			
Contributions	9	13	6
Do. for N P	0	7	6

BUCKINGHAMSHIRE.

Gt. Brickhill—			
Contributions	29	0	0
High Wycombe—			
Contributions	31	11	6
Do. for China	1	0	0
Long Crendon—			
Collection for W & O ..	0	10	0
Contributions	7	10	0
Olney—			
Collection for W & O ..	2	3	0

	£	s.	d.
Contributions	16	3	7
Do. for N P	4	11	6
Do. for Chefoo	2	17	5
Princes Risboro',—			
Collection	7	13	6
Wraybury—			
Contributions	9	7	8

CAMBRIDGESHIRE.

Cambridge—			
Contribution	50	0	0
Caxton—			
Collection for W & O ..	0	15	2
Contribs. for N P	0	9	0

NORTH EAST CAMBRIDGESHIRE.

Mildenhall—			
Contribs. for N P	0	7	0

CHESHIRE.

Chester—			
Contribs., Sun-school	1	0	0
Do., do., for N P ...	2	4	5

CORNWALL.

Grampound—			
Collection for W & O ..	0	16	0

DEVONSHIRE.

Bovey Tracey—			
Contribs. for N P	1	18	0
Buckland Monachorum—			
Contributions	5	4	4
Chudleigh—			
Collection for W & O ..	1	12	4
Cullompton—			
Contributions	13	5	8
Devonport, Morice Square and Pembroke Street—			
Collection for W & O ..	2	10	0
Gt. Torrington—			
Contribs. for N P	0	10	0
Hoce—			
Contributions	5	2	5
Ifracombe—			
Collection for W & O ..	1	1	2
Millbrook—			
Contributions	3	3	6
Plymouth, George Street—			
Contributions	9	16	9
Do., Sun-school, for Rev. A. Saker	1	17	6
Do., Lower Street ...	0	8	0

Less expenses

46	9	8
4	4	6
42	5	2

DORSETSHIRE.

Dorchester—			
Contributions	2	2	6

DURHAM.

Wolsingham—			
Contributions	5	0	0

GLOUCESTERSHIRE.

Fairford—			
Collection for W & O ..	1	0	0
Contributions	3	0	0
Thornbury—			
Collection for W & O ..	0	14	0
Contributions for N P	0	4	4

		£	s.	d.			£	s.	d.			£	s.	d.
Winchcombe—					Contribs., Balance.....		21	0	11	Yarmouth, St. Nicholas Plain—				
Contribs., Sun.-school	0	2	9	Do. for <i>N P Delhi</i> ...	12	10	0			Collection for <i>W & O...</i>	1	6	0	
Do. for <i>N P</i>	1	5	8	Do. for <i>Rev. Q. W. Thompson, Africa</i>	5	0	0							
HAMPSHIRE.														
Crookham—					Cloughfold—					NORTHAMPTONSHIRE.				
Collection for <i>W & O...</i>	1	0	0	Collection for <i>W & O...</i>	1	1	0	Heywood—		Bythorne—				
Contributions	1	11	11	Contributions	2	7	5	Contributions for <i>W & O...</i>	0	10	3			
Do. for <i>N P</i>	0	18	0	Liverpool, Myrtle Street—				Contribs. for <i>N P</i>	0	12	6			
Parley—				Contribs. Voluntary				Collection for <i>W & O...</i>	0	4	0			
Contributions for <i>N P</i>	0	15	0	Contribution Fund...	1	5	0	Contributions	2	3	0			
Romsey—				Do. do. for <i>Africa</i> ...	2	0	0	Helmdon—						
Collection for <i>W & O...</i>	0	16	0	Do. Juv. Soc. for				Collection for <i>W & O</i>	0	4	0			
Contributions	7	18	3	<i>Mr. Kerr's School,</i>				Contributions	2	0	0			
Sway—				<i>Bahamas</i>	7	10	0	Kettering—						
Collection	0	16	0	Do. do. for <i>Mrs.</i>				Contribs. for <i>N P</i>	3	14	10			
HEREFORDSHIRE.														
Ewias Harold—				<i>Hutchin's School,</i>				Ringstead—						
Contributions	3	1	0	<i>late Mr. Clark's</i>				Collection for <i>W & O</i>	1	0	0			
Fownhope—				<i>Savanna la Mar,</i>				Stanwick—						
Collection	2	12	6	<i>Jamaica</i>	5	0	0	Collection	2	5	6			
Do. for <i>W & O</i>	0	7	8	Do. do. for <i>School,</i>				Contribs. for <i>N P</i>	0	17	0			
Contributions. for <i>N P</i>	3	11	3	<i>late Mr. Allen's,</i>										
Hereford—				<i>Makawitte, Ceylon</i>	5	0	0	NORTHUMBERLAND.						
Contributions	14	16	7	Do. do. for <i>Mr. Smith's</i>				Newcastle, Bewick Street—						
Do. for <i>N P</i>	1	12	8	<i>N P Delhi</i>	12	10	0	Contributions	7	6	0			
Kingston—				Manchester—				Do. for <i>N P</i>	6	2	6			
Collection for <i>W & O...</i>	1	0	0	Contribs. on account...	100	0	0							
Contributions	7	1	4	Waterbarn—										
Ledbury—				Collection for <i>W & O...</i>	1	0	0							
Collection for <i>W & O...</i>	0	5	0	Contribs. for <i>N P</i>	2	13	6							
Contributions	1	3	1	LEICESTERSHIRE.										
Do. for <i>N P</i>	1	3	11	Leicester, Charles Street—										
Lyonshall—				Contribs. for <i>N P</i> ...	4	6	3	NOTTINGHAMSHIRE.						
Collection	1	0	0	Do., Victoria Road—				Sutton-on-Trent—						
Stansbach—				Collection for <i>W & O</i>	5	0	0	Collection for <i>W & O...</i>	0	10	0			
Collection for <i>W & O...</i>	0	10	0	Contribs., balance...	6	0	7							
Contributions	2	8	0	Do. for <i>N P, Delhi</i>	25	0	0	OXFORDSHIRE.						
Do. for <i>N P</i>	0	10	6	Oadby—				Banbury—						
Do. for <i>Infanty School</i>	1	2	8	Collection for <i>W & O...</i>	0	5	0	Contribs. for <i>N P</i>	0	17	4			
HERTFORDSHIRE.														
Rickmansworth—				Contributions	1	1	0	RUTLANDSHIRE.						
Collection for <i>W & O...</i>	1	1	0	Do., Sun.-school, for				Belton—						
Contributions for <i>N P</i>	2	3	2	<i>Rev. Q. W. Thom-</i>				Contribs. for <i>N P</i>	1	12	0			
HENTINGDONSHIRE.														
Winwick—				<i>son, West Africa</i> ...	1	8	2	SHROPSHIRE.						
Collection for <i>W & O...</i>	0	10	0	NORFOLK.										
Contributions for <i>N P</i>	0	3	0	Gt. Ellingham—				Bridgnorth—						
KENT.														
Ashford, St. John's Lane—				Collection for <i>W & O...</i>	0	7	6	Contribs. for <i>N P</i>	0	11	8			
Collection for <i>W & O...</i>	0	10	0	Nelton—				Shrewsbury, Wyle Cop—						
Contributions	4	7	0	Collection for <i>W & O...</i>	0	10	0	Collection for <i>W & O...</i>	0	3	0			
Do. for <i>N P</i>	1	2	7	Thetford—				Wem—						
Do. New Corn Ex-				Contribs., Sun.-school,				Collection for <i>W & O...</i>	0	5	0			
change Collection,				for <i>N P</i>	0	12	6	SOMERSETSHIRE.						
less expenses	2	5	9	<i>Correction.</i>										
Boro Green—				For the following incorrect ac-										
Contribs. for <i>Africa</i> ...	5	10	1	knowledgement in last month's										
Coxheath Loose—				"HERALD," viz.,										
Contribs., Sun.-school,	0	10	0	NORFOLK.										
Edenbridge—				Norfolk Contributions on				Boroughbridge—						
Contributions for <i>N P</i>	0	5	6	account, by J. J. Col-				Collection for <i>W & O...</i>	0	13	2			
Forest Hill—				man, Esq., Treasurer...155	12	4		Bridgwater—						
Contribs. on account...	39	8	0	Do., Norwich, St. Mary's—				Collection for <i>W & O...</i>	4	4	6			
Smarden—				Collection for <i>W & O</i>	15	15	6	Contribs. for <i>N P</i>	2	18	10			
Contributions	3	9	0	Do., St. Clement's—				Chard—						
Tenterden, Zion Chapel—				Collection for <i>W & O</i>	1	6	0	Donation	50	0	0			
Collection for <i>W & O...</i>	1	0	0	read				Contribs. for <i>N P</i>	1	1	3			
Contributions	4	0	6	NORFOLK.										
Do. for <i>N P</i>	1	17	9	Norfolk Contributions on				Hatch—						
LANCASHIRE.														
Birkenhead, Grange Lane—				account, by J. J. Col-				Contributions.....	2	0	0			
Collection for <i>W & O...</i>	5	0	0	man, Esq., Treasurer...155	13	4		Iighbridge—						
CONTRIBUTIONS FOR THE MISSIONARY HERALD.														

	£	s.	d.
Tannton—			
Collection for <i>W & O</i> ...	1	10	0
Contributions.....	1	11	7
Wollington—			
Collection for <i>W & O</i> ...	2	6	5
Contribs. for <i>N P</i>	3	0	0
	77	16	11
Less expenses	0	7	5
	77	9	6

STAFFORDSHIRE.

Hanley—			
Contribs. (less ex- penses).....	17	8	3
Do., Sun.-sch. Juv. Auxiliary—			
Contributions.....	5	0	0
Stafford—			
Contributions.....	1	1	4
Do. for <i>N P</i>	0	14	6

SUFFOLK.

Hadleigh—			
Collection for <i>W & O</i> ...	0	5	0

SURREY.

Haslemere—			
Contribs. for <i>W & O</i>	1	0	0
Upper Norwood—			
Contributions.....	9	9	0

SUSSEX.

Brighton, Queen's Square—			
Contribs. on account...	20	0	0
Hastings, Wellington Square—			
Collection for <i>W & O</i> ...	4	8	7
Contributions.....	38	2	10
Do. for <i>China</i>	1	1	0
Rye—			
Contributions.....	1	3	9

WARWICKSHIRE.

Alcester—			
Collection for <i>W & O</i> ...	1	0	0
Coventry, St. Michael's Chapel—			
Collection for <i>W & O</i> ...	1	15	0
Henley in Arden—			
Contributions.....	4	6	4

WILTSHIRE.

Corton—			
Contributions.....	2	15	2
Damerham and Rockbourne—			
Collection for <i>W & O</i> ...	0	5	0
Contributions.....	2	0	0

WORCESTERSHIRE.

Aitch Lench and Dunnington—			
Collection for <i>W & O</i> ...	0	12	0
Contributions.....	11	8	6
Do., Pitchill.....	0	6	6

Bewdley—			
Contributions for <i>N P</i>	1	11	5
Bronsgrove—			
Contributions.....	28	3	5
Ferriehay—			
Collection for <i>W & O</i> ...	2	0	0
Contributions for <i>N P</i>	2	5	3
Do., Pitchill.....	0	6	6
Shipston-on-Stour—			
Collection for <i>W & O</i> ...	1	0	0
Contributions.....	4	13	2

YORKSHIRE.

Hull—			
Contributions.....	15	0	0
Ditto for <i>W & O</i>	2	0	0

	£	s.	d.
Masham—			
Collection for <i>W & O</i>	1	0	0
Sheffield, Portmahon Chapel—			
Contributions.....	25	14	10
Skipton—			
Contributions.....	9	16	4
Ditto for <i>N P</i>	2	3	8

NORTH WALES.

CARNARVONSHIRE.

Capel-y-Beirdd—			
Contributions.....	2	3	8

FLINTSHIRE.

Rhyl—			
Contribs. on account...	12	0	0

SOUTH WALES.

BRECONCKSHIRE.

Brynmawr, Calvary—			
Contribs. Sun.-school, for <i>N P</i>	1	10	6
Crickhowell—			
Contributions.....	1	0	0
Pisgah—			
Contributions.....	3	0	2

CARMARTHENSHIRE.

Login—			
Contributions.....	4	8	0
Pembrey, Tabernacle—			
Contributions.....	6	12	0

GLAMORGANSHIRE.

Bridgend, Hope Chapel—			
Collection for <i>W & O</i>	1	0	0
Contributions.....	17	17	7
Do. for <i>N P</i>	0	7	2
Cardiff, Bethany—			
Contributions.....	0	15	0

Maesteg—			
Contribs. for <i>N P</i>	0	17	0
Pent-y-rych—			
Contribs. for <i>N P</i>	0	0	10
St. Mellons—			
Contributions.....	8	14	0
Swansea, Mount Zion—			
Contributions.....	1	7	10
Ditto, York Place—			
Contributions.....	18	9	5

MONMOUTHSHIRE.

Argoed—			
Contributions.....	10	8	6
Newbridge, Beulah—			
Contributions.....	7	15	1
Ponhir—			
Collection for <i>W & O</i> ...	1	3	0
Contributions for <i>N P</i>	2	2	0

PEMBROKESHIRE.

Blaenconin—			
Contributions.....	9	6	4
Do. for <i>N P</i>	1	9	6
Blaenllyn—			
Contributions.....	9	0	9
Do. for <i>N P, India</i> ...	4	14	11
Carmel Charbeston—			
Contributions.....	4	3	0
Fynnon—			
Contributions, 1865...	10	10	0
Do., 1866.....	10	4	6
Do. for <i>N P</i>	1	6	6

	£	s.	d.
Gelly—			
Contributions.....	1	11	4
Do. for <i>N P</i>	1	1	9
Glanrhyd—			
Contributions.....	3	17	0
Newton—			
Contributions.....	3	13	10

RADNORSHIRE.

Presteign—			
Collection for <i>W & O</i>	0	15	0
Contributions.....	7	11	11
Do. for <i>N P</i>	0	14	1
Do. for <i>Mrs. Kerry's</i> <i>School, Intally</i>	1	2	6
Newbridge—			
Contributions.....	4	2	8

SCOTLAND.

Aberdeen, John Street—			
Collection for <i>W & O</i> ...	1	5	0
Contribs., Sun.-school	0	16	0
Do. for <i>N P</i>	1	15	6

Anstruther—			
Contributions.....	18	14	3
Do. for <i>N P</i>	2	6	3

Cupar—			
Contributions.....	9	15	9

Dundee—			
Contributions.....	50	13	0
Collection, Panmure St.	5	7	0
Do. Public Meeting	2	0	9
Do. Scotch Independent Meeting.....	4	0	0
Do. Lochee.....	1	15	0
Do. Constitution Road for <i>T</i>	5	0	0
Do. do. for <i>N P</i>	5	0	0

Dunfermline—			
Contributions.....	11	15	0

Edinburgh, Charlotte Chapel, Rose Street—			
Contributions.....	9	5	6
Do. for <i>Jamaica</i>	0	10	0
Do. for <i>Sauthal</i> <i>Mission</i>	0	11	0
Do. for <i>Burmah</i>	1	0	0
Do. for <i>China</i>	0	7	6

Edinburgh, Dublin Street—			
Contributions.....	72	15	0
Do. Ladies' Association for <i>N P, Agra and</i> <i>Delhi</i>	14	10	0

Glasgow, Blackfriars Street—			
Collection for <i>W & O</i> ...	3	13	0

Kirkcaldy—			
Contributions.....	1	18	0
Do. Whyte's Causeway	7	12	0

St. Andrews—			
Contributions.....	12	5	2
Do. for <i>N P</i>	2	19	10

Stirling—			
Contributions.....	13	1	6

IRELAND.

Ireland—			
Contribs. on account, by Rev. T. Martin...	30	0	0

Antrim—			
Contributions.....	0	12	0
Carrickfergus—			
Contributions for <i>N P</i>	1	7	1

Tobermore—			
Contributions.....	9	11	10

JAMAICA SPECIAL FUND.

Rev. J. Russell, Blackheath Hill	3 0 0	Brown, Mrs., Bagley, by Rev. M. Philpin, Alcester	1 0 0
G. W. Alexander, Esq., Reigate, <i>for Native Agents and Pastors</i>	100 0 0	Liverpool, by Jacob G. Brown, Esq.— N. Caine, Esq.	50 0 0
FOR MORANT BAY CHAPELS.			
Birkenhead, by Mr. A. Hodgson	2 10 0	Richard Edwards, Esq.	5 0 0
Do., by Mrs. Garland	1 1 0	Richard Johnson, Esq.	20 0 0

BAHAMAS DISTRESS FUND.

Hastings, Wellington Square, by Rev. W. Barker, Collection at United Communion Service	4 8 0	Mrs. Brown, Bagley, by Rev. M. Philpin, Alcester	1 0 0
Special Donation	2 7 0	W. A. Butterworth, Esq., Surbiton	1 0 0
Glasgow, Trinity Congregational Church, by Mr. John Fairlie	5 0 0	Oldham, A. Sympathizer	0 5 6

CONTRIBUTIONS TOWARDS EXPENSES OF MISSIONARY DEPARTMENT,
PARIS EXHIBITION.

W. H. Watson, Esq.	5 0 0	W. Middlemore, Esq., Birmingham	5 0 0
Elliot Smith, Esq., Cambridge	1 0 0	W. E. Lilley, Esq., Cambridge	2 0 0
John Smith, Esq., "	1 0 0	Rev. Joshua Russell	2 0 0
Jas. Nutter, Esq., "	2 0 0	Mrs. Beeby, Kilburn	0 10 0
A Friend, Torquay	0 10 6		

CALCUTTA ZENANA MISSION FUND.

Miss M. A. Hill, Hull, by Jos. H. Hill, Esq.	50 0 0	Mrs. Jas. Colman, Norwich	5 0 0
Mrs. A. H. Earns, Birmingham	5 0 0	Mrs. Nutter, Cambridge	3 0 0
Mrs. Lewis acknowledges, with thanks, having received the following sums:—		Miss H. Heelas, Wokingham	2 0 0
Mrs. J. J. Colman, Norwich	10 0 0	Miss Watson's Bible Class, Walworth Road	8 0 0
		Under 10s.	0 5 0

ACKNOWLEDGMENTS.

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

Miss Burls, Upper Clapton, for a Parcel of Magazines. Ladies' Missionary Working Society, Union Chapel, Lynn, Norfolk, by Mrs. Whall, for a Box of Clothing for <i>Mrs. Sale, Calcutta.</i>	Young Ladies' Senior Class, Cotton Street, Poplar, by Miss S. J. Pedder, for a Case of Clothing for <i>Mrs. Saker, West Africa.</i>
Mr. R. Alsopp, for a Parcel of Books for <i>Rev. J. E. Henderson, Jamaica.</i>	Young Friends at Norwood, by Mrs. Tipple, for a Box of Clothing for <i>Rev. W. Teall, Morant Bay, Jamaica.</i>

FOREIGN LETTERS RECEIVED.

AFRICA—CAMEROONS, Smith, R., Dec. 28, Jan. 28; Saker, A., Dec. 28, Jan. 29; Thomson, Q. W., Dec. 28, 29; Pinnock, F., Dec. 24, Jan. 14; Fuller, J. J., Dec. 27, Jan. 29.	SEWBY, Johnson, Mrs., Feb. 7; Reed, T. F., Feb. 1; Williamson, Mrs., Jan. 19.
ASIA—CHINA, YENTAI, Kingdon, E. F., Dec. 15.	COLOMBO, Pigott, H. R., Jan. 29.
INDIA—BENARES, Edwards, E., Jan. 28.	KANDY, Waldoek, F. D., Feb. 9, Jan. 29.
BARASET, Kobiraj Ram Krishna, J. n. 21.	EUROPE—FRANCE, MORLAIX, Jenkins, J., Feb. 28, Mar. 1.
CALCUTTA, Wenger, J., Jan. 23, 28, Feb. 2, 8; Shah Goolzali, Jan. 26; Robinson, R., Jan. 22; Phillips, T., Jan. 21.	GUINGAMP, Bonhon, V. E., Feb. 20.
CHITTAGONG, McKenna, A., Jan. 24.	WEST INDIES—BAHAMAS, NASSAU, Davey, J., Feb. 9.
DACCA, Allen, Isaac, Jan. 18.	LONG CAY, Green, Geo., Jan. 21.
DELHI, Parsons, J., Jan. 22; Smith, J., Jan. 26.	HAYTI:— JACMEL, Webley, W. H., Feb. 10.
GYA, Greiff, J. E., Jan. 15.	JAMAICA—BETHTEPHIL, Henderson, G. R., Feb. 17.
JESSORE, Hobbs, W. A., Jan. 15, Feb. 7.	KINGSTON, Smith, Kelly, Feb. 8.
KHOLNEA, Dutt, G. C., Feb. 4.	MONTEGO BAY, Henderson, J. E., Feb. 7.
RHOTUCK, Williams, J., Jan. 2.	MORANT BAY, Teall, W., SALTER'S HILL, Dandy, W., Jan. 15.
SEAMPORE, Anderson, J. H., Jan. 5; Trafford, J., Feb. 6.	SHORTWOOD, Reid, G., Jan. 25. SPANISH TOWN, Phillippe, J. M., Feb. 8.

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.

ANNUAL SERVICES OF THE BAPTIST MISSIONARY SOCIETY FOR 1867.

Monday, May 13th.

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. James Webb, of Ipswich, will preside.

BIBLE TRANSLATION SOCIETY.

We are requested to state that the ANNUAL Meeting of this Society will be held in the evening at Kingsgate Street Chapel, Holborn, at half-past six o'clock. The chair will be taken by the Rev. Dr. Steane. The Revs. J. G. Gregson, late of Agra, W. Walters, of Newcastle, and H. Wilkinson, of Leicester, have kindly consented to speak.

Tuesday, May 14th.

ANNUAL MEMBERS' MEETING.

The Annual General Meeting of the Members of the Society will be held in John Street Chapel, Bedford Row. Chair to be taken at half-past 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, May 15th.

ANNUAL MORNING SERMON.

The Committee announce with much pleasure that the Rev. Newman Hall, LL.B., of Surrey Chapel, will preach the Annual Morning Sermon on behalf of the Society, at BLOOMSBURY CHAPEL. Service to commence at eleven o'clock.

ANNUAL EVENING SERMON.

On the same day, the Annual Evening Sermon on behalf of the Society will be preached at WALWORTH ROAD CHAPEL. The Committee have pleasure in announcing that the Rev. Richard Glover, of Glasgow, will be the preacher on the occasion. Service to commence at half-past six o'clock.

Thursday, May 16th.

PUBLIC MEETING AT EXETER HALL.

The Annual Public Meeting will be held in Exeter Hall, IN THE EVENING, at which
NEW SERIES. VOL. XI.

J. CANDLISH, Esq., M.P. for SUNDERLAND, has kindly consented to preside. The chair will be taken at half-past six o'clock.

The Revs. H. Dowson, President of the College, Bury, Lancashire; Hugh Stowell Brown, of Liverpool; D. J. East, of Jamaica; and E. Jenkins, Wesleyan Missionary from Southern India, have kindly consented to speak.

Tickets for the meeting may be obtained at the Mission House, or at the vestries of the Metropolitan chapels.

Friday, May 17th.

YOUNG MEN'S ASSOCIATION IN AID OF THE BAPTIST MISSIONARY SOCIETY.

The Annual Public Meeting will be held in the evening, at the Metropolitan Tabernacle; the chair will be taken at seven o'clock.

WELSH SERMON.

On the same evening a Sermon will be preached in the Welsh language, on behalf of the Society, in Eldon Street Chapel, Finsbury. The Committee have the pleasure to announce that the Rev. R. A. Jones, of Swansea, will be the preacher on the occasion. Service to commence at seven o'clock.

Lord's Day, May 19th.

ANNUAL SERMONS.

The usual Annual Sermons and Services for the Young in the chapels of the metropolis will take place as follows:—

PLACES.	MORNING.	EVENING.
Acton	Rev. S. Newnam ..	Dr. Underhill.
Alfred Place, Old Kent Road		
Arthur Street, Camberwell Gate	Rev. W. Collings ..	Rev. J. Haslam.
Alie Street		
Barnes	Rev. G. B. Thomas ..	Rev. G. B. Thomas.
Barking	Rev. D. Taylor.	
Battersea	Rev. A. W. Heritage ..	Rev. A. C. Gray.
Belvidere	Rev. G. M'Michael, B.A.	Rev. G. M'Michael.
Blandford Street		
Bloomsbury	Rev. W. Brock, D.D. ..	Rev. G. Gould.
Bow		
Brentford, Park Chapel	Rev. W. A. Blake ..	Rev. W. Barker.
Brixton Hill	Rev. S. G. Green, B.A. ..	Rev. J. Angus, D.D.
Brompton, Onslow Chapel	Rev. W. Sampson ..	Rev. W. Sampson.
Camberwell, Denmark Place	Rev. C. Stanford ..	Rev. C. Stanford.
" Cottage Green	Rev. G. V. Barker ..	Rev. G. V. Barker.
" Mansion House	Rev. W. H. Payne ..	Rev. D. Jones, B.A.
Camden Road	Rev. R. Roberts ..	Rev. J. Makepeace.
Castle Street (Welsh)	Rev. T. E. James ..	Rev. T. E. James.
Chelsea	Rev. F. H. White ..	Rev. F. H. White.
Clapham Common	Rev. G. Gould.	
Commercial Street	Rev. J. Russell ..	Rev. C. Stovel.
Colney Hatch	London Mission	
Crayford	Rev. W. Barker 21st	April this year.
Dartford	Rev. A. Sturge ..	Rev. E. T. Gibson.
Drummond Road, Bermondsey	Rev. J. A. Brown ..	Rev. J. A. Brown.
Dalston, Queen's Road		
Devonshire Square	Rev. G. W. Humphreys,	
	B.A.	Rev. E. Edwards.
Ealing		
Edmonton	Rev. J. Edwards ..	Rev. J. Edwards.
Eldon Street	Rev. R. A. Jones ..	Rev. R. A. Jones.
Forest Hill	Rev. J. W. Todd ..	Rev. S. A. Tippla.
Gravesend	London Mission	this year.

PLACES.	MORNING.	EVENING.
Greenwich, Bridge Street	Rev. F. Bugby	Rev. B. Davies.
" Lewisham Road	Rev. J. Makepeace	Rev. J. W. Lance.
Hackney, Mare Street	Rev. D. Katterns	Rev. J. P. Chown.
Hackney Road, Providence Chapel ..	Rev. C. Stovel.	
Hammersmith, West End Chapel ..	Rev. J. Lewitt	Rev. G. W. Humphreys, B.A.
" Spring Vale .. ..	.....	Rev. W. P. Balforn.
Hampstead Heath Street	Rev. W. Brock, Jun.	Rev. J. Foreman (Ber- bice).
Harlington	Rev. T. Henson	Rev. T. Henson.
Harrow-on-the-Hill	Rev. H. Hill	Rev. H. Hill.
Hawley Road	Dr. Underhill	Rev. E. White.
Highgate	Rev. T. Brooks	Rev. T. Brooks.
Islington, Cross Street	Rev. J. P. Barnett	Rev. C. Bailhache.
" Salter's Hall	Rev. J. Hobson	Rev. A. Mursell.
James Street, Old Street	Rev. A. C. Gray	Rev. W. H. Payne.
John Street	Hon. and Rev. B. W. Noel, A.M.	Hon. and Rev. B. W. Noel, A.M.
Kennington, Charles Street	Rev. C. Woollacott, April	21st this year.
Kensington, Palace Gardens	Rev. J. Offord	Rev. J. Offord.
" Hornton Street	Rev. F. Johnstone	Rev. P. Griffiths.
Kingsgate Street	Rev. C. Kirtland	Rev. J. P. Barnett.
Kingston	Rev. C. B. Lewis, March	17th this year.
Lee	Rev. R. H. Marten, B.A.	Rev. A. J. Ashworth.
Maze Pond	Rev. W. T. Rosevear	Rev. W. T. Rosevear.
Metropolitan Tabernacle	Rev. C. H. Spurgeon	Rev. C. H. Spurgeon.
Norwood	Rev. S. A. Tipple	Rev. J. W. Todd.
Notting Hill, Cornwall Road	Rev. J. A. Spurgeon	Rev. S. G. Green, B.A.
" Norland Chapel	Rev. J. Stent	Rev. J. Stent.
Peckham, Park Road	Rev. A. J. Ashworth	Rev. T. J. Cole.
Poplar, Cotton Street	Rev. J. Compston	
Plumstead, Conduit Road	Rev. J. Webb	Rev. J. Webb.
Regent's Park	Rev. J. P. Chown	Rev. F. Johnstone.
Romford	Rev. J. Davis	Rev. J. Davis.
Romney Street, Westminster		
Rotherhithe, Midway Place	Rev. J. W. Munns	Rev. W. Collings.
St. John's Wood, Abbey Road		
Shepherd's Bush	Rev. P. Griffiths	
Spencer Place	Rev. J. H. Cooke	Rev. J. H. Cooke.
Shouldham Street		
South Kensington	Rev. J. Pulsford, M.A.	Rev. J. Hobson.
Stockwell	Rev. J. Haslam.	
Stoke Newington	Collections later this year.	
Stratford Grove	Rev. G. W. Fishbourne	Rev. G. W. Fishbourne.
Tottenham	Rev. E. Edwards	Rev. C. Kirtland.
Twickenham		
Upton Chapel	Rev. G. D. Evans	Rev. F. Bugby.
Uxbridge		
Vernon Chapel	Rev. C. B. Sawday	Rev. J. Newnam.
Waltham Abbey		
Walthamstow	London Mission	this year.
Waltham Road	Rev. C. Bailhache	Rev. J. Lewett.
Wandsworth	Rev. W. F. Burchell	Rev. A. W. Heritage.
Westbourne Grove	Rev. W. G. Lewis	Rev. W. G. Lewis.
West Drayton	Rev. J. Gibson	Rev. J. Gibson.
Wild Street	Rev. G. Webb	Rev. G. Webb.
Woolwich, Queen Street	Rev. C. Clark, May 12th	this year.
" Parson's Hill	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, May 19th. The Services will commence at three o'clock, and close at a quarter past four.

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

NAME OF CHAPEL.	PREACHER OR CHAIRMAN.	SPEAKER.
Barking		Messrs. Venus & Lester.
Battersea, York Road	Rev. I. M. Soule.	
Bloomsbury Chapel	Rev. W. Brock.	
Brentford Park Chapel	Mr. J. Exton	
Brixton Hill	Rev. D. Jones	Mr. A. Anderson.
Brompton, Onslow Chapel ..	Rev. W. Sampson.	
Camberwell, Charles Street ..	Rev. T. Attwood	Mr. G. Freeman.
" Cottage Green	Rev. J. Gregson.	
" Denmark Place	Rev. A. W. Heritage.	
Camden Road	Rev. S. G. Green, B.A.	
Crayford	Services in April.	
Commercial Street	Rev. C. Stovel.	Mr. J. Deane.
Devonshire Square .. .. .	.....	Mr. T. B. Meyer.
Goswell Road, Spencer Place ..	Rev. P. Gast	Mr. G. Rabbeth.
Greenwich, Bridge Street	Rev. B. Davies	Mr. C. Jordan.
Hackney, Mare Street	Mr. W. Appleton.	
Hammersmith, West End .. ..	.....
Highgate .. .. .	.....	Mr. R. Colman.
Holborn, Kingsgate Street ..	.....	Mr. Rothery.
Hampstead .. .. .	.....
Islington, Cross Street .. ..	.....	Mr. H. M. Heath.
James Street, St. Luke's .. ..	.....	Mr. J. H. Weatherley.
Lambeth, Regent Street .. ..	.....	Mr. Samuel Watson.
Lee, High Road .. .. .	.....	Mr. J. Watts.
Lewisham Road .. .. .	.....
Maze Pond	Mr. Hanwin.	
Metropolitan Tabernacle	Rev. George Kerry	
Peckham, Park Road	Rev. T. J. Cole.	
Poplar, Cotton Street	Rev. B. Preece	Rev. J. Compston.
Regent's Park Chapel .. .. .	.....	Mr. F. E. Tucker.
Rotherhithe, Midway Place	Rev. J. W. Munns	Mr. Inder.
Shoreditch, Providence	Rev. J. Martin.	
Tottenham .. .. .	.....	Mr. Chapman.
Upton Chapel	Rev. J. W. Lance.	
Vernon Square Chapel .. .. .	.....	Mr. Robottom.
Walworth, Arthur Street	Rev. C. B. Lewis.	
" East Street .. .. .	.....	Mr. W. J. Briggs.
" Road .. .. .	.....	Mr. H. Keen.
Westbourne Grove		
Woolwich, Queen Street	Rev. O. Lake.	
" Parson's Hill		
Wandsworth		

SEVENTY-FIFTH REPORT.

No friend of the Baptist Missionary Society will feel any surprise at being told that the year just expired has been one of unusual difficulty and concern. It is a year not likely to be forgotten. War on the Continent—pestilence, cutting down man and beast at home—the great commercial panic, with its wide-spread and disastrous results, have rendered it alike memorable and distressing.

The return to this country of so many honoured brethren, especially from India, seeking a renewal of their health, seriously impaired by prolonged labours in tropical climes—the effects of the famine in Orissa, which decimated the population of that province, on the entire population of Bengal—the painful events occurring in Jamaica—and the devastation caused by the hurricane which swept over the Bahamas, destroying much Mission property, and plunging the people into the depths of want and distress, have occasioned the Committee and Officers the deepest anxiety, and required frequent and anxious deliberations, as well as their most assiduous efforts, to meet the exigencies which arose. The almost universal depression in commercial affairs—the unexpected failure of enterprises but a little while ago deemed sound and profitable—and the feeling of distrust and apprehension still prevalent among all ranks of society, have unquestionably had an unfavourable influence on the pecuniary affairs of the Society. The Bankers, with their uniform liberality and kindness, went beyond the usual limits of accommodation; and towards the close of the financial year, the pressure on our resources was so severe that, if it had not been for the kindness and exertions of a few friends, who placed considerable loans at the disposal of the Committee, they could not have met the liabilities incurred. Happily the severity of the crisis is now past, and the result is less disastrous than was, at one time, anticipated.

It will be remembered that the Society began the year with a debt of £2,408 8s. 7d.; the deficiency of the present year amounts to £2,688 4s. 10d., making together a debt of £5,096 13s. 5d. The present deficiency almost wholly arises from two causes—the reduced advances from the Mission press in Calcutta, and the necessary increase, owing to the greatly augmented cost of living in India, of the income of the missionaries and native preachers. As all other Societies having agencies in that country had done a similar thing, it was impossible for your Committee to refrain from a like act of

consideration for the comfort of their brethren. The progress of civilization among such a people as the Hindus, the extension of railways, the construction of great public works, and the wider diffusion of education among all classes, are matters for rejoicing. But they raise the price of labour and provisions, and consequently the cost of living, especially to European families.

The entire income of the Society for the year is £30,105 8s. 1d. Making allowance for the large donation of the Treasurer in 1866 of £1,000, it will be seen from the balance-sheet, that the contributions from the Churches have not fallen off, but are somewhat in advance of those of the previous year. The Widows' and Orphans' Fund suffered from the storm which swept over the whole island on the first Lord's day in the year, affecting some congregations so seriously that their collections were postponed. The smaller and poorer churches continue to manifest their wonted zeal in regard to this object; and the letters which accompany the remittances are full of interest, and afford decisive proofs of their unabated sympathy with the widows and orphans of departed missionaries.

The Committee notice with unfeigned pleasure the growing zeal of their young friends in the various congregations, who continue steadfastly to support the Native Preachers' Fund. Only on one previous occasion have their contributions reached the present amount. They raised in 1866 £489 0s. 2d.; but in 1867 they have sent up £512 18s. 8d. as the product of their New Year's cards. It will, of course, be understood that that amount is wholly in excess of what is raised for various other objects in the Sunday-schools. The total amount raised by young people, for all purposes, is £ Of this large sum the schools which constitute the Liverpool and Birkenhead Auxiliary have contributed £, besides the cost of a new boat, which they sent out to Mr. Thomson, at Cameroons, and on which the African Mail Company, on a request being forwarded to them, remitted all charge for freight.*

The Committee regret that the grants from the Bible Translation Society are below the average of past years. But doubtless that Institution, in common with many others, has suffered from causes similar to those already adverted to. They can only again commend that valuable Society to the liberal support of all those who hold to the great principle of the faithful translation of the entire Text of Scripture, translators being left free to carry out their own conscientious convictions without any restriction being imposed on them as to the treatment of particular words.

There is nothing in the expenditure for the year to call for further special

* Information not yet complete. Particulars will be supplied in the published report.

remark. It has varied in every station ; in some cases being more, in others less, than it was last year. It may suffice to say that to the expense of sending relief to the Bahamas beyond what was received to meet it, no one will object. The response to the appeal issued by the Committee, when the tidings reached them of the disaster which had fallen on the people, was liberal and prompt ; and their own measures were prompt and decisive. Both here and in America, the directors of the Great Steam Companies permitted packages of provisions and clothing to be shipped free of freight, which kindness the Committee suitably acknowledged. Nor will any friend object to the cost incurred in defending the Rev. E. Palmer, pastor of Hanover Street Church, Kingston, from the unfounded charge of sedition brought against him ; nor to the expenses of our brethren in Jamaica, in seeking to rebut before the Royal Commission the calumnious allegations in the despatches of the late Governor Eyre. To have left our brethren to struggle alone in so severe a trial, uncheered by the sympathy and support of the Committee and friends at home, would have been unworthy of the past history of the Society, dishonouring to the memory of such men as Coultart, Tinson, Burchell, and Knibb, and unjust to the beloved brethren now labouring in Jamaica. Great principles, affecting the rights and liberties of all classes of Her Majesty's subjects, were involved in these events ; and persons to whom these principles are dearer than even life itself must rejoice that they have been so nobly vindicated by the Lord Chief Justice of England.

But whatever difficulties and trials the Committee have had to encounter, none have caused them so great a concern and sorrow as those which have fallen upon their honoured and devoted friend, Sir Morton Peto, who for twenty-five years has discharged the duties of Treasurer with a zeal, liberality, and kindness known to all ; but only fully known to those who have had the pleasure of acting with him in office. At the earliest opportunity, after the events became known to them, they tendered to him an expression of their feelings in the following resolution :—

That the members of this Committee have heard with great solicitude of the anxieties which have fallen on their honoured Treasurer through the recent course of public events. They earnestly pray for the speedy termination of the trial through which he is passing, and that it may be specially blessed to him and all the members of his beloved family. The Committee embrace this opportunity of heartily thanking the Treasurer for the numerous and valuable services he has rendered to this Society, and trust that he may long be spared to promote the glory of Christ and the welfare of his fellow-men, in this, and all other relations which he sustains.

This resolution was forwarded to Sir Morton Peto by the Chairman, W. H. Watson, Esq.

At their next sitting that gentleman read the Treasurer's reply, which was ordered to be entered on the minutes:—

May 24, 1866.

My dear Mr. Watson,

I am this morning in receipt of your kind letter of yesterday's date, enclosing me a copy of the resolution of the Committee of the Missionary Society, passed at their meeting on Tuesday last, with reference to the anxieties occasioned to my firm by the recent course of public events. I beg that you will convey to my valued friends and colleagues on the Committee the expression of my grateful appreciation of their kind feeling and sympathy with me in this severe trial, as well as my earnest desire that their prayers may be answered, that its influences may be beneficial and abiding. I am thankful to be able to give them the assurance that there is every prospect of my being able to make an early and satisfactory arrangement of all matters, as the result of an investigation of our affairs is even more favourable than we had anticipated. With renewed expressions of grateful esteem and regard, I am, dear Mr. Watson,

Very faithfully yours,

(Signed)

S. MORTON PETO.

Some months having passed by, and the hope expressed in the closing sentence of this letter not having been realized, the Committee received the following communication:—

9, Great George Street, Westminster, March 6, 1867.

To the Committee of the Baptist Mission.

My dear brethren,

In the year 1846—20 years ago—I was elected co-Treasurer with our much-esteemed friend Mr. W. B. Gurney, and at his death became the sole Treasurer, and your most kind and fraternal resolution in May last led me to feel how deeply you sympathized with the heavy and unlooked-for affliction which befel me.

The office I hold has a pecuniary aspect, and I feel on that account, and THAT ONLY, it is undesirable that I should, while my firm's affairs are unsettled, continue to hold it.

With this conviction, I feel it my duty (my very painful duty) to resign the office which, from the very pleasurable association with yourselves and the officers, I have highly prized, as an opportunity of being associated in the promotion of a work at once combining the greatest responsibility with the greatest interest.

With assurances of sincere Christian love and regard,

I am, my dear brethren,

Sincerely and affectionately yours,

(Signed)

S. MORTON PETO.

The letter was ordered to be placed on the minutes, and to be suitably acknowledged by the Secretary in terms of deep regret, but unabated regard, and deferred for consideration to the Quarterly Meeting of Committee, to be held in April. Meanwhile, a Sub-Committee was appointed to take such steps as might be deemed advisable to meet any exigency which might arise.

The Committee having given to the whole question a most careful and prolonged consideration, passed the following resolution, and the Chairman,

W. H. Watson, Esq., Revs. Dr. Gotch, and C. M. Birrell were appointed a deputation to wait on Sir Morton, and present the resolution to him.

Resolved,—That this Committee have heard with unfeigned sorrow the letter now read from their honoured friend and treasurer, Sir Morton Peto, tendering the resignation of his office; which resignation, for the reason therein stated, and that only, they are reluctantly constrained to accept.

They cannot, however, do this without placing on their records the expression of their grateful remembrance of the eminent services he has rendered to the Society since 1846, when he was associated in the Treasurership with the late W. B. Gurney, Esq.; and as sole Treasurer on the decease of that gentleman in 1855. Nor can they forget that, during this extended period, he has largely devoted, with unhesitating promptitude, both time and property to further the objects of the Mission—watching over its proceedings with anxious solicitude, supporting the officers and Committee in their deliberations by his presence and counsel, manifesting to the Missionaries, whether at their respective posts in the field of labour or at home seeking a renewal of health, a generous and unfailing sympathy; and endearing himself to all by his Christian courtesy and kindness.

They regard the loss of his services as Treasurer with great concern, somewhat abated, however, by the conviction that the Society will continue to have in him an earnest and devoted friend. And, while tendering this tribute of continued confidence and affectionate respect, they desire to add the most emphatic assurance of their warmest sympathy with him in the trials through which he has been called to pass; and they earnestly and prayerfully commend him, Lady Peto, and the family to the grace and love of God.

THE MISSIONARIES.

Since the issue of the last Report three missionaries have been summoned to their eternal reward: the Rev. James Allen, of Ceylon; the Rev. James Williamson, of Sewry, Bengal; and the Rev. H. P. Cassidy, of Poonah, in the Presidency of Bombay. Mr. Williamson joined the Serampore Mission in the year 1822, and was engaged in the service of Christ in India for the long period of forty-four years. In the early months of his career, while perfecting his studies at Serampore, he was the companion of Mr. Mack, assisting the native evangelists in preaching the Word in the surrounding villages. In August, 1825, he was solemnly designated to the work of a missionary, and in a day or two after left Serampore to take charge of the Mission in Beerbhoom, where he remained till his death. From the first, Mr. Williamson devoted much of his time to itinerant preaching, to which pre-eminently evangelistic work he continued devotedly attached to the last. In the closing days of his useful life he was often carried in his chair to the well-known spots in the bazaar, where he had been wont to proclaim the message of Peace and Love. The native church he was permitted to gather has furnished many excellent labourers to our own and other Missions. Though

never large in numbers, its members were well trained under his affectionate and earnest care, and have been living examples to the heathen of the power of Divine grace.

The Rev. James Allen went out to Ceylon in 1845. First in Kandy, and since 1850 in Colombo, he laboured with great diligence in the service of his Master, frequently visiting the churches in the jungle, and carrying to the dwellers in the forest the Word of Life. He gave unceasing attention to the spiritual interests of the native Christian community, striving to quicken in them every Christian grace, and to lead them in the path of self-support. His labours among the English-speaking population of the colony were constant, highly appreciated, and productive of much good. For twenty-one years, with the interval of one visit to his native land, he faithfully toiled in the vineyard of the Lord. He fell at his post, and when his labours had reached their greatest efficiency.

The Rev. H. P. Cassidy joined the Society in 1852, when he was encouraged to return to Southern India, where he had previously laboured in connection with another Society. Relying on the providence of God and the goodwill of those to whom he preached the Word for his support, he sought to announce the Gospel to the Mahratta race. Success to some extent followed his self-denying labours; but that independence of home aid which he cherished, obliged an attention to secular employment which materially curtailed his usefulness as a missionary to the heathen. His Christian temper and devotedness won the esteem of all, and he has left behind him, among all classes, a sweet savour of Christ.

The obituary of the year has not been confined to these excellent brethren. On the 2nd April, the widow of William Knibb departed to her rest, having spent forty-one years in Christ's service in the land of her affections and adoption. On the 12th November, our highly-esteemed missionary, Mr. Lawrence, of Monghyr, was called to bear the irreparable loss of his beloved wife, just as she had completed the thirty-fifth year of her residence in India. When her health, always feeble, would permit, she endeavoured by all the means at her command to do good to all, whether European or native, to whom she could gain access. Nor would the Committee omit briefly to express their sorrow that the churches of Jamaica have had to suffer the loss of two native pastors, Mr. Thos. Henry, one of the first who entered the ministry after emancipation, and Mr. J. Watson. The Mission church in Africa has lost the devoted, useful labours of Mr. Horton Johnson. While death has thus been busy among the Lord's servants, disease and sickness have driven others from their posts; one, the Rev. Joseph Gregson, has been constrained, from this cause, to renounce Mission service altogether, and has entered on the pastorate at home. The Revs. W. Littlewood, of the Bahamas, D.J. East, of Jamaica, and George Kerry, of Calcutta, have been obliged to resort

to this country for restoration of health, and the Rev. Thomas Martin has also been called home by the precarious health of Mrs. Martin.

Of the brethren mentioned in the last Report as at home, several, have been permitted, in the providence of God, to return to their stations. The Rev. Robert Robinson has taken charge of the villages to the south of Calcutta; the Rev. R. Bion has recommenced his very efficient labours in Eastern Bengal; and the Revs. John Davey and W. H. Gamble have resumed their work in the West Indies. During the present year the Committee anticipate that the Revs. C. B. Lewis, John Gregson, T. Martin, D. J. East, and W. Littlewood, will also be able to return to their posts of toil. But to supply the losses entailed by the invasions of death, the Committee have at present only to speak of the settlement of the Rev. A. Williams over the church in Circular Road, Calcutta; the entrance on missionary life of the Rev. E. Bate in Jessore (both mentioned in the last report), and the probable settlement of Mr. Gillott in the sphere of Mr. Cassidy's exertions.

Much as the Committee grieve over the hindrances which disease and death put in the way of the rapid spread of the kingdom of our Lord, the loss sustained does not stop there. At one period of the year, not fewer than twelve brethren, one-fifth of the entire European staff of the Society, were in England. Absence of brethren from their posts constrains the removal of others, and the consequent interruption of their labours, to prevent the greater evil which would follow an entire abandonment of stations which may have long been occupied. Plans have to be changed or are broken into, spiritual impressions are lost or weakened during the interruption, efficient colleagues are separated to enter on unaccustomed duties, and expenses are entailed which are not limited to the cost of the passage of the absentees or their residence at home. These events press very heavily on the thoughts and hearts of the Committee. They earnestly desire, in no case to be unmindful of the health or comfort of their missionary brethren; but they rely on their devotedness, zeal, and self-denial, to keep them at their posts of duty to the last possible moment. At the same time, the Committee are glad that the friends of the Society have enjoyed opportunities of personal intercourse with these honoured brethren. They have rendered great service as deputations to the churches, in deepening the missionary spirit, and by giving full information on the work of God in which they have been engaged.

INDIA.

Notwithstanding the interruptions referred to, the brethren who have been kept in health by the good hand of God have, with their wonted diligence, fulfilled the charge entrusted to them. In the reports of the last three years, the Committee have given, in considerable detail, an account of the progress made at the principal stations. As these details do not vary much from year to year, the Committee propose, in the present Report, to place them in the Appendix. It will suffice to speak briefly of the events of the year at the various stations.

CALCUTTA.

In Calcutta, the Rev. Thomas Evans occupied, for the greater part of the year, with great acceptance and success, the pulpit of Circular Road Chapel. During his ministry the church was greatly revived, and several persons were added by baptism. The arrival of the Rev. Albert Williams, as the pastor, has relieved Mr. Evans, and he is now removed to Allahabad to occupy the post so ably filled by the Rev. John Jackson, who has been compelled by dangerous disease, after a brief period of earnest and prosperous labour, a second time to leave India. The Rev. John Sale has continued his ministrations at Lall Bazaar, at the same time watching over the interests of the Benevolent Institution and the station at Baraset. In connection with his manifold labours at the press, the Rev. J. Wenger, since the death of that eminent native Christian, Sujaat Ali, has acted as pastor of the church in Intally. Although the completion of his great work, the translation of the Bible into Sanscrit, with some other important works, has been in some measure delayed, the issue of Scriptures and other works from the press has proceeded with a constant flow, adding largely to that ever-increasing volume of sacred and secular literature, the growth of which is one of the most striking outward signs of the vast changes going on in the mental and moral condition of the people of Bengal. The removal of the Public Offices for a portion of the year to Simlah, having for two years past deprived the church in South Colingah of the very devoted and self-denying ministry of their pastor, Goolzar Shah, the church has chosen, with the full approbation of the Committee, Romanath Chaudhari, a deacon of Intally church, and a native preacher, as co-pastor, the salary of 40 rs. a month being provided by the church. This native community is a gratifying model to the native churches of Bengal of a due regard in this important matter to the law of Christ; and the Committee trust that the example will not be lost upon them. They rejoice to add that the zeal of their excellent brother, Goolzar Shah, has found, during his absence, from Calcutta, ample scope for employment

among the native Christians of the Public Service, and the residents of the hills where Simlah is situated. A small Baptist Mission has been formed. His own liberality, combined with that of others, has enabled him to sustain both a native preacher and a school among the ignorant and superstitious denizens of the Himalayas.

Closely connected with Calcutta are the nine villages to the south, in which several churches have been formed, containing more than 220 members and a Christian population of some 1,200 persons. The hopeful commencement of the year was soon clouded by the illness of the Rev. Geo. Kerry, which eventually, after a short trip to Ceylon, led to his return to this country. The usual annual gathering of the Association of the Churches was, however, held in the month of April, and attended with great interest. The people have scarcely yet recovered the terrible effects of the cyclone of 1864, or the four scanty harvests they have gathered; so that the spirit of liberality, which previously had begun to appear, has been greatly checked. The Rev. Robert Robinson has now, at the Committee's request, entered upon this sphere of Christian labour; at the same time assuming charge of the Boys' School at Intally, and the very useful Girls' Boarding School, which so greatly prospered under Mrs. Kerry's care.

SERAMPORE.

The changes incident on Mr. Martin's departure for this country have not materially affected the course of instruction in the College of Serampore. Under the excellent guidance of the Rev. J. Trafford, the Institution has sustained its usefulness, and the report of its proceedings is one of very considerable interest. The lower school has gone on prosperously in the charge of Mr. Dakin, while the senior classes have made gratifying progress in their various studies. The junior College Class numbered forty-five members; the senior, twenty. The members of the senior class have all matriculated at the Calcutta University; ten of these were holders of Scholarships from the College Funds, and two had obtained Government Scholarships by competition at the University. Two students are native Christians, who are anticipating the work of evangelists in connection with the Society. Very sedulously has Mr. Trafford endeavoured to train all these youths in scriptural knowledge, and, by the use of suitable works, to guard their minds against the inroads of the sceptical thought of the day. One of the members of this class, Mr. Campagnac, is now pursuing his studies for the ministry at Bristol, and two others of European parentage are looking forward to missionary work as the duty of their lives. Before the close of the year, in answer to his fervent prayer, Mr. Trafford had the pleasure of bringing before the church, for communion, four of the senior students.

Another interesting class in the College consists of youths who are the sons of native Christians. These board on the premises, and are usually some twenty in number. Three or four have set their minds on the ministry. One, Jodonath Bannerjee, who has been supported at College by the kind contributions of Dr. Elton, evinces much aptitude for missionary work, and will probably be soon employed. Another is a convert from Mohammedanism, a native of Sylhet, who first heard the Gospel in the streets of Calcutta, and for a time by his own earnings supported himself at College. Another was baptized early in the year by Mr. Reed at Cutwa, being a convert from the Government school. The next case is one of much interest. This youth was the fruit of the Baraset Mission, and was baptized by the native evangelist there. Being intelligent, energetic, and apparently a very decided Christian, he was sent to the College to be fitted for the ministry. After some months, occasion led him to Calcutta. He did not return; but from a letter that has been received, it would appear that his heathen friends waylaid him, forcibly hurried him away, and now keep him in close confinement. He has to suffer much persecution for conscience' sake. Another young man, referred to in Mr. Sampson's report of a former year, after an examination, has been approved, and is now settled as an evangelist at the new station of Kooshtea, in Jessore. On the general results of their labours Mr. Trafford remarks with great truth and power: "If the mere educationalist rejoices in the effect which the teaching mere physical science must have, eating into and moulding away the concrete mass of absurd notions respecting the works of nature, so closely connected with religion nevertheless as to become parts of the most sacred belief of this land, so that a true geography or a true astronomy shall be to the religious edifice as the peepul tree, loosening the most solid masonry of the old temples, honoured for ages—how much more certainly must the apprehension of the true character of Christ, even as a Man, be to the polluted imagination and the besotted understanding of this people purifying and elevating! And if He be devoutly heard as the Great Teacher, though at first His higher nature be not recognized, nor His most important claims allowed, His Word shall have a power on the conscience and the heart which will at length give to those who listen to feel the need of His becoming something more, and of the impossibility of finding rest and deliverance except in reliance on His great atoning sacrifice."

THE THEOLOGICAL CLASS.

Under the able superintendence of the Rev. George Pearce this class continues to prosper. The year began with twenty-four students and closed with twenty-two. Much sickness towards the close of the year, of which one student died, caused some interruption in their studies; but they have ad-

vanced in those subjects which are specially intended to fit them for the work of Christ to the entire satisfaction of their tutor. Mr. Pearce has had the assistance of two native teachers, of whose work he speaks highly. The school established for the wives of the students has been found most useful; ten have enjoyed its advantages, and are thus being fitted to become helpers to their husbands in the work of Christ. Two of them, who were not members of the church, have been baptized, and another received for baptism died before she could openly express her allegiance to the Lord. In the midst of her sufferings from cholera, she found strength clearly to declare her faith in the Lord Jesus.

HOWRAH AND BARASET.

Other stations in the immediate neighbourhood of Calcutta are Howrah and Baraset. At Howrah the Rev. T. Morgan reports the completion of a new and handsome chapel, erected at a cost of £2,600 from the proceeds of the sale of the old building, sold to the Government for railway purposes. Neither in the English nor the native department is any addition to the church reported; but the means of grace are well attended, and the ministry is appreciated. Two native schools and one native preacher are supported by the congregation.

Baraset, fourteen miles from Calcutta, is occupied by two native brethren. They have been cheered by the entrance of some Hindus into the fold of our Lord. One of their converts, baptized by Mr. Martin, has become a helper in the work; another is the youth already referred to in connection with Serampore, who was carried off, and, it would appear, put in chains by his friends. A third convert, who like the last had been a Brahmist, lives four miles from Baraset, and since his baptism has continued to reside with his father, occupying his time in declaring the glad tidings to his neighbours. A flourishing school is also maintained in Baraset, the prosperity of which has provoked the heathen Hindus to set up a rival school. The diligence and zeal of these native evangelists are worthy of every commendation.

JESSORE.

From the churches in the Sunderbunds of Jessore no report has reached the Committee; but the Rev. W. A. Hobbs communicates a most interesting account of the results of his labours at Magoorah. This station was established three years ago, and a church formed of nine members. It has now thirty-two members, and the nominal Christian population has increased from twenty to sixty-three. The additions to the church by baptism during the year have been twelve. Seven are directly from the heathen; the rest from among the nominal Christians. Aided by his native preachers the Gospel message has been delivered to not less than 40,000 persons in the neighbourhood, and some 5,000 religious tracts were distributed. In continuance of the

very important purpose of placing a copy of the Scriptures in every village where a person could be found capable of reading it, one hundred and thirty-six New Testaments have been left in as many villages, and in the indigenous schools of these villages two hundred and eighty Gospels have been given to lads that could read. Three hundred and seventy-one Scriptures or portions thereof have also been sold at a low rate, the sale evincing the growing desire of the people to possess themselves of the Word of God. In the department of education Mr. Hobbs has established, with the generous assistance of the Christian Vernacular Education Society, two circles of Day Schools, fourteen in number, which contain about four hundred children. Each circle is under the superintendence of a native Christian inspector, who daily visits one or more of the schools, and the books used in them are of a thoroughly Christian character. The schools have passed a creditable Government examination, and a grant-in-aid is added to the funds provided by the Education Society. These schools are found to be valuable not only for the influence they exert upon the lads, but upon the villagers also, many of whom will assemble and listen for an hour or two while the boys are being instructed and examined. Mrs. Hobbs is actively engaged among the women. She carries on an interesting orphanage of sixteen children, and conducts a prayer-meeting among the females of the Christian community. The Committee rejoice that these manifold labours have received such evident marks of the Divine blessing. They are glad to add that the Rev. E. Bate has joined Mr. Hobbs, and is diligently occupied with the language. The estimable native brother, Gogon Chunder Dutt, has recently settled at Koolneah in this district. He already speaks of a young Brahmin as having been led to Christ by reading the parable of the Prodigal Son. The sincerity of his profession is strongly shown in the fact that the convert, a Brahmin, is willing to become a simple boatman to gain a livelihood.

BACKERGUNGE.

Stretching beyond Jessore is the district of Backergunge, in which the Revs. J. C. Page and R. J. Ellis are the labourers. Twenty-four native churches have been formed in this portion of the field, with a membership of 817 persons. The baptisms have been 94. The Committee regret that they have not received from their laborious missionary, Mr. Page, a full report for the past year. But from Mr. Ellis they learn that a new Mission has been established, with native agents, by Mr. Page, in the northern part of the district, to be supported by the Baptist churches of Australia, whom the Committee joyfully welcome as fellow-labourers in this great enterprise. In the town and immediate vicinity of Barisal, Mr. Ellis has conducted a school, and daily been engaged in the propagation of Christ's Gospel. Two persons have been baptized. In

the missionary tours he has undertaken, Mr. Ellis calculates that the Word of Life has been listened to by upwards of 50,000 hearers. In some places they find tolerably correct opinions of the Christian religion—these having been obtained by frequent attendance on the preaching at Barisal, the chief town of the district, and by reading the books received there.

DACCA.

At the close of the year the Rev. R. Bion reached this large and increasingly interesting field of Christian labour. During his absence, the Rev. F. Supper has carried on, as far as practicable, the wide and extensive system of itinerary evangelization which for some years has been the special characteristic of this Mission. In the absence of a detailed report, the Committee are only able to say that the prospects of Christ's kingdom are of the most encouraging kind. Mr. Bion, with the diligent help of Mr. Supper and the native evangelists, hopes to reap largely the fruit of the seed sown in former years. In Dacca itself the Rev. Isaac Allen reports favourably of the state of the English Church, and that the daily preaching in the bazaars, at one or other of the twelve stations the Missionaries have secured, is heard by numerous and attentive listeners. The Brahmists are for the present silenced. One of them has come forward to confess Christ. To escape the hostile opposition of his friends, who used both threats and inducements to prevent his adhesion to the Gospel, he has gone on a missionary tour with Mr. Bion. Mr. Allen, it is expected, will, during the present year, occupy Dinagepore, one of the oldest stations of the Society, but which for some years past the Committee have not been able to supply with a European missionary.

CHITTAGONG.

Below Dacca is the station and district of Chittagong. The Rev. A. McKenna reports an improved state of things in the church, and the addition by baptism of two converts. One poor brother, a leper, has died. He was a true and humble believer in the Saviour. His last words were, "Jesus Christ." The missionary journeys undertaken, four in number, appear to have been of the usual character. Much seed is sown, to be found after many days.

SEWRY.

The work laid down at the commandment of his Lord by the aged and revered Williamson, of Sewry, has been continued by the Rev. F. T. Reed, of Cutwa, who while living at Sewry has also continued to watch over and frequently visit the latter place. Bazaars and melas have been visited with much encouragement. Two persons have been baptized, and three others are

awaiting the rite. The report of the Bible women continues to be very encouraging, and the two colporteurs have laboured diligently to place in the villages around Sewry copies of the Word of God. A circle of indigenous schools, like those in Jessore, has been established. It consists of six schools, which are supported partly by the Christian Vernacular Education Society, and partly by grants-in-aid from Government. In connection with Sewry, a most interesting Mission has been commenced among the Santhals, a primitive race dwelling in the hills which traverse Central India, having many rude superstitions, though untouched by the idolatry and impurities of Hinduism. The Rev. E. Johnson has devoted himself to this field of labour with his usual energy. He has already established schools at three stations, is able to speak to the people in their own tongue, and reports the existence among them of a very eager desire to hear of the Saviour of men. The Committee join their entreaties to those of their devoted Missionary, that the prayers of the churches may be offered to God for His blessing on the Word preached among this simple and primitive race.

NORTHERN INDIA.

The Committee, in a previous part of their Report, have already referred to the loss sustained by the station of Monghyr by the death of Mrs. Lawrence. The long illness which preceded her decease interfered much with the work of the station, Mr. Lawrence having to be ever near the couch of his afflicted partner. The church also lost four of its members, who by their happy deaths illustrated the power of Divine grace to cheer the closing hours of life. While these sorrows afflicted the Lord's servants, earthquake and famine fell upon the general population, and distress was widely felt. Nevertheless, the Rev. John Parsons, with the excellent native evangelists of the station, continued zealously to proclaim the Word of God, visiting daily the bazaars of the city, the towns and villages of the neighbourhood, and the fairs, at which multitudes congregate for business or idolatrous observances. The fairs they report as diminishing in importance, numbers ceasing to attend them because of the growing knowledge of the truth. Everywhere the preachers met a good acceptance of their message. Some pleasing inquirers presented themselves, both from among the Hindus and Mohammedans; these cases have encouraged the brethren in the dearth of spiritual results, of which the station has this year had to complain. "Let but the Holy Spirit," says Mr. Parsons, "breathe on the dry bones, and im-

pressions long buried will revive, convictions long stifled will return, truth long resisted will prevail, and the Saviour long despised will be welcomed to the heart."

PATNA.

Not till the month of August were the Committee able to supply the vacancy at Patna, occasioned by the lamented decease last year of their humble and indefatigable missionary, the Rev. L. F. Kälberer. At the earnest desire of the Committee, the Rev. D. P. Broadway, of Agra, has entered on this important sphere of Christian exertion. In his report of the short period in which missionary effort has been resumed, he speaks with pleased surprise of the extraordinarily large numbers of persons who speedily assemble when the Missionary, with his assistants, stands up to preach in the streets. Among his hearers the most difficult to meet are the Wahabees, a fanatical Mohammedan sect, who claim to be descendants of Ishmael, and manifest his wild and hostile character. As a present result, beside the numbers frequenting the bazaars, who assent to the doctrines preached, much time is occupied at home in conversing with visitors who prefer the leisure of the middle of the day, and the quietness of conversation, in order to obtain a fuller knowledge of the Gospel. Mr. Broadway adds, that although no church exists at present, there are several believers who, from fear of loss of caste or persecution, have not yet avowed the Lord publicly, but who frequently come and worship with the Mission family on Lord's days and week evenings. For their early profession he hopefully labours with prayer to Him who has all hearts in His hands.

BENARES.

The Rev. H. Heinig reports the Mission in the great and idolatrous city of Benares to be spiritually progressing. One member of the church died in the Lord; but during the year three young men were admitted, one of them the son of a native preacher. In the beginning of the year, unsolicited and unsought, three young men offered themselves for instruction with a view to Missionary work. Their offer was joyfully accepted, and they are pursuing, under Mr. Heinig's care, a course of instruction to fit them for the great work to which they aspire. The bazaar preaching is reported as very encouraging. A great number of the people of the city who reside near the preaching places very frequently attend, and often express a desire for the speedy renewal of the Missionary's instruction. The fairs at Allahabad and Dadree were visited by Mr. Heinig. Of the latter Mr. Heinig says, "It was truly a blessed time we spent among the people; not one uttered a single word of objection. . . . Often in the night we heard the Moham-

medan shopkeepers near our tent conversing on the various topics of the Christian religion, repeatedly saying that there is no doubt but that all soon would become Christians." In one part of the fair the native preacher was beckoned into a shop, in which brass vessels were piled up for sale. Conversation on religion was immediately begun, and he was told that there were six persons there who had renounced idolatry, that they held meetings for religious conversation in their village, that they lived quite apart from their neighbours, who were still idolators; but that being Brahmins no one ventured to molest them. For two years they had listened to the Gospel with much attention in the fair, and believed it to be the way of salvation.

AGRA.

The Mission in Agra, so far as regards the proclamation of the Gospel in the bazaars, does not present features so encouraging. Still the Missionary is not without tokens of Divine favour. Four men from Muttra presented themselves as inquirers, one of whom was added to the church. A Rajpoot also, after a time of severe probation, broke with Hinduism, and was baptized into Christ. The wants of the native church, which now numbers fifty-four persons, continue to be carefully and efficiently supplied by the native pastor, John Bernard. Six persons have been added by baptism during the year. Divine service has regularly been maintained in the Cantonments Chapel, for the benefit of the soldiers in the station. In the 55th Regiment, which has been transferred to Lucknow, whither Mr. Etherington proceeded to perform the rite, ten soldiers have been baptized. These conversions form an important element in the work of evangelizing Hindustan. They remove a great obstacle from the path of truth and righteousness, and add to the strength of the Church of God in its aggressions on the kingdom of darkness. A Zenanah Mission was commenced in the early part of the year, but has been interrupted by the departure from Agra of the lady who was engaged. The Missionary hopes shortly to resume this very important branch of his work.

DELHI.

From Delhi the Committee have not received any report; but about the middle of the year their highly-esteemed missionary, the Rev. Jas. Smith, wrote most hopefully of the progress of the work of God. "Things," he said, "are in a very happy and prosperous state." In May, Kureem Bux was set apart to the pastoral office over the church in the city. As a result the congregations increased. His visits to the people and his inquirers' meetings were full of promise. In the various stations of the town and

suburbs, there were reported to be hundreds of inquirers under regular instruction for baptism and church fellowship. The six city missionaries were working well. Among his visitors Mr. Smith mentions a Hindu, who brought with him a portion of the History of Christ in Hindu verse of his own composition. He is going on with the work. He had also some hymns that he had written, full of Christ, and showing a wonderfully clear conception of the Gospel. This man is threescore years old, wears the usual Hindu mark on his forehead, and yet spends all his time in writing Christian poetry and reading Christian books. In one place the people are reported to have demolished a small worshipping place, and to be determined to have no more idolatry. The preaching-stands in the city are usually crowded every night, and many daily resort to the Central Book-room for religious conversation. In the Rhotuck district the Rev. J. Williams reports a very encouraging reception, and thinks that only the severe persecution which has befallen our excellent native brother, Subha Chund, has prevented several of his friends and the villagers from openly casting in their lot with the people of God.

This brief glance at the Stations of the Society in India must be regarded on the whole as affording much encouragement; yet the Committee feel that the results may be thought hardly commensurate with the long-enduring toil and the years of culture and preparation which for three-quarters of a century have been proceeding. Change is stamped very evidently on the main features of Hindu society, and its customs and institutions have already undergone very marked modifications. Education is producing a great revolution in the mental habitudes of vast numbers, and there can be no doubt that the wide ministrations of the messengers of the Cross have had no small share in producing the revolution in progress. But there has not yet been any large and impressive reception of the Gospel; there has not been any great outpouring of the Spirit from on high. No day of Pentecost has gathered into the Church of God its thousands. The soil seems now to a large degree prepared, the seed has plentifully fallen into the furrows. Is the shower of divine fruitfulness withheld because the churches at home do not call upon the Lord of the Harvest with sufficient importunity? The Committee anxiously ponder the matter. They entreat their brethren, the pastors of the churches, to give the subject their serious attention. They fain would hope that the year on which we now enter may emphatically be a year of prayer, in which the Lord's people, with one accord, shall call upon God, and seek for India the fertilizing gift of His Spirit.

CEYLON.

As compared with the large progress reported in this Mission last year, the present offers but few subjects for remark. Fifteen persons only have been added to the churches by baptism; but the large number of 160 persons are returned as inquirers and candidates for the rite of initiation into the Christian church. There is an increase in the number of Sabbath hearers, and in those attending the week-day services, amounting to 2,500 persons, so that it may be hoped that the small addition to the churches is owing to temporary causes, which next year may be removed. The scarcity of food has led to many children being taken from school in order to work in the field. The attendance has therefore diminished by some 80 scholars. The Missionaries also report a diminution in the church contributions, doubtless owing to the same cause. Arrangements have been made for the instruction of three young men during the present year for the work of the ministry; and should nothing unforeseen prevent, three new stations will be opened for the preaching of the Word of God.

Two new chapels have been opened, at one of which the late Rev. James Allen, for the last time, took part in a public service. Two or three other chapels are in contemplation, as soon as circumstances and the liberality of the people will justify their erection. The much-desired new version of the Old Testament has been steadily proceeded with by the Rev. Charles Carter, and as rapidly as its importance and difficulty will allow. On the whole, the aspect of this Mission in Ceylon is very encouraging. Progress is visible in all departments, and the Committee are happy in the belief that in the Revs. H. Pigott and F. Waldock the Society possesses brethren who are worthy successors of the devoted men who have passed away.

CHINA.

The very serious illness of the Rev. E. F. Kingdon, and the impaired health of the Rev. R. F. Laughton, at one period of the year, gave the Committee the greatest anxiety. Through Divine mercy, the health of Mr. Kingdon has in some measure been restored, and that of Mr. Laughton much benefited, by the changes of scene and place to which they resorted, though it is still doubtful whether Mr. Kingdon will be able to stand against the direful influence of the climate. The labours of the brethren, though so painfully interfered with, have nevertheless enjoyed some tokens of Divine favour. Preaching has almost daily been maintained in Chefoo, first in a rented room, and later in a small

chapel lent by a Chinese Christian of the American Southern Baptist Mission. It is not, however, well situated, and a chapel in the centre of the population is greatly desired by the Missionaries. The small native church, which has been gathered, has under its consideration the choice of a native pastor—Mr. Laughton having pointed out to them their scriptural duty in this respect. The Committee hope shortly to hear that this important step in church order has been accomplished. At Tsoongkia, the two native brethren residing there have continued their accustomed work of preaching and regularly visiting the surrounding villages. Considerable interest has been excited in these villages; and in one, especially, the blessing of God upon His Word has been seen. The principal instrument in this movement has been a converted idol maker, who resides in a village two miles distant. The first convert was a Buddhist, who had for ten years worshipped daily a picture of the King of Hell, in order to obtain a mitigation of the punishment due to him for his sins. On the Missionary's visit, it was found that he had acquired an extensive knowledge of the Gospel, and had received its truths in a humble, penitent spirit. Soon after this he sent the picture to Mr. Laughton, with the message that Jesus had released him from the burden of his sins. He was subsequently baptized in Chefoo, with two other converts from the new station at Hankhyan. Persecution has followed his confession of Christ, but he remains steadfast in the truth. At Hankhyan the Gospel was introduced in the face of great opposition and amid many threats. A chapel has now been built, and the hostility shown by many of the people has very sensibly diminished. Besides the two converts from this village mentioned above, there are two others who, with them, form the little church; and there are several persons besides, with regard to whom Mr. Laughton is very hopeful.

AFRICA.

In this land of savage barbarity the work of the Mission has been much hindered by incessant quarrels and wars among the tribes and rival villages. Yet is the land slowly yielding to the husbandman's toil. The Missionaries are often called upon to act as mediators between the contending parties, and at the peril of life they frequently stand between the warring hosts. All the Mission families have suffered more or less from the sickness and fevers incident to the coast; but with firm trust in God they have steadily continued to strive on in their Master's cause. In translation Mr. Saker has been able to make good progress; and the new chapel is hastening to completion. Mr. Smith, though often prostrated with sickness, in preaching, visiting, and earnest labour for souls, has been indefatigable.

He has had the pleasure of baptizing four persons during the year at Bethel Town; the inquirers' class contains sixteen or more persons, three of whom were to be baptized on the first Lord's day of the present year. "Year by year," says Mr. Smith, "it is a known fact that the people are abandoning their beliefs in their old customs and gods." At the new station of Mortonville, Mr. Fuller's labours have already issued in the baptism of two persons, and he has been able to establish a flourishing class for inquirers. The members of the church have shown a growing spirit of liberality, giving freely of their little all for the spread of Christ's kingdom. The schools are reported to be in an improving condition, and are carefully training the young in habits of morality and piety. In the early part of the year Mr. Thomson visited many towns and villages in which the Gospel had not before been preached; but on the arrival of the iron-house sent out by the Committee, and his marriage, he settled at Bell's Town, where he has regularly entered upon Mission work. A school of forty children has been formed, the best scholar being the King's eldest son. Various services, for men and women, both on the week days as well as Sunday, have been established, the King himself setting an example to his people of an observance of the Lord's day. He insists on Mr. Thomson going alone to his house to read with him the Word of God. A small church and an inquirers' class have been formed, and, in Mr. Thomson's opinion, the prospects of the station are encouraging, though the work may prove difficult and require much faith and patience. The church at Victoria, Amboises Bay, under Mr. Pinnock's charge, has had an increase of seven members, four by baptism, and three from Fernando Po. The church and the Mission have, however, experienced a great loss by the death of Mr. Horton Johnson. At Bimbia two additions have been made to the church by baptism. The Committee cannot but deeply regret their inability to assist the small and feeble band of labourers in this great field. They venture to echo the cry of Mr. Smith, which reaches them in a recent letter, "Are we to have no helpers? Are the heathen to perish without even hearing of God the Saviour, while British Christians have the money that is needed to send the men forth?"

WEST INDIES.

The past year will be ever memorable in the annals of the Bahamas in consequence of the disastrous hurricane which devastated the islands in the month of October. The destruction of property of every kind was frightful; in some cases depriving the entire population of shelter and food. The year opened with flattering prospects and hopes: it ended amid the wailing of sufferers and the miseries of a homeless and starving people. So soon as the

tidings reached the Committee, an appeal to the churches was made, and speedily clothing and food were forwarded, in addition to that which public liberality supplied. The Committee are happy to know that the aid rendered was most timely, and that it afforded well-deserved relief to many of their fellow-servants in the Gospel of Christ. Mission property has, of course, largely suffered in common with the rest. In Nassau the chapels were greatly damaged, and on several of the islands entirely destroyed. A long time must elapse before the damage can be repaired; meanwhile the Committee are thankful to learn that the members of the churches have borne this heavy affliction with Christian fortitude, and shown great willingness to help each other in their extremity. Some aid will have to be rendered, in order to rebuild the ruined sanctuaries; and the Committee hope that the churches at home will, as is their wont, cheerfully respond to the cry which comes to them from the "poor saints" in the Bahamas. For years past the native ministers in these islands, with very slight exception, have been sustained by the churches they serve. The appeal therefore comes to us with the greater urgency, since in the days of their comparative prosperity they have so nobly helped themselves. Notwithstanding these painful circumstances, the additions to the churches have been considerable in number. Judgment and mercy have been mingled in the cup these poor islanders have had to drink.

HAYTI.

Mr. Webley reports that the past year of the Missions' history in Hayti, though unmarked by any striking feature, has been one of abundant blessing. Ten new converts have put on Christ. Year after year some six, or eight, or ten of the Lord's jewels have been confided to the Missionary's care. Not long ago Protestantism was unknown in Jacmel, yet so steadily has the Word of God increased that where there was not a people of God, a church of more than eighty members exists, and many more now before the throne of God testify to the power of the blood of Christ to save. An interesting and very encouraging extension of the Mission has taken place to the north of the island, which will lead to the removal of Mr. Baumann to a town called Grande Riviere. Port au Prince, the capital, where Mr. Baumann has hitherto laboured, has furnished very little encouragement. After several visits, he has at length resolved to devote his time to the inviting field which has opened in the north, where already a Baptist church exists under the pastoral care of a native brother, by name Metellus Menard, and many persons display a deep interest in the truths of the Gospel.

TRINIDAD.

From Trinidad very encouraging reports have been received, especially since the return of the Rev. W. H. Gamble in September last. To the Mission churches in his district he reports the addition of fourteen persons before Christmas, and since then, upwards of fifty others have been added to the Lord. At two of the stations new chapels have either been built or are in course of erection, almost entirely at the cost of the people themselves. With very slight exception, they also support the native brethren who minister among them. It is a fact worthy of notice that this progress is almost entirely confined to the Protestant section of the population. The converts from Roman Catholicism, which so largely predominates in Trinidad, are comparatively very few. As everywhere, Popery in Trinidad is the most formidable of the adversaries the Church of Christ has to encounter in its efforts to establish the kingdom of God.

JAMAICA.

The public events by which the history of the island has been affected, are so well known as to render it unnecessary for the Committee to do more than briefly refer to them, and that only so far as they relate to the Missionaries in connection with the Society. The result of the inquiries made into the origin of the riot at Morant Bay, by the Royal Commissioners, was to relieve the character of their brethren, untruthfully impugned by Mr. Eyre in his despatches, from all reproach. The Committee only repeat the judgment of all impartial men when they affirm, that there was not the shadow of an excuse for the obnoxious and calumnious charges made against them by the late Governor, and that the ordeal through which they have passed has left their honour unstained, their integrity untouched, and their Christian character undimmed. The lamentable events in St. Thomas in the East, combined with the general depression of agriculture and trade, have not been without their painful effects on the churches, and on their advancement in piety and in the knowledge of the Lord. In the early part of the year the congregations languished; but towards its close better prospects began to appear. The losses in the churches have been large, though not so great as in the two previous years, and it may be that only by slow stages will the various causes inimical to the improvement of the people disappear. The new Government, both by retrenchment and a more equal distribution of the burden of taxation, is honestly striving to remedy the waste and extravagance which for so many

years have sapped the foundations of the island's prosperity. Measures are in progress for a better administration of the law and the extension of education—by the one removing a grievance that has long been most bitterly felt, and by the other preparing the people for the full and useful enjoyment of the freedom they possess. The Committee also view with pleasure the steps taken by the Government of Jamaica to diminish the oppressive burden of the Church Establishment. Towards the close of the year, the Committee of the Jamaica Baptist Union resolved on the commencement of a Mission in the district around Morant Bay. The Rev. W. Teall was selected for the task; and, aided by a grant from the Committee, he has entered on his work with the liveliest expressions of joy and welcome from the population. Many of the native Baptist churches in St. Thomas in the East have expressed their desire to place themselves under his care, and it is probable that arrangements will be made to effect this desirable object.

The grants made by the Committee from the Jamaica Special Fund have proved to be of inestimable value to the Missionaries, assisting them to continue at their posts under circumstances which otherwise would have compelled their removal. The Committee have made arrangements for the continuance of aid to their senior brethren, which will be submitted to the subscribers for their approval.

CALABAR INSTITUTION.

During the absence of the Rev. D. J. East, the Institution has been most efficiently carried on by Mr. J. S. Roberts, the tutor of the Normal School, with the assistance of some neighbouring ministers. Ten students have pursued their studies during the year; three in the theological, and seven in the Normal School course. Three candidates for the ministry are accepted, and two others for the Normal School. The reports of the progress of the students are very satisfactory; the industrial department has been found especially useful in promoting the health of the students, and their ability for study. Among the institutions established for the elevation of the freedmen of Jamaica, and the promotion of the kingdom of God, none, in the judgment of the Committee, is of higher value than the College at Calabar. Failures there have been among the students, especially in the early years of the Institution; but it has already vindicated its value and importance by the successful ministry of not a few who now hold the pastoral office in the churches, and the ability of those who are occupied with training the young in the schools of the churches in secular and divine knowledge.

EUROPE.

The year has witnessed some very pleasing instances of conversion among the Breton population of France, and much spiritual enjoyment and progress have taken place in the two churches that have been gathered. Notwithstanding the watchfulness and hostility of priests, the truth slowly penetrates the hearts of the people, and the converts exhibit a degree of boldness in the faith which evinces both the sincerity of their faith and the firm hold they have taken of eternal life. The hearers of the Gospel tend to increase, attention is good, and the teaching *à domicile* holds its ground, despite priestly manœuvres to destroy it. About fifty learners are taught daily from house to house, and the Word of God thus finds entrance into the families of many who would otherwise be disinclined, from fear of persecution, to listen to the Word. By the combined labours of the Rev. J. Jenkins and the Rev. V. Bouhon, their colporteurs and assistants, the Gospel is proclaimed in many parts of the country. "There is such a thing," says Dr. Tregelles, with reference to this Mission, "as abstaining from doing anything because of our being unable to work on a large scale; there is also such a thing as seeking to do *well* what little can be done, and acting under the eye of Christ our Lord, who puts His servants in such positions as He sees fit. Services have their value not from their greatness, but from their being done to Him, and in accordance with His will." It is in this spirit, the Committee are assured, their esteemed brethren in Brittany strive to spread the truth of God.

From our native brother in Norway we learn that the Gospel continues to draw many to the Saviour. In his last letter he reports the baptism of twelve believers and the formation of a church at Arendal, on which happy occasion sixteen persons sat down at the table of the Lord. The church itself was organized with seventeen members. Besides this new locality, Mr. Hubert has continued his labours in other places, and speaks of a trip into Sweden as having been accompanied with great blessing.

Amidst the interruptions and anxieties which have pressed so heavily on the Committee, it will be seen that their work has been accompanied by many tokens of the Divine blessing. Its progress has not been so rapid as faith and love would desire. But many souls have been saved, much seed has been sown which awaits the fertilizing showers of Heaven. Everywhere, indeed, are seen the marks of human infirmity. The Committee are continually reminded that the grace given to men, as Christ's messengers to the nations, is put into earthen vessels. But His glory, from whom all good works proceed, is the more conspicuous. To God they afresh commend this work; for only His blessing can make it effectual to the salvation of men, and the complete establishment of His kingdom in the world.

		£ s. d.		£ s. d.		£ s. d.	
Waiworth Rd., Contribs.				BUCKINGHAMSHIRE.		Whitehaven—	
Sun-sch., for Orphan				Amersham—		Contributions	
in Mr. Hobbs's School,				Contributions, balance		12 4 3	
Jessoré		2	10	Chenies—		DEVONSHIRE.	
Do. do. for N. P. by do		5	9	Collec. for W & O		Devonport—Hope Chapel—	
Westbourne Grove—				Chesham -		Collection for W & O...	
Contributions		123	19	Contributions		2 2 0	
Do. for China		11	1	Caddington—		Contributions	
Do. Sun-school for				Contributions		21 18 11	
N. P. by Y. M. M. A.		5	6	Drayton Parslow—		Ditto for T.	
Do. Juv. Ass. for				Contributions		1 0 0	
Rev. A. Saker's Sch.,				Do. for N. P.		Ditto for Child in India	
Cameroons, by do.		20	0	Great Marlow, Ebenezer—		under care of Mrs.	
Do. do. for Susan Mary				Contributions		Hobbs	
Lewis, in do. by do.		5	0	Haddenham—		Ditto for Rev. A. Saker	
Do. do. for China, by do		10	0	Contributions		Ditto for China	
				Little Kingshill—		Do. Morice-sq. & Pembroke-st.	
				Collec. for W & O		Contribution, balance	
				Contributions		4 4 7	
				Stoney Stratford—		Exeter, Bartholomew-street—	
				Contributions		Contributions	
						6 16 0	
						Ditto, Priory Chapel—	
						Contributions	
						13 0 10	
						Esmouth—	
						Contribution	
						3 3 0	
						Do. for N. P.	
						0 12 0	
						Kingsbridge—	
						Collection for W & O...	
						2 10 6	
						Contributions	
						42 5 8	
						Do. Sun-school for	
						N. P.	
						4 13 10	
						Lifton—	
						Contributions	
						2 3 6	
						Newton Abbott—	
						Contribs. Sun-school	
						for N. P., Delhi	
						3 2 8	
						Plymouth, George St.—	
						Contributions	
						46 9 4	
						Do. for W & O,	
						(weekly offerings) ...	
						7 10 0	
						Do. for N. P.	
						22 0 6	
						Do. for African Or-	
						phans	
						14 16 9	
						Do. for Rev. J. C.	
						Page, Barisal,	
						6 0 0	
						Do. for Rev. A.	
						Saker, Cameroons ...	
						4 6 8	
						Do. Lower Street	
						Station	
						2 10 9	
						Tiverton—	
						Contributions	
						6 10 0	
						Do. Sun-school for	
						N. P.	
						14 0 0	
						Totnes—	
						Contributions	
						4 5 4	
						Do. for W & O	
						0 2 8	
						North Devon Auxiliary—	
						Contribution by John	
						Darracott, Esq., Treas-	
						urer	
						55 0 0	
						DURHAM.	
						Darlington, Archer Street—	
						Contributions	
						45 18 10	
						Do. for S.	
						5 0 0	
						Do. Sun-school for	
						N. P.	
						1 2 2	
						Do. Northgate Chapel—	
						Contributions	
						4 10 10	
						Houghton-le-Spring—	
						Contributions	
						1 1 6	
						South Shields, Barrington St.—	
						Contributions	
						20 16 0	
						Sunderland, Bethesda—	
						Contributions	
						1 0 0	
						Do. Sans Street—	
						Contributions	
						6 15 0	
						West Hartlepool—	
						Collection for W & O	
						0 10 0	
						ESSEX.	
						Ashdon—	
						Contributions	
						4 12 9	

	£	s.	d.
Darling—			
Contributions	1	10	9
Colchester—			
Contributions	13	3	1
Do. for T	0	13	9
Halstead—			
Contributions	0	10	0
Do. for N.P.	0	18	2
Harlow—			
Contributions	37	11	7
Do., Potter Street			
Contributions	1	0	0
Ilford—			
Contributions	3	3	2
Langham—			
Collection for W & O ..	2	0	0
Contributions	11	17	3
Langley—			
Contributions	2	5	0
Loughton—			
Contributions	27	9	3
Saffron Walden—			
Collection for W & O ..	2	0	0
Contributions	22	14	11
Thorpe-le-Soken—			
Contributions	1	4	8
Waltham Abbey—			
Contributions	17	17	8
GLOUCESTERSHIRE.			
Cheltenham, Clarence			
Parade Chapel—			
Contributions	50	19	6
Do. for Mrs. Allen's			
School, Colombo, Cey-			
lon	5	3	8
Ditto for N.P.	1	12	6
Do. Gas Green Sun-sch.	2	15	2
Do. Leckhampton do.	0	5	1
Chipping Sodbury—			
Contributions	5	8	0
Do. for N.P.	1	1	0
Do. for China	1	4	0
Gloucester—			
Collection for W & O ..	2	0	0
Contributions	15	16	6
Do. Sun.-sch. for N.P.	25	13	2
Do. do. for Sch. Ceylon	8	0	0
Do. do. Bethlephit Sch.,			
Jamaica	8	0	0
Wotton-under-Edge—			
Collection for W & O ..	1	5	0
Contributions	8	0	0
FOREST OF DEAN.			
Cinderford—			
Collection for W & O ..	2	2	0
Contributions	11	4	6
Do. Sun.-sch. for N.P.	6	3	10
Coleford—			
Col. for W & O (moiety)	1	0	0
Contributions	18	13	10
Do. Sun.-sch. for N.P.	4	7	0
Lydney—			
Contributions	12	0	0
Park End—			
Collection	1	0	0
Yorkley—			
Collection	0	10	0
	57	1	2
Less expenses	5	13	0
	51	8	2
EAST GLOUCESTERSHIRE.			
Contribs. balance by R.			
Conely, Esq., Treas-			
urer	58	7	3

	£	s.	d.
HAMPSHIRE.			
Andover—			
Collection for W & O ..	1	10	0
Contributions	6	15	0
Newport, Isle of Wight—			
Contributions, Sun. sch.			
for N.P.	5	5	0
Southampton, Portland Chapel—			
Contributions S. school	1	7	6
Wallop, Isle of Wight—			
Contributions	9	12	6
Whitchurch—			
Contributions	6	4	1
HEREFORDSHIRE.			
Garway—			
Contributions	1	19	6
Leominster—			
Collection for W & O ..	0	13	3
Contributions	7	7	6
Do. for N.P.	4	8	0
Longtown—			
Collection	0	18	0
Peterchurch—			
Collection for W & O ..	1	1	0
Contributions	9	13	0
Ditto, Ploughfield	2	10	1
	28	10	4
Less expenditure	0	13	9
	27	16	7
HERTFORDSHIRE.			
Bishop's Stortford—			
Contributions	7	10	0
Boxmoor—			
Collection for W & O ..	1	0	0
Contributions	5	12	6
Buntingford—			
Contributions	1	4	0
Hemel Hempstead—			
Contributions	9	2	8
Do. for support of Eliza			
Bell, Cameroons	2	5	0
Do. for support of Or-			
phans at Jessore ..	6	4	0
Hitchin—			
Contributions	51	4	11
Do. for Intally School	4	0	0
New Mill—			
Collection for W & O ..	1	1	0
Contributions	19	5	6
Royston—			
Contributions	5	0	0
St. Alban's—			
Contributions	16	14	11
Do. for India	5	0	0
Do. for African School	3	6	6
Do. for Rev. E. Fray's			
Chapel, Clarktown ...	5	15	0
Do. Colney Sun.-sch. ...	0	10	0
Ware—			
Contributions	2	1	6
Watford—			
Collection for W & O ..	4	17	0
Contributions	35	7	6
HUNTINGDONSHIRE.			
Bluntisham—			
Contributions	23	5	2
Brookden—			
Collection	0	9	3
Dean—			
Contributions	2	4	2
Fonstanton—			
Contributions	6	12	0

	£	s.	d.
Godmanchester—			
Collection	0	19	0
Hail Weston—			
Collection	1	0	6
Houghton—			
Collection	1	13	0
Huntingdon—			
Collection for W & O			
(moiety)	1	2	1
Contributions	22	15	2
Kimbolton—			
Contributions	4	3	7
Offord—			
Collection	1	3	0
Do. for W & O (moiety)	0	3	3
Perry—			
Collection	0	10	6
Do. for W & O (moiety)	0	3	0
Ramsey—			
Collection for W & O			
(moiety)	0	15	0
Contributions	17	10	3
Roxton—			
Contributions	1	2	0
Spaldwick—			
Contributions	5	17	6
St. Ives—			
Collection for W & O			
(moiety)	1	10	10
Contributions	29	1	11
St. Neots—			
Collection for W & O			
(moiety)	0	17	6
Contributions	11	13	5
Stukeley—			
Collection	1	3	
Woodhurst—			
Collection for W & O			
(moiety)	0	5	3
Contributions	3	1	6
Yelling—			
Collection	1	10	0
	£140	12	2
Less amt. acknow-			
ledged before	80	0	0
	£60	12	2
KENT.			
Belvedere—			
Contributions	3	7	4
Bussells Green—			
Contribs. Sun.-school	0	12	6
Birchington—			
Contributions	1	17	6
Brabourne—			
Collection for W & O ..	0	10	0
Contributions	1	13	8
Canterbury—			
Collection for W & O ..	1	0	0
Contributions	39	0	0
Do. for N.P.	0	11	2
Do. for Africa	5	2	0
Chatham—			
Collection for W & O ..	1	0	0
Contributions	25	17	6
Crayford—			
Contribs. for N.P.	1	6	8
Deal—			
Collection for W & O ..	1	10	0
Contributions	10	0	0
Dover—			
Contribution	1	1	0
Ditto, Salem Chapel—			
Contributions	5	9	10
Ditto Saint Radigund's Road—			
Collection for W & O ..	2	2	7

	£ s. d.		£ s. d.		£ s. d.
Eythorne—		Manchester, York-street Chapel—		Contributions	19 14 4
Collection for <i>W & O</i> ...	1 0 0	Collection for <i>W & O</i> ...	2 0 0	Lumb—	
Contributions	12 4 1	Contributions	43 6 1	Collections	4 12 8
Do. for <i>N P</i>	2 16 6	Do. for <i>N P</i>	1 16 6	Do. for <i>W & O</i>	0 17 3
Folkestone, Salem Chapel—		Do. Grosvenor-street East—		Contributions for <i>N P</i>	0 16 0
Collection for <i>W & O</i> ...	1 12 2	Collection for <i>W & O</i> ...	4 0 0	Nelson—	
Contributions	7 9 10	Contributions.....	53 12 10	Collections	0 10 0
Forest Hill—		Do. Union Chapel—		Padiham—	
Contributions	5 0 0	Collection for <i>W & O</i> ...	11 16 0	Contributions	10 3 6
Goudhurst—		Contributions	390 19 6	Ramsbottom—	
Contributions	5 10 0	Do. for <i>N P</i>	10 0 4	Contributions.....	12 17 11
Gravesend, Windmill St.—		Do. Sunday-school,		Sabden—	
Contributions	11 7 5	for <i>Intally</i>	14 0 0	Contributions	21 16 0
Lee—		Ditto, Harpurhey Chapel—		Sunnyside—	
Contributions	41 12 7	Collection (moiety) ...	15 0 0	Collections	2 0 0
Do. for <i>India</i>	2 2 0	Ditto, Granby Row (Welsh)—		Waterbarn—	
Do. for <i>W & O</i> (addl.)	0 16 0	Contributions	4 18 8	Contributions	5 15 6
Lewisham Road—		Do. for <i>N P</i>	2 9 5	Waterfoot—	
Collection for <i>W & O</i> ...	2 15 0	Salford, Great George Street—		Collections	3 15 9
Contributions	19 12 10	Contributions.....	40 14 10		
Maldstone—		£12 of above for Rev.			
Collection for <i>W & O</i> ...	2 10 0	J. Gregson, for <i>N P</i> ,			
Contributions	26 16 10	<i>Agra</i> .			
Margate—			609 4 8	Less expenses and	236 4 1
Contributions.....	33 12 8	Less expenses and		amount acknow-	
Do. for <i>China</i>	5 5 0	ledged before.....	358 0 0	ledged before	160 7 0
Do. for <i>Rev. W. A.</i>					75 17 1
<i>Hobbs's Sch., Jessore</i>	5 0 0	Southport—		LEICESTERSHIRE.	
Do. for <i>Orphans in Rev.</i>		Contributions	2 2 0	Arnsby—	
<i>W. A. Hobbs's School</i>	5 8 0	Stretford, Union Chapel—		Contribs. <i>Hulangama</i>	
Ramsgate—		Contributions	14 9 10	<i>School, Ceylon</i>	6 0 0
Contributions	27 0 3	Wigan—		Leicester, Belvoir-street—	
Do. for <i>Mrs. Kerry's</i>		Collection for <i>W & O</i> ...	1 1 2	Contributions	0 10 0
<i>School, Intally</i>	12 0 0	Contributions	18 12 3		
Staplehurst—		East Lancashire Union Auxiliary—		Leicester, Victoria-road—	
Contributions	5 5 0	Accrington—		For Acknowledgement	
St. Peter's—		Collection	4 7 1	of Contribs. from	
Contributions	3 13 0	Contributions, Juvenile		Victoria-road Ch. in	
Woolwich, Queen St.—		Society	50 2 3	last month's <i>Herald</i>	
Contributions	0 11 2	Do. for <i>N P</i>	5 8 1	read as follows:—	
Do. <i>Rev. W. Teall Mor-</i>		Bury—		Collection for <i>W & O</i>	5 0 0
<i>rant Bay, Jamaica</i>	6 9 7	Contributions.....	9 12 7	Collections, Contribs.	
Do. <i>Parson's Hill—</i>		Bacup, Ebenezer—		and Weekly Offer-	
Contribs. Mission Band	10 0 0	Collections	8 0 0	ings	92 0 7
		Do. Zion	5 2 9	For <i>N. P. Delhi</i>	25 0 0
		Blackburn—			112 0 7
		Collections	6 13 5	Less former remittance	76 0 0
		Burnley—			£36 0 7
		Collections (less ex-		Sutton in the Elms and Cosby—	
		penses).....	12 7 0	Collection at Sutton ...	3 4 7
		Briercliffe—		Do. Cosby	0 15 6
		Collections	3 0 1	Contributions	0 17 0
		Cloughfold—		Do. for <i>N. P</i>	1 4 1
		Collections	14 2 10		
		Do. Cawl Terrace	5 0 6		
		Darwen—			
		Contributions	6 4 5		
		Goodshaw—			
		Collections	5 16 1		
		Haslingden, Pleasant Street—			
		Collection for <i>W & O</i> 2 0 0			
		Contributions.....	13 7 8		
		Do. Bury Road—			
		Collection for <i>W & O</i> 2 0 5			

The remainder of the contributions will be acknowledged in next month's *HERALD*.

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.

THE ANNUAL MEETINGS.

THE postponement of the Annual Meetings to the month of May, in consequence of the coming of Easter at the usual period in April, has not, we are thankful to say, proved in any way detrimental to the interests of the Society. On the contrary, never was the attendance better, or the tone and spirit of the meetings more devout.

The usual Introductory Service was held at John Street Chapel on Monday, May 13, at which the Rev. Jas. Webb, of Ipswich, presided. In his brief address he urged that prayer should specially be made for the Officers and Committee of the Society, for the Missionaries, for the Native Agents and Churches, and pointed out how much the blessing of God depended on the prayerful spirit of the friends of missionary work. The prayers that followed carried out these wise suggestions; and we trust that throughout the year the prayerful spirit thus evoked will manifest its presence in all our gatherings.

The General Meeting of Members and Subscribers was held in the same place on the following day. W. H. Watson, Esq., occupied the chair. In addition to the ordinary business, two or three special subjects were brought before the meeting. The first related to the resignation of the office of Treasurer by Sir Morton Peto. The proceedings of the Committee were read at length. After speeches by the Revs. Dr. Steane, W. Brock, and Dr. Gotch, expressing their deep regret at the events which, in the judgment of Sir Morton Peto, had rendered this step expedient, the following resolution was unanimously passed by the whole assembly standing:—

That the members and subscribers of the Baptist Missionary Society in Annual General Meeting assembled, have heard with deep regret that their Treasurer, Sir S. Morton Peto, has deemed it proper to resign his office, while in deference to the honourable feelings by which he has been actuated in taking this step, his resignation has been accepted, this meeting would respectfully and with Christian love, offer to him their sincere sympathy under the trying circumstances which led to it, and, in his judgment, rendered it necessary. They regard it at the same time as being not more than due to him than to their own grateful sense of the eminent services he has rendered to the Society, that they should place on record their high appreciation of the wisdom, the courtesy, the diligence, and the unrivalled munificence with which he ever fulfilled the duties of his office during the

twenty-one years he held it ; and requesting him now to accept a place in the list of honorary members of the Committee, they express their earnest hope that he may still find it compatible with his feelings and his engagements to afford the Society the benefit of his counsels and support. They assure him, in conclusion, of their fervent prayers that it may please our Heavenly Father to sustain him under all the trials of life by His abundant grace, long to preserve him to his family, and so to enrich both him and them with His continual benediction, that they may be constrained to observe, and with assuring thankfulness to acknowledge, that all things work together for good to them that love God, to them who are the called according to His purpose.

Another subject that occupied the time of the meeting was the change proposed in the manner of electing the Committee. After considerable discussion the motion, of which notice was given last year, was adopted. For the future the forty-eight members of the Committee will be chosen as follows : Forty by the Annual Meeting, and the remaining eight by the forty then elected. As at the time of our going to press this second election has not taken place, we are unable to give in the present number of the *HERALD* the names of the Committee for the present year. They will, however, be immediately published in "The Freeman," as soon as the list is filled up.

The only other subject it is necessary to notice was the adoption of some resolutions proposed by the Committee for the permanent assistance of our senior Missionaries in Jamaica. As these resolutions will appear in the report of the proceedings we need not insert them here. The aid proposed is due to the long and devoted labours of brethren who, in some cases, have served the cause of Christ in that island for a period rapidly approaching half a century.

It is with feelings of great pleasure we add that Joseph Tritton, Esq., was unanimously elected to be the Treasurer of the Society for the ensuing year.

The sermons on the following day, Wednesday, May 15, by the Revs. Newman Hall, of London, and R. Glover, of Glasgow, were eminently calculated to stimulate and encourage the servants of Christ in the prosecution of the great missionary enterprise. Mr. Newman Hall's text was the last verse of the Gospel of Matthew. Passing in review the events which intervened between the resurrection of Christ and His ascension to glory, he showed how, step by step, the Saviour prepared His disciples for the full comprehension of His promise to be with them "always," and how the Lord perfectly impressed on their minds the reality of His abiding personal presence with His church in every age. Thus personal service is required of Christ's followers, and the Church is made strong to labour in every department of Christian duty by the conscious personal presence of the Lord to aid, protect, and bless every faithful worker in His cause.

Mr. Glover's discourse was a most impressive and beautiful one, upon the subject of "Human Mediation," his text being, "And He gave to the

disciples, and the disciples to the multitude." It was forcibly pointed out that it was in the order of God's providence and grace to bestow gifts on men by the hands of men, His gifts being thus both better understood and more readily received. On the other hand, in the process, man himself was brought nearer to God, made to sympathize with Divine purposes, and became transformed into the Divine image. Man was thus blessing and blessed in becoming the channel of mercy and of the expression of God's love, to his fallen fellow-men. The attendance at both services was unusually large.

The Annual Public Meeting was held in Exeter Hall on the evening of Thursday. The change of time from the morning to the evening doubtless led to the great increase in the numbers of persons attending. The spacious hall was filled, and the proceedings, till near the close, were most exciting and enthusiastic. John Candlish, Esq., M.P. for Sunderland (his native town), most ably filled the chair. After the reading of portions of the Report, the resolution respecting the resignation of Sir Morton Peto, given above, was read, and, amid the warmest expressions of regard, was approved by the entire audience rising.

From the admirable addresses delivered we now proceed to cull a few interesting passages. In his opening remarks, the Chairman expressed his regret at the absence of the late honoured Treasurer. He said :—

My Christian friends, the feeling which you have already manifested at the mention of a time-honoured name in connection with the Baptist denomination, impresses me with the conviction that it is with feelings of extreme regret that you miss him from the chair which I occupy this evening. It is to me a matter of deep regret that he finds it incompatible with his sense of duty to be present this evening. I trust, however, that in a very few months he will come forth from the fiery trial through which he is passing, and that you will again find him in his place by the time we meet here next year.

Mr. Candlish then passed on to remark on the motives with which the missionary enterprise should be prosecuted :—

It may not be unworthy to remind you that the mission work in which you are engaged is, perhaps, the most god-like enterprise that can engage the hearts and the intellects of humanity. The motives which influence our actions are sometimes obscure and complex. We cannot always detect the motives by which even our minor, much less our major and more important actions, are prompted. When we do, we find that they are usually very compound, and that impurity and adulteration will mix with the higher motives by which we may be influenced. In the missionary enterprise, the great work of proclaiming redemption in Christ Jesus to a dying world, I believe it is impossible that we can detect a single trace of an unworthy motive. It is, therefore, a work to which we may give ourselves with heart and soul most unreservedly, and I congratulate you, my Christian friends, as a stranger among you in this Christian city, on this vast gathering for the promotion of this great and glorious work—a work which at once dignifies you, glorifies God, and blesses men. It is like in kind, although of course infinitely different in degree, to that which brought down the Saviour himself, the great Missionary, into this far-distant world.

ENCOURAGEMENT TO LABOUR.

Two generations of men have passed to their account since the establishment of the Baptist Missionary Society, and a third generation is now occupying the field from which they have departed; and it is very true, and painfully true, that comparatively few have been gathered into the fold of Christ, and made heirs of the redemption in Him. Little has been done relatively compared with the vast masses to whom Christ has never been preached, and who have not submitted to His influence and to His rule; but yet not little in itself. If we recollect that there are at this moment hundreds and thousands hymning the praises of God on high in heaven, who, but for the agency of this Society, would have been in the darkness, and degradation, and misery in which they were before the Gospel found them, I think we have good cause to thank God and take courage.

Mr. TRITTON then signified his acceptance of the office of Treasurer, and we are sure that our readers will be pleased to have his remarks entire. He said:—

Allow me to assure you how highly I appreciate the kindness and the confidence which the subscribers of this Society have shown me in electing me to the honourable office of your Treasurer. I have but one desire, and that is, to serve the Master to the best of my ability in a season of somewhat peculiar difficulty, and to unite with you rather more in public, as I have united with you in private, to help on the progress of our Divine Redeemer's truth in the world. I am not unmindful of the responsibilities attaching to this position; for, in my view, it is not simply a financial office, but it is one which affords a wide sphere for the exercise of Christian sympathy, and for the service of Christian love, especially to those who occupy high places in the field. Nor is my sense of the responsibility of this position lessened by the recollection of those who have preceded me, amongst whom I may name Mr. Broadley Wilson, Mr. William B. Gurney, and Sir Morton Peto; and here I may unite with our Chairman in expressing with the deepest regret my sense of the loss which we have sustained through his resignation. I shall be most pleased to find that his retirement from that office is but temporary. Whether, however, it be short or long, temporary or final, he will carry with him into that retirement the affection and the gratitude of us all; and he will prove, I trust, to his own and to Lady Peto's much comfort, that if their trial be deep, the sympathy of their brethren is deeper still. And, now, one word on the general subject. I am not over-much troubled about the financial position of the Society. I have great faith in the generosity of our brethren throughout the land, based upon the strength of their religious conviction. Nor do I believe that God will permit this noble vessel of ours, freighted with the sympathies and the prayers of His people, and carrying the message of salvation to thousands, to millions of immortal souls, to be stranded in the miserable straits of an insufficient finance. There is one thing about which I am more concerned; and in accepting this office, you will allow me to speak freely upon the point. I want that we should get, if possible, more thoroughly at the hidden springs; for I believe that if we can secure a more solemn personal consecration to the cause we shall obtain a more devout, and active, and influential Union, and that then, while the streams of supply flow out at home the streams of life will flow out abroad, girdling all lands with their healing waters, and gladdening all hearts with their joyful sound.

From the remaining speeches our space will allow us to extract the following interesting portions. The Rev. H. Dowson, of Bury, was the first speaker:—

HIS ATTACHMENT TO THE SOCIETY.

I have been, sir, a member of this Society for thirty-seven years, and during that time, or a considerable portion of that time, I have had the honour of sustaining office, either in connection with the Auxiliary Societies, or with the Parent Society. Notwithstanding the imperfections of the Society on the one hand and my own imperfections on the other, my attachment continues still to this day, and I trust will continue "till death us do part."

THE DECEASED MISSIONARIES.

There has been the removal of some of our most distinguished missionaries. I mention particularly, because I knew him best, Mr. Allen, of Ceylon. I knew him before he went to Ceylon; I have travelled with him and lodged with him since he became a missionary there; and I take this opportunity of testifying to his high devotional character, his singleness of aim in the work of the Lord, his industry and zeal, his thorough consecration to his Master's work. He died at his post; he died honourably, he died in the service of his Master, and "the memory of the just is blessed." In connection with the departure of that excellent man, I must mention the name of Mrs. Knibb; and when I mention that name it recalls to my mind the manly form of that noble and lion-hearted man, who again and again stood upon this platform advocating the cause of the oppressed, and made these walls ring with his generous eloquence, and moved the whole country. He is gone; his relict is departed also: but the name of Knibb can never be forgotten. It will be fragrant through all the ages of time as long as the eternal principles of righteousness, and mercy, and the vindication of the oppressed are recognised as forming a constituent part of our Divine religion. The Lord help us in the view of those that are thus removed, to realize more entirely our responsibility, and to remember each for ourselves that "the day is far spent and the night is at hand.—*Rev. H. Dowson.*

SIR MORTON PETO.

I next refer to the resignation of our esteemed, our generous, our disinterested, and our upright Treasurer, Sir Morton Peto. I rejoice not only that that resolution which you have heard read by my friend, Mr. Trestrail, was passed at the meeting—the General Meeting of the Subscribers—but that you have this night in this large assembly given your emphatic testimony to the correctness of the sentiments it contained. I doubt not, notwithstanding all that has been whispered, all that has been said to-night, that in a little time our late honoured President will occupy a position as high as, and, I trust, by the providence of God, higher than ever he occupied.—*Rev. H. Dowson.*

ON ORGANIZATION AND SOCIETIES.

There are some that object to organization. Why, sir, I do not know what we should do in this world without organizations. I apprehend we should go back very soon to the primeval chaos if we had no organization. But this I say to brethren who object to organizations. If you can show us any better organization than that which we have, we will willingly join you. If you can show us a way in which we can more effectually carry out our Lord's commission, send more labourers into the great harvest-field, and sustain them there, come forth brethren, and we will join you in the work. But we will not leave the substance for the sake of the shadow, and until some new path is opened for us, we must be content to walk in the old paths. I believe there is a mine of wealth in the Baptist denomination still unexplored. I wish we could get to it. I know there

is a vast outlying Baptist population. I wish they could be brought in to help us in this great work. Brethren, let us be faithful to our principles, faithful to our Master, considerate of one another's feelings; let us unite as far as we can without the sacrifice of principle; and we shall stand strong and firm in this noble Society, and the gates of hell shall never prevail against us.—*Rev. H. Dowson.*

RESULTS OF EMANCIPATION.

Much, I am here to testify to-night as a living witness, has been accomplished. Traces of African superstition and those social evils which are the sad inheritance of slavery, still remain; but, thank God! Jamaica is no longer a heathen country. Her people have not been wholly christianized, but the great masses of her people are directly under Christian teaching and influence.—*Rev. D. J. East.*

THE DISCIPLINE OF THE CHURCHES.

I rejoice to be able to feel and to testify that the authority of the Bible as a Word of God is enthroned in the conscience of our churches; and hence I am bold to say that I do not believe that throughout Christendom a purer discipline or a more prompt exercise of it is to be met with than in our Jamaica churches. I have presided over hundreds of church meetings; I have had delicate and difficult questions to submit at those meetings; but when our people have been shown that the Word of God taught them to do this or that, I never found them for a single moment hesitate from the doing of it. I may also be permitted to state my conviction that the grand distinctive doctrines of the Gospel of our Lord Jesus Christ permeate the hearts of our church-members. If we want to know a man's creed, we should listen to his prayers. Sir, I have listened to the prayers of hundreds of black men, poured forth at the throne of heavenly grace in broken English, but from fervent spirits, and I never heard a single word out of harmony with the grand truths of the glorious Gospel of the blessed God.—*Rev. D. J. East.*

NATIVE AGENCY IN JAMAICA.

I may refer also to the native agency which has been raised up in connection with our Jamaica churches, and with one branch of which I am so completely identified. Sir, we have in Jamaica, a band of 800 or 900 Sabbath-school teachers in connection with our Baptist Mission churches alone. We have a band of 600 elders and deacons, faithful, self-sacrificing, prayerful, devoted men, who do honour not only to our churches, but to the African race of which they constitute a part. And then, sir, our day-school teachers are, without exception, sons and daughters of Jamaica. We have some sixty or seventy of these in connection with our congregation, a large proportion of the number having been trained in our institution at Calabar. And I may make grateful mention, too, of our native ministers. We have about forty pastors and missionaries in the island of Jamaica. Nearly one-half of that number are black and coloured men, who vindicate their manhood by their self-consecration to the world's Redeemer. I do not say they are men of learning; I do not say they are eloquent men; but I do say they are as much in advance of the people over whom they preside as the majority of ministers in my native land. And, consecrated in heart and life to the service of the Saviour, they are faithfully fulfilling the work of the Christian ministry and the pastoral oversight of upwards of 5,000 of the members of our churches; and these, almost without exception, are the fruit of the labours of your Society in connection with the Calabar Institution.—*Rev. D. J. East.*

THE LATE GEORGE WILLIAM GORDON.

There is another mission that will be thought and heard of by this meeting with feelings of deepest, tenderest interest. I refer to our mission at Morant

Bay, that field of blood from which the blood of the martyred Gordon still cries for vengeance. (Loud and prolonged cheers.) Sir, that magnificent charge of the Lord Chief Justice of England has nobly vindicated Gordon's name; it has proved that his arrest was illegal, his trial illegal, the evidence on which he was convicted utterly worthless—"a bag of moonshine!" That is the affirmation of the highest judicial authority of the land. I say, sir, that in the reading of that charge the only conclusion to which any sensible and reflecting man can come is, that George William Gordon, the patriot of Jamaica, was murdered by the Governor. Well, sir, it is for British Christians to complete the vindication, and help us in sustaining the mission which has been begun among the population amid which Gordon laboured, and in whose interest his life was given in martyrdom.—*Rev. D. J. East.*

THE MISSIONARIES OF JAMAICA VINDICATED.

The resolution speaks of your Christian sympathy with the brethren and the churches in the island of Jamaica. Sir, in the presence of this vast assembly I desire to express the grateful acknowledgments of our brethren and of our churches there. You helped us, sir, when our people were starving and naked. You helped to feed and to clothe them; and you have sustained our pastors in the hour of trial and difficulty, and when from oppressive taxation and reduced wages, and the effects of drought to which I have referred, the incomes of our pastors have collapsed by one-half, you have sustained them generously and nobly, and I feel sure that till the hour of need has passed away you will sustain them still. And then, sir, you have sustained them in ways dearer to them than any pecuniary grants you could make to themselves or their people—you have stood by their name and fame. Sir, we were accused as the authors of what our enemies called "rebellion"—falsely called it a rebellion. We never had one in the island of Jamaica—(loud applause)—and yet we were accused as though we had originated the outbreak which injustice and oppression had provoked. But we felt, sir, that we could leave our righteousness with God, and we did; and God has nobly vindicated the right. We have only to stand by, and God Himself, in His providence, has spoken on our behalf. Sir, we stood face to face, before the Royal Commissioners, and nothing was laid to our charge. Since then the judges of the land have confirmed in their charges many of the statements that we made, and before the Royal Commission vindicated all we had said as to the maladministration of justice throughout the land. And then, sir, last of all, by the mail which came in the other day, we have the climax of the vindication in the testimony of the present Governor of the island, Sir John Peter Grant. I may be permitted, in closing, to read the statement which his Excellency makes. The Baptist Missionaries, loyal-hearted and lovers of peace and order as they always have been, never allow a governor to commence his administration without their congratulations and pledges of support. And so they tendered them in a loyal address to Sir John Peter Grant. I have here before me a copy of the address, and of the answer which his Excellency returned. One brief sentence will be sufficient for my purpose to-night. He says:—"In thanking the ministers and delegates comprising the Jamaica Baptist Union, as I do most sincerely, on the part of England as well as on the part of Jamaica, for the assurance they give me, that it will be their endeavour to continue to promote, by their teaching and influence, the loyal and peaceful conduct of the 50,000 people under their care, permit me to say that they only assure me of that which I have never seen reason to doubt for a moment." And now, sir, with the judgment of the Royal Commissioners and the testimony of the present Governor, we feel that our characters are vindicated in the presence of the world; and I have only to ask you, in the name of our people, and in the name of our pastors, to continue to uphold us by your sympathies, by your prayers, and, as far as you can, by your pecuniary help.—*Rev. D. J. East.*

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PERSONAL RECOLLECTIONS.

It is a long time since I became acquainted with the Christianity of the Baptist churches. I remember when I was quite a boy, my father being a Wesleyan, Providence called him into a distant part of Scotland, up into the hills where there was no Wesleyan church. But my father, an earnest Christian, sought for an earnest Christian church in which he might worship, and it was a Baptist church, where the officiating minister was a blacksmith, well known in the neighbourhood. I used to go and see that godly man—a man of high intelligence, whose countenance and general demeanour bespoke the highest intelligence of which his order could be supposed capable. I used to go and see him shoe horses and weld pieces of iron together, with rather more interest than is common to boys under such circumstances. I felt a profound veneration for his character as a Baptist minister. Well, sir, ever since that time I have had a very warm affection towards the people connected with the Baptist churches here and throughout the world, and therefore I have the very highest opinion of the work which these churches are doing in foreign countries.—*J. Holden, Esq., M.P.*

PROGRESS IN INDIA.

I have heard the old Hindoos bewail the backsliding of the young ones. I have heard them mourn over the progressive freethinking of the present generation. They can no more put that down than they can prevent the sunrise. I take that to be the natural result of an English education, I do not mean an education in the English language, but I mean an education founded upon the principles of knowledge, and built up with the materials of English thought. Not only in Government schools, but also in private establishments, in Missionary schools, almost every school-book is a translation from some English author, and the Christianity of that author somehow or other gets into the translation; and in the higher institutions of the country the classic authors of this country are studied with an enthusiasm unknown in the academies of England. And I rejoice also in one fact in connection with education, and that is, that science takes precedence of literature. In order to inure a Hindoo boy to exact reasoning, you take him from the shadowy region of fiction, and you translate him to the unchanging and unsparing light of demonstration. And when I tell you that there are tens of thousands of young men that submit under a master's hand to this mental regeneration, that the field of this work is constantly extending, and that its operations are constantly improving, I think you will see that no conclusion can be fairer than this one—that the idolatries of the people are fast disappearing from their confidence, and will very soon lose their toleration.—*Rev. E. E. Jenkins.*

RITUALISM AND MISSIONS.

The Church of Rome is a great authority on churches, and of course we missionaries in India have to study a model because we are builders of churches there. But I am happy to tell you that your missionaries and ours have gone higher for their model than the Church of Rome. They have gone to the Apostolic Church, and it would be difficult for me to tell even intelligent men here what a mercy it is that we have so simple a model. We take the New Testament, sir, and we say to a man when God has called him to preach—it may be a Brahmin or another, a native man—and we say, "There, go away with you, and adopt the motto of the Apostle of the Gentiles, 'I determine to know nothing among men save Christ, and Him crucified.'" But probably, sir, this person that I am inducting into the order of Christian priesthood or Christian ministry may turn round to me from the force of association, and he may say to

me, "What is the dress, sir?" Sir, we have a rubric book, and we open it and point him to the rubric. "Let your priests be clothed with righteousness." And then he asks me from the force of association, "How should he conduct a service?" and I say to him, "There is the rubric. Hold fast the form of sound words, and be not carried away by endless genealogies that only lead to questions." And he says to me from the force of association, "But is not the imagination a handmaid to faith? Has the ceremonial no place at all in Christian service?" I point him to the rubric, that great essay on ritualism, the Epistle to the Hebrews, and I say, "There, read that;" and then he reads: "There were priests that ministered unto the shadow of heavenly things, but now we have received a more excellent ministry, for it shall come to pass in those days, saith the Lord, that I will write my laws upon their hearts"—not upon their morals. Only imagine, sir, if we had to fit out these native missionaries with ritualistic millinery, the stole and the scapulary, and rosaries, and relics, and the crosses, the crucifixes, the breviaries, and beads, for low mass, and high mass, and dry mass, and matins, and vespers! and the expense of it would not be the least evil, because if he was a Brahmin he was a priest before, and if he is converted he hates the garments spotted with the flesh. Supposing I were to induct him into a laborious ceremonial or ritual, and were to tell him that he must turn his back to the congregation. He says he did that before. If I tell him that he must burn incense, he says he did that before. I tell him he must make a flexion or a genuflexion to an image; but he did that before, he says. I tell him that he must divide his service into the esoteric and the exoteric, preaching in one language and discoursing in another. He says, "I did this before." I tell him he has the power to bind and the power to loose. He says, "I have this power already." Don't you see, you may smile at all this, but these are subjects worthy of consideration. Oh the blessed New Testament! the simple model of a primitive church for ever! And so, having satisfied his doubts and fears we send him off.—*Rev. E. E. Jenkins.*

THE CONSECRATION OF YOUNG MEN TO THE SERVICE OF CHRIST.

Shall the church at home lack the consecration of talents and acquirements because we cannot offer to our young men large incomes and brilliant connections? Why have these civilians such large salaries? I do not begrudge them; they are governing a great people for the Queen; they are opening new stores of industry; they are legislating for hearth and for home for 175 millions, and therefore all honour to them. But I may say to the young men present, it is an honourable thing to turn men from their idols. Can you point to a nobler, looking at it simply as a contribution to civilization? Can you do the Church a higher service? When you take a man from his idols you make him accessible to motives of loyalty, motives of faith, motives of honesty. It is a work pregnant with beneficence and with infinite good to let in the water of life upon the arid desert of a native heart till it stands dressed in living green. Mr. Chairman, if our Queen wanted hearts and hands to defend her person, how should we evoke the valour of young England? Why, we should pronounce the names of Clyde and Havelock—names with potent spell. But I say that the names of Carey, and Marshman, and Duff, and Winslow are names charged with an electricity that ought to find responsive hearts at home, and bring forth the best sons of the Church for the glorious fight of Christ in India.—*Rev. E. E. Jenkins.*

THE DEBT.

We have been in debt before, but it ought to be observed that it is a long time since we had such a debt as this. Last year it was £2,400, and now it is rather more than double that; and the proportion is rather serious, because it amounts to about the sixth part of one year's income. That is what the debt has grown to in two years. It is a very satisfactory matter that the debt has not

arisen from any diminution in the subscriptions of the churches throughout the country; for I believe that only three times during the last fourteen years have those contributions been larger than they were last year, and every one who knows what last year was in the commercial world will see that, if the contributions did not go down something like 25 or 30 per cent., it shows an increase then of 25 or 30 per cent. in the people's attachment, and zeal, and confidence in this great cause. There is the review of the case—an undiminished income and a debt which in two years has grown to £5,000. These facts are very likely to impress many of us with the idea that surely there must have been in the management or mismanagement of the expenditure a want of that rigid determination to keep within compass, a want of the wisdom and the prudence that are so very much to be desired; and yet, I think, I could ask any sensible man to look over these accounts, and I do not think that he could find out anything there that he could pronounce a matter of profuse or prodigal expenditure. It may be that we have taken in hand unwisely more than we can well manage; but in what we have taken in hand I am sure we have not been extravagant. For one thing I would challenge anyone to point out the salaried person or officer connected with this institution whom, when the duties are considered and the qualifications necessary for the performance of them, he could pronounce in the slightest degree overpaid. But that is a very superfluous remark, because as Nonconformists and as voluntaries, you know perfectly well, you have far too much faith in your principles, and too strong an attachment to your traditions, to suppose it for one moment possible in the nature of things that any voluntary institution could pay any of its servants a farthing a-year more than they deserve.—*Rev. H. Stowell Brown.*

MISSIONARY INFORMATION TO BE GIVEN.

I do not see why we should not post our friends up thoroughly well in the affairs of this Society and all kindred institutions, and I do not see why this should not be a very frequent and earnest topic upon the Lord's day, instead of being shunted off to a Monday evening prayer-meeting. (Applause). I do not know of any topic more worthy of being frequently introduced when we meet to celebrate the ascension of our Lord than the triumphs and struggles of our risen Lord. This Missionary Society of ours has far too long been regarded as a poor old beggar that is allowed to go round once a year, cap in hand, and then be sent off in a somewhat grudging way. It ought to be amongst us all an honoured and much loved guest, from whose conversation, from the information imparted by whom, we should derive a stimulus that would make us do a very great deal more than we have yet done. I believe more missionary information is what our people very greatly need, and I hope it will be given, for I have very great expectations in the event of its being done.—*Rev. H. Stowell Brown.*

The week of Missionary Services closed on the Friday evening with a Public Meeting of the Young Men's Missionary Association in the Metropolitan Tabernacle. A Sermon in Welch was also preached the same evening, in Eldon Street Chapel, by the Rev. R. A. Jones, of Swansea.

On the following Sunday, the usual Annual Sermons were preached in the various chapels of the Metropolis.

It is our prayer and hope that during the year on which we have entered the spirit of grace and supplication may be poured out on all the churches, and that, in answer to fervent and frequent prayers, the missionary field may give an abundant harvest to the toilers therein.

CONTRIBUTIONS

From March 19th, 1867, to March 31st, 1867.

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

NORFOLK.			£ s. d.				£ s. d.			
Attleborough—				Broomley and Brombaugh—				Bristol—		
Contributions	3	4	0	Contributions	4	16	8	Contributions, by G. H.		
Aylsham—				Newcastle, Bewick Street—				Leonard, Esq., Treas-	105	0
Contributions	4	5	1	Collection for W & O...	7	0	0	surer	0	0
Bacton—				Contributions	48	4	4	Shepton Mallett—		
Collection	2	15	0	Ditto, Rye Hill—				Contributions	0	5
Buxton—				Collection for W & O...	1	18	6	Do, for N P	0	14
Contributions	13	17	3	Contributions	29	6	4	Wincanton—		
Costessey—				Do. for T	1	0	0	Collection for W & O...	0	12
Collection	2	0	0	North-Shield—				Yeovil—		
Dis—				Contributions	17	0	0	Contributions	23	3
Contributions	11	7	4	Do. for S	3	0	0			
Downham—								STAFFORDSHIRE.		
Contributions	5	17	9	Less expenses and amount acknow-				Bilston—		
East Dereham—				ledged before	45	1	5	Contributions	4	4
Contributions	9	13	10					Do. for N P	2	7
Fakenham—								Brierley Hill—		
Contributions	14	14	6					Contributions	8	10
Foulsham—				83	18	10		Coseley, Ebenezer Chapel—		
Contributions	8	15	4	NOTTINGHAMSHIRE.				Contributions	5	0
Ingham—				Southwell—				Ditto, Darkhouse—		
Contributions	39	9	0	Contributions	2	14	3	Contributions	15	9
Kenninghall—				Sutton-on-Trent—				Ditto, Providence Chapel—		
Contributions	4	14	0	Contributions	4	10	0	Contributions	8	8
Lynn, Stepany Chapel—				OXFORDSHIRE.				Netherton, Sweet Turf Chapel—		
Collection for W & O...	2	0	0	Coate—				Collection for W & O...	0	18
Contributions	19	4	0	Contribution	0	10	0	Contributions	13	14
Ditto, Union Chapel—				Hook Norton—				Tipton, Zion Ch., Prince's End—		
Contributions	8	12	0	Collection for W & O...	1	0	6	Contributions	15	4
Lowestoft—				Contributions	5	13	10	Wednesbury—		
Contributions	10	12	10	Do. for N P	0	7	2	Contributions	9	12
Mundesley—				Oxford, New Road—				West Bromwich—		
Collection	1	13	6	Contributions	9	0	0	Contributions	6	7
Neatishead—				Thame—				Willenhall—		
Collection	0	13	9	Contributions	2	13	6	Collection	2	3
Norwich, St. Mary's—				Woodstock—				Wolverhampton—		
Contributions	114	14	3	Contributions	3	0	5	Collection for W & O...	0	13
Ditto, St. Clement's—				RUTLANDSHIRE.				Contributions	10	5
Contributions	11	6	0	Oakham—				Less expenses and amount acknow-		
Salhouse—				Contributions	1	7	0	ledged before	39	17
Collection	1	10	6	Do., Ladies' Soc., for India	4	10	0		63	1
Swaffham—				SHROPSHIRE.				SUFFOLK.		
Contributions	30	0	0	Dawley—				Aldeburgh—		
Do. for N P	1	14	6	Contributions	7	9	0	Collection for W & O...	0	16
Thetford—				Market Drayton—				Contributions	4	2
Contributions	2	0	0	Contributions	1	17	4	Bildeston—		
Worstead—				Oswestry—				Contributions	1	0
Contributions	10	0	0	Collection for W & O...	0	17	8	Bury St. Edmunds—		
Yarmouth, Church Plain—				Contributions	9	2	4	Contributions	28	17
Contributions	6	16	2	Pontesbury—				Clare—		
Ditto for N P	0	13	0	Contributions	3	8	11	Contributions	2	10
Ditto, St. George's Denes—				Snailbeach—				Eye—		
Contributions	10	11	4	Collection	1	10	6	Contributions	12	14
Ditto for N P	0	14	2	SOMERSETSHIRE.				Framsden—		
	353	9	1	Bath—				Contributions	1	11
Less expenses and amount acknow-				Contributions	3	3	0	Horham—		
ledged before	307	18	8	Ditto, Kensington Chapel—				Contributions	6	2
	45	10	5	Collection for W & O...	3	0	0	Ipswich, Stoke Green—		
				Contributions	25	16	0	Collection for W & O...	2	0
NORTHAMPTONSHIRE.				Ditto, Somerset Street—				Contributions	33	13
Brayfield-on-the-Green—				Contributions	9	11	11	Do. for N P	0	10
Contributions	1	9	0	Ditto, Ebenezer Chapel—				Do. Sun-school and		
				Collection	3	8	6	Juv. Auxiliary, for		
NORTHUMBERLAND.				Ditto, Twer-ton—				additional N P for		
Berwick—				Contributions	2	0	0	Rev. W. A. Hobbs,	13	10
Collection for W & O...	1	6	0				Jessore			
Contributions	15	8	5				Ditto, Turret Green—			
							Collection for W & O...	2	10	
							Contributions	57	7	

£ s. d.		£ s. d.		£ s. d.	
Capel Newydd—	1 0 0	Brymbo, English Chapel—	0 7 0	MERRIONETHUSHIRE.	
Contributions.....	1 0 0	Collection	0 7 0	Bala—	
Four Mill Bridge—	4 7 0	Ditto, Welsh Chapel—	0 3 0	Contributions.....	2 0 0
Contributions.....	4 7 0	Collection for <i>W & O</i> ...	1 16 6	Corwen—	
Gaerwen—	0 16 9	Contributions.....	1 16 6	Contributions.....	2 12 0
Contributions.....	0 16 9	Do. for <i>N.P.</i>	0 2 0	Cynwyd—	
Garregfawr—	1 11 6	Colwyn—	1 12 3	Contributions.....	0 12 0
Contributions.....	1 11 6	Contributions.....	1 12 3	Dolgelley and Glanvrafa—	
Holyhead, Bethel—	24 8 0	Cefnawr—	4 12 2	Contributions.....	5 3 0
Contributions.....	24 8 0	Contributions.....	4 12 2	Llanrwst—	
Ditto, Hebron—	1 4 0	Codau—	0 15 0	Contributions.....	4 6 6
Contributions.....	1 4 0	Contributions.....	0 15 0	Llanwchlyn—	
Ditto, Siloh—	3 4 0	Denbigh—	8 18 9	Contributions.....	2 2 9
Contributions.....	3 4 0	Contributions.....	8 18 9	Pandyr Capel—	
Ditto, New Park Street—	2 17 1	Ffordlas—	2 12 10	Contributions.....	3 11 0
Contributions.....	2 17 1	Contributions.....	2 12 10	Tre-r-ddol—	
Llandegfan—	3 0 0	Glyceiriog—	9 15 11	Contributions.....	1 5 4
Collection.....	3 0 0	Contributions.....	9 15 11		
Llandeusan—	1 2 9	Llanefydd—	1 3 6	MONTGOMERYSHIRE.	
Contributions.....	1 2 9	Contributions.....	1 3 6	Cwmberlan—	
Llanerchymed—	2 2 11	Llanellian—	0 16 0	Contributions.....	0 4 0
Contributions.....	2 2 11	Contributions.....	0 16 0	Llanfair Caereinion—	
Llanfachraeth—	7 9 7	Llanrhaidr and Gefaihyd—	3 8 10	Contributions.....	7 0 0
Contributions.....	7 9 7	Contributions.....	3 8 10	Llanidloes—	
Llanfair—	0 18 9	Llanfair Talhairn—	2 13 8	Contributions.....	3 0 0
Contributions.....	0 18 9	Contributions.....	2 13 8		
Llangefin—	5 12 9	Llangerniew—	1 9 9	Llanfyllin—	
Contributions.....	5 12 9	Contributions.....	1 9 9	Contributions.....	6 10 2
Llangoed—	6 17 7	Llangollen—	5 0 0	Do. for <i>N.P.</i>	0 4 3
Contributions.....	6 17 7	Contribution.....	5 0 0	Bethel—	
Menai Bridge—	4 10 6	Ditto, English Chapel—	4 16 6	Contributions.....	2 15 0
Contributions.....	4 10 6	Contributions.....	4 16 6	Pontllogel—	
Newburgh—	2 4 6	Ditto, Castle Street—	5 15 9	Contributions.....	0 16 7
Contributions.....	2 4 6	Contributions.....	5 15 9		
Pencarneddau—	1 2 8	Ditto Glyndyfrdwy—	5 0 0	Less Home Mission and	10 7 0
Contributions.....	1 2 8	Contributions.....	5 0 0	expenses.....	4 11 9
Rhosybol—	2 0 0	Less Home Mission ...	4 6 3		5 15 3
Contributions.....	2 0 0				
Rhydwyn—	6 11 1				
Contributions.....	6 11 1				
Sardis—	0 12 6				
Contributions.....	0 12 6				
Soar—	4 13 9				
Contributions.....	4 13 9				
Traeth-coch—	1 11 7				
Contributions.....	1 11 7				
	113 7 3				
Less Home Mission and	43 17 1				
expenses.....	69 10 2				
CARNARVONSHIRE.					
Caersalem, Morfa Nevin—	2 8 2				
Collection	2 8 2				
Llanberris, Sardis—	4 2 6				
Contributions.....	4 2 6				
Llanhaiarn—	1 18 0				
Collection	1 18 0				
Llanllyfni—	4 9 2				
Contributions.....	4 9 2				
Pontllyfni—	3 2 3				
Collection	3 2 3				
Pwllheli—	27 13 10				
Contributions.....	27 13 10				
Talsarn Llanllyfni—	4 16 0				
Collection	4 16 0				
Tydysson—	3 2 5				
Contributions.....	3 2 5				
DENBIGHSHIRE.					
Abergele—	4 2 5				
Contributions.....	4 2 5				
Bodgymoch—	0 10 1				
Contributions.....	0 10 1				
Bontnewydd—	0 12 1				
Contributions.....	0 12 1				
		FLINTSHIRE.			
		Baggill—	2 16 8		
		Contributions.....	2 16 8		
		Holywell—	6 7 0		
		Contributions.....	6 7 0		
		Milwr—	0 1 8		
		Collection	0 1 8		
		Penyffrow—	0 8 2		
		Contributions.....	0 8 2		
		Rhyl—	5 10 11		
		Contributions.....	5 10 11		
		Tryddyn and Lerswood—	0 9 11		
		Contributions.....	0 9 11		
				SOUTH WALES.	
				BRECKNOCKSHIRE.	
				Brecon, Kensington Chapel—	
				Contribs, Sun. sch. ...	1 12 4
				Ditto, Watergate—	
				Contributions.....	2 14 6
				Brynamwr Tabor—	
				Contributions.....	9 14 0
				Ditto, Zion—	
				Collections.....	0 10 0
				Llanelly, Bethlehem—	
				Contributions.....	5 14 4
				Llanhangel Nant Bran, Zoar—	
				Collection	0 10 0

	£	s.	d.
Llangammarch, Salem—	1	0	0
Contributions	1	0	0
Llangynidr—	2	16	6
Contributions	2	16	6
Llanwrtyd, Zion—	1	0	0
Contributions	1	0	0
Maesyerllan—	1	13	6
Contributions	1	13	6
Do. for <i>N.P.</i>	1	4	0
Nantymf—	1	9	8
Contributions	1	9	8
Pantecelyn—	1	4	0
Contributions	1	4	0
Penyrhoel—	2	0	0
Contributions	2	0	0

CARDIGANSHIRE.

Aberystwyth—	24	0	3
Contributions	24	0	3
Moriah—	1	1	7
Contributions	1	1	7
Cardigan, Bethania—	30	3	7
Contributions	30	3	7
Penrhyncech, Horeb—	2	10	0
Contributions	2	10	0
Penyparc—	3	7	6
Contributions	3	7	6
Verwick—	2	6	0
Contributions	2	6	0

CARMARTHENSHIRE.

Aberdare—	2	4	0
Contributions	2	4	0
Ainon—	1	7	6
Contributions	1	7	6
Caio, Bethel—	1	2	0
Contributions	1	2	0
Ditto, Salem—	1	17	4
Contributions	1	17	4
Cilfowr and Ramoth—	5	15	8
Contributions	5	15	8
Cwmdu—	2	3	9
Contributions	2	3	9
Cwmfein—	3	16	0
Contributions	3	16	0
Cwmifor—	3	14	6
Contributions	3	14	6
Cwmsarnddu—	2	5	4
Contributions	2	5	4
Do. for <i>N.P.</i>	0	8	3
Elim Park—	0	10	0
Collection	0	10	0
Felinfoel Adulam—	9	19	9
Contributions	9	19	9
Felingwm, Sittim—	5	2	0
Contributions	5	2	0
Ferryside—	1	15	9
Collection	1	15	9
Fynnonhenry—	1	17	2
Contributions	1	17	2
Kidwelly—	1	0	0
Collection	1	0	0
Llandyssul, Ebenezer—	0	6	1
Collection	0	6	1
Ditto, Hebron—	1	0	8
Contributions	1	0	8
Ditto, Rehoboth—	0	17	4
Contributions	0	17	4
Llandilo—	2	18	6
Contributions	2	18	6
Llandoverly—	1	0	0
Contributions	1	0	0
Llanfynydd—	0	10	0
Collection	0	10	0
Llandylan, Soar—	1	0	6
Contributions	1	0	6
Llanelly, Bethel—	13	18	6
Contributions	13	18	6

	£	s.	d.
Llanely, Greenfield—	2	3	4
Collection for <i>W & O.</i> ..	2	3	4
Contributions	30	14	10
Do. for <i>N.P.</i>	1	15	11
Ditto, Horeb—	1	5	0
Contributions	1	5	0
Llangendryn—	7	1	10
Contributions	7	1	10
Ditto Meincian—	5	16	4
Contributions	5	16	4
Llangyrog—	2	5	6
Contributions	2	5	6
Llwynhendy, Soar—	6	8	4
Contributions	6	8	4
Mydrim, Salem—	14	9	6
Contributions	14	9	6
Penrhwygoch—	0	9	3
Contributions	0	9	3
Penybont, Llandyssil—	0	6	1
Collection	0	6	1
Pool, Pembrey, Bethlehem—	0	13	6
Contributions	0	13	6
Rhydargaian—	1	12	3
Contributions	1	12	3
Rhydwlwym—	8	13	4
Contributions	8	13	4
St. Clears, Zion—	7	2	10
Contributions	7	2	10
Whitland, Nazareth—	4	12	3
Contributions	4	12	3

GLAMORGANSHIRE.

Aberavon—	4	15	10
Contributions	4	15	10
Do. for <i>N.P.</i>	0	14	6
Abercanaid—	3	5	0
Contributions	3	5	0
Blackmill, Paran—	1	0	0
Contributions	1	0	0
Caersalem Newydd—	6	13	11
Contributions	6	13	11
Do. for <i>N.P.</i>	3	0	1
Cardiff, Tredegarville—	2	2	0
Collection for <i>W & O.</i> ..	2	2	0
Contributions, balance	9	14	8
Do. for <i>N.P.</i>	0	9	2
Ditto, Tabernacle—	27	6	4
Contributions	27	6	4
Do. for <i>N.P.</i>	5	15	7
Ditto, Salem Spotland—	6	16	4
Contributions	6	16	4
Cwzawon—	6	7	3
Contributions	6	7	3
Cwmurch, Beulah—	0	10	0
Contributions	0	10	0
Dinas Landore—	7	14	0
Contributions	7	14	0
Dowlais, Hebron—	3	18	3
Contributions	3	18	3
Ditto, Moriah—	15	7	7
Contributions	15	7	7
Hengoed—	1	5	10
Collection for <i>W & O.</i> ..	1	5	10
Contributions	6	17	8
Landough—	0	14	0
Contributions	0	14	0
Llysfaen—	2	15	9
Contributions	2	15	9
Pentyrch, Penuel—	1	2	0
Collection	1	2	0
Lantwit Vardre—	1	9	11
Contributions	1	9	11
Maesteg Spelters—	1	9	11
Contribs. for <i>N.P.</i>	1	9	11
Merthyr, Bethel (Eng. Chapel)—	1	12	6
Collection	1	12	6
Ditto, Tabernacle—	5	8	8
Contributions	5	8	8
Ditto Ainon—	1	0	0
Contributions	1	0	0

	£	s.	d.
Merthyr, Ebenezer—	10	14	7
Contributions	10	14	7
Ditto, Ston—	15	0	8
Contributions	15	0	8
Morrison, Zion—	3	7	0
Contributions	3	7	0
Neath, Bethany—	9	6	0
Contributions	9	6	0
Penydarren, Elim—	1	17	5
Contributions	1	17	5
Pontypridd, Tabernacle—	8	15	9
Contributions	8	15	9
Rhydfelin—	0	16	2
Collection	0	16	2
Rhondda—	0	17	9
Contributions	0	17	9
Rhondda, Ystrad Nebo—	2	0	0
Contributions	2	0	0
Do. for <i>N.P.</i>	2	5	4
Do., Treosky	2	8	8
Rhymney, Soar—	1	10	0
Contributions	1	10	0
Resolven, Sardis—	0	15	0
Collection	0	15	0
Swansea, Bethesda—	50	0	0
Contributions	50	0	0
Swansea, Mount Pleasant—	49	19	9
Contributions	49	19	9
Tongwynlas—	5	11	6
Contributions	5	11	6
Do. for <i>N.P.</i>	0	16	6
Troedyrhiw, Carmel—	1	15	1
Contributions	1	15	1
Ystalyfera Caersalem—	1	0	0
Collection	1	0	0
Ystalyfera, Soar—	2	0	0
Contributions	2	0	0
Ystradgynlais—	0	10	0
Collection	0	10	0

ABERDARE DISTRICT.

Aberdare, Calvary—	32	15	9
Contributions	32	15	9
Ditto, English Chapel—	2	11	1
Contribs. on account ..	2	11	1
Ditto, Cwmbach, Bethania—	8	4	0
Contributions	8	4	0
Ditto, Cwmdare—	5	0	5
Contributions	5	0	5
Ditto, Galys—	5	6	3
Contributions	5	6	3
Ditto, Ynswydw—	10	12	11
Collection	10	12	11
Ditto, Mill Street—	10	12	9
Contributions	10	12	9
Do. for <i>N.P.</i>	2	5	8
Ditto, Llwydcoed ...	1	11	10
Glyn Neath, Bethel—	6	8	2
Contributions	6	8	2
Hirwaen, Ramoth—	4	0	6
Contributions	4	0	6
Mountain Ash, English Chapel—	7	0	8
Contributions	7	0	8
Ditto, Welsh Chapel—	23	14	4
Contributions	23	14	4
Penydrin—	3	0	3
Contributions	3	0	3
	122	4	7
Less expenses	0	12	6
	121	12	1

MONMOUTHSHIRE.

Abercarn—	5	17	9
Contributions	5	17	9

	£	s.	d.
Dassaleg—			
Contributions	6	12	1
Bedwas—			
Contributions	1	16	9
Blanla			
Contributions	3	3	4
Blaenau Gwent—			
Contributions	7	7	9
Blaenavon, Ebenezer—			
Contributions	5	14	0
Ditto, Horeb—			
Contributions	7	0	0
Brynhyfrydd—			
Contributions	7	7	8
Caerleon—			
Contributions	1	18	6
Caersalem Pontaberargoed—			
Contributions	2	8	3
Castletown—			
Contributions	14	12	6
Cwmbran—			
Contributions	2	0	8
Ebbw Vale, Nebo—			
Contributions	5	13	3
Ditto, Zion—			
Contributions	0	13	6
Ditto, Providence—			
Contributions	1	1	0
Llanwenarth—			
Contributions	13	5	7
Michaelstonevedw, Tirzah—			
Contributions	6	13	10
Do. for N.P.	0	2	3
Maescymwr—			
Collection for W & O... ..	0	13	3
Contributions	0	10	6
Monmouth—			
Contributions	2	4	2
Nantyglo, Hermon—			
Contributions	10	2	4
Newbridge—			
Contributions	4	2	2
Do. for N.P.	2	7	10
Newport, Charles Street—			
Contributions	7	2	0
Newport, Commercial Street—			
Collection for W & O... ..	5	0	0
Ditto, Stow Hill—			
Contributions	5	14	3
Ditto, Temple—			
Contributions	20	0	0
Noddfa—			
Contributions	0	10	6
Pontypool, Upper Trosnant—			
Contributions	2	13	6
Risca, Moriah—			
Contributions	6	14	0
Penallt—			
Contributions	0	9	0
Rhymney, Jerusalem—			
Contributions	5	1	6
Ditto, Pennel—			
Contributions	12	12	5
Ditto, Zoar—			
Contributions	1	10	0
St. Bride's—			
Contributions	2	15	8
Do. for N.P.	2	17	6
Saron—			
Contributions	1	10	0
Spelters, Salem—			
Contributions	2	7	8
Soar—			
Contributions	5	12	6
Sirhowy—			
Contributions	4	4	5
Talywaen, Pisgah—			
Contributions	5	3	7
Do. for N.P.	0	10	3
Tredegar, English Chapel—			
Contributions	5	19	2

	£	s.	d.
Tredegar, Siloh—			
Contributions	17	7	9
Do. for N.P.	1	7	2
Twynwyn—			
Contributions	5	9	7
Tydee, Bethesda—			
Contributions	5	17	0
<hr/>			
Less expenses and amount acknowledged before	14	11	8
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	227	5	8
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PEMBROKESHIRE.			
Beulah—			
Contributions	1	15	0
Blaencomin—			
Contributions	0	2	6
Blaentfos—			
Contributions	11	16	1
Blaenywann—			
Contributions	6	11	9
Caersalem—			
Collection for W & O... ..	0	10	0
Contributions	5	13	7
Jabez—			
Collection for W & O... ..	0	10	0
Contributions	8	12	1
Croesgoch and Trevine—			
Contributions	13	6	1
Eglwysrwr, Ebenezer—			
Collection	1	0	0
Fishguard—			
Contributions	11	12	10
Gerzim—			
Contributions	3	2	4
Harmony—			
Contributions	4	9	5
Haverfordwest, Bethesda—			
Contributions	177	0	3
Middlemill and Solva—			
Contributions	12	8	6
Do. Trelio	1	14	8
Bethlehem—			
Contributions	3	3	7
Pope Hill, Horeb—			
Contributions	0	5	7
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Haverfordwest, Hill Park—			
Contributions	13	16	9
Letterston—			
Contributions	4	12	0
Llangloffan—			
Contributions	14	12	7
Llanfrynach, Hermon—			
Contributions	2	0	8
Maenlochog, Horeb—			
Contributions	1	8	6
Monachlogddu, Bethel—			
Contributions	3	3	7
Do. for N.P.	1	1	0
Newport—			
Contributions	7	10	9
Penybryn—			
Collection	0	6	4
Puncheston—			
Contributions	1	4	1
Roach Penuel—			
Contributions	1	19	0
St. David's, Sion—			
Contributions	3	17	8
Tenby—			
Contributions	6	4	0
Tabor, Dinas Cross—			
Contributions	4	2	1

	£	s.	d.
Tabor, Dinas Cross—			
Contribs. for India ...	0	19	3
Do. for China	0	19	3
<hr/>			
RADNORSHIRE.			
Bethany—			
Contributions	1	17	6
Cefn Paul—			
Collection	0	10	0
Dolan and Rhayader—			
Contributions, Dolan	3	11	3
Do., Rhayader	0	18	11
<hr/>			
Less Local Home Mission	4	10	2
<hr/>			
	0	7	8
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	4	2	6
Evenjobb—			
Collection for W & O... ..	0	4	6
Contributions	6	2	4
Gladestry—			
Collection for W & O... ..	0	2	6
Contributions	1	17	4
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	8	6	8
Less expenses	0	5	9
<hr/>			
	8	0	11
Gravel—			
Contributions	2	7	9
Knighton and Coxhall—			
Collection, Knighton... ..	1	13	1
Contributions, Coxhall	1	14	3
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	3	7	4
Less expenses	0	4	0
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	3	3	4
Nantgwyn—			
Contributions	6	0	0
Nantywellan—			
Collection	0	9	1
Rock—			
Collection	1	10	0
Velindre—			
Collection	1	3	6

SCOTLAND.

Aberdeen, 208, George Street—			
Contributions	11	10	6
Airdrie—			
Collection	1	0	0
Dunfermline	18	4	5
Edinburgh—			
Contribution	2	2	0
Ditto, Free Street, Luke's—			
Collection	2	5	2
Ditto, Duncan Street, Newington—			
Contributions	20	9	9
Do. for N.P.	4	6	3
Galashiels—			
Contributions	14	0	0
Glasgow—			
Collec. Public Mtng., John Street Chapel. ..	3	12	2
Contributions	25	6	4
Do., Ladies' Auxiliary, for China	10	0	0
Ditto, Bath Street—			
Contributions	3	0	0

£ s. d.		£ s. d.		£ s. d.	
Glasgow, Baronial Hall—		Lerwick—		Dublin—	
Contributions.....	3 0 0	Contributions	1 0 0	Contributions	41 19 2
Ditto, John Street—		Paisley, Sterie Street—		Collec. Abbey Street...	2 0 0
Contributions	10 0 0	Contributions	109 16 0	Grange Corner—	
Ditto, North Frederick Street—		Do. for China	10 6 0	Collection	1 9 1
Contributions	21 8 2	Ditto, Victoria Place—		Portadown—	
Do. for N.P.	4 5 10	Contributions	15 6 6	Collec. (less expenses).	0 12 6
Ditto, Blackfriars Street—		Ditto, George Street—		Portglenone—	
Contributions.....	40 0 0	Contributions	3 10 0	Collection.....	2 9 4
Ditto, Hope Street—		Perth—		Tandragee—	
Contributions	123 8 5	Collection for W & O .	1 0 0	Collection	0 12 5
Ditto, Merchants' Hall—		Contributions	45 8 7	Waterford—	
Contribs. Sun.-school.	0 15 0			Contributions	6 18 0
Greenock—				Do. for N.P.	1 4 0
Collection for W & O .	1 10 0				86 17 9
Contributions	24 4 10			Less expenses and	
Do. for N.P.	3 11 3			amount acknow-	
Irvine—				ledged before	30 0 0
Contributions	8 7 0				56 17 9
Kirriemuir—					
Collec. South Free Ch.	4 0 0				
Kilmarnock—					
Collec. Public Meeting	4 13 9				
Largo—					
Contributions.....	5 0 0				

IRELAND.

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A. Friend, Biggleswade	0 10 0		
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Mrs. Lewis acknowledges with thanks....."Phoebe"..... 5 0 0

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Joseph Tritton, Esq., 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.

THE MISSIONARY PRAYER-MEETING.

"THE spring-head—the primary cause of the missionary excitement in Carey's mind, and its diffusion among the Northamptonshire ministers," Dr. Cox, the historian of our Society, thinks must be traced to a resolution of the Nottinghamshire Association in 1784, to "set apart an hour on the first Monday evening in every month, for extraordinary prayer for the revival of religion, and for the extending of Christ's kingdom in the world." It was the suggestion of the venerable Sutcliffe. The first-fruits was the formation of the Society in 1792, and from that time the missionary prayer-meeting, on the first Monday of every month, became an institution among all evangelical churches throughout the world.

The prayer-meeting thus preceded and ushered in the missionary enterprise; by prayer must it continue to be sustained, if results are to be gathered commensurate with the need of man and the promises of God. It rejoices us to know that in many parts of the country the missionary prayer-meeting is maintained in its early efficiency. In such places the missionary spirit is most fervent; but where the missionary prayer-meeting has fallen into desuetude, there interest in the work of missions decays. An eminent pastor, whose success in the ministry was very large, was once asked how it happened that under his ministry "the Word of God" so "grew and multiplied." He returned the significant answer, "I have a praying church." "The early Church," says Dr. Baron Stowe, "was a praying church. The sin of indevotion could not be laid to her charge. The oft-repeated and unanimous request of the Apostles, 'Pray for us,' 'Pray for us that the Word of the Lord may have free course and be glorified,' was never made in vain. The Christians of those days waited not for a specified season, but at all times and everywhere they remembered God, the cause of missions, and the self-denying missionary labourers. They knew how to touch that delicate chain which Jesus had passed over the throne, and by which the faintest spark of holy desire may be easily transmitted; and through it they sent a continual stream of invisible but powerful influence away into the deepest recesses of heathenism."

Earnest, frequent, importunate prayer is what is now required. Every missionary's letter, every missionary's speech, contains the cry—"Pray for us." Widely have the heralds of the cross scattered the seed, and in many

places the most hopeful signs are apparent. But the harvest is delayed, only, as it would seem, because the refreshing rains of heavenly influence are withheld. In proof of this, we may be permitted to quote the following passage from the Annual Report, though written with special reference to India, it may in many respects be regarded as applicable to the entire missionary field:—

Change is stamped very evidently on the main features of Hindu society, and its customs and institutions have already undergone very marked modifications. Education is producing a great revolution in the mental habitudes of vast numbers, and there can be no doubt that the wide ministrations of the messengers of the Cross have had no small share in producing the revolution in progress. But there has not yet been any large and impressive reception of the Gospel; there has not been any great outpouring of the Spirit from on high. No day of Pentecost has gathered into the Church of God its thousands. The soil seems now to a large degree prepared, the seed has plentifully fallen into the furrows. Is the shower of divine fruitfulness withheld because the churches at home do not call upon the Lord of the Harvest with sufficient importunity? The Committee entreat their brethren, the pastors of the churches, to give the subject their serious attention. They fain would hope that the year on which we now enter may emphatically be a year of prayer, in which the Lord's people, with one accord, shall call upon God, and seek for India the fertilizing gift of His Spirit.

Owing to the changes which have been passing over general society, we fear that in some towns the missionary prayer-meeting is a thing of the past. In a few large cities the two weekly services of former days have been compressed into one, and the simultaneity of the service lost through the weekly meeting being held on another evening than Monday. Cannot there be in such cases a revival of the Monday service once a month, in which the Church may unite with the vast body of the Lord's people, who all over the world continue to meet on that day to pray for the conversion of men? Or if this be found impracticable, could not some special service be held on the first Lord's day of the month, in which to remember at the throne of grace the missionaries, their labours, their trials, their arduous endeavours to lead men to repentance?

It is an essential feature of a missionary prayer-meeting that missionary intelligence should be communicated. Doubtless this is to a great extent done; yet there is reason to think, not so widely and efficiently done, as to awaken interest and to secure the adaptation of the prayers to the peculiar, the changing aspects of the missionary work. We are of the opinion of the Rev. H. S. Brown, who urged, in his recent speech at Exeter Hall, that the communication of missionary information ought not to be confined to the Monday evening prayer-meeting. "I do not know," he said, "of any topic more worthy of being frequently introduced when we meet to celebrate the ascension of our Lord, than the triumphs and struggles of our risen Lord" in the missionary field. "I believe more missionary information is what our people very greatly need, and I hope it will be given, for I have very great expectations in the event of its being done." To give this information

is the purpose of these pages, and we hope ere long to see our "Herald" read at all such meetings. By its pages the missionaries themselves speak to us. They tell in their own way the story of their labours, their successes, their discouragements. We invite our brethren to peruse these details with warm interest, and to present to their praying people the story they tell. Should our pages at times have to speak of but few cases in which the grace of God is glorified by the conversion of souls, *that* may become a topic for prayer. The absence of blessings should lead to more earnest supplication for its bestowment. More often perhaps our pages speak only of steady *labour*, of daily, almost monotonous effort in preaching and dispersing the Word of God, and the recurrence of the same general features may *seem* wearisome. Even then we may help, by our sympathy and supplication, the missionary to whom the labour itself must be much more wearying and monotonous than the story of it can be to us who only read the *record* of his persevering, but unrequited toil.

We are, however, persuaded that the more diligently the pages of the "Herald" are read, the more interesting will they be found. For only in this way can our friends become acquainted with the numerous labourers employed, with the various spheres they occupy, and the peculiarities of the people for whose benefit they strive. Gradually the whole breadth of the field will be understood, and an intelligent acquaintance be formed of the results realized and the prospects it may be wise to cherish. In order to facilitate the communication of this information to the congregations, we are happy to inform our readers that the Committee have resolved to forward by post a copy of the "Herald" to the pastor of every contributing church, month by month. It will reach them in time for the monthly missionary prayer-meeting, and will, we doubt not, be welcomed as giving to every church a frequent opportunity of knowing all of interest that is passing in the various countries in which our brethren labour. We hope to commence the issue with next month.

JAMAICA BAPTIST UNION.

At the annual meeting of the Jamaica Baptist Union, held in Union Street Chapel, Montego Bay, Jamaica, on February 18th, 1867, and following days, the Secretary laid before the Board resolutions of sympathy and confidence from certain associations in England, when it was resolved: "That the Board, having had brought to its notice the resolutions of the Devonshire, Yorkshire, and other associations of Baptist churches in England, expressing their sympathy with the Baptist ministers in this island in the trials through which they have lately been called to pass, and their unshaken confidence in their integrity, notwithstanding the foul calumnies heaped upon them, would gladly embrace this opportunity of expressing to these beloved brethren its heartfelt thanks for their sympathy and

its high appreciation of their confidence, and would hereby assure them that its members are encouraged and strengthened thereby to continue faithful in preaching the Gospel of truth, and to persevere in the defence of the rights and liberties of their people."

BENJAMIN MILLARD,

Secretary of Jamaica Baptist Union.

RETURN OF MR. SAMUEL HOLT TO JAMAICA.

Many of our readers will have a pleasant recollection of Mr. Samuel Holt; the coloured brother who addressed the Baptist Union at one of its meetings in Liverpool last autumn. He came to England on general business, and his visit, with that of two other coloured men, led to the formation of a company for the transmission of produce to this country. In the following note he relates the incidents of his return.

I write to inform you of my safe arrival, finding all friends and family well. I need not tell you how heartily I was greeted along the road wherever I was known, until I reached home. Wherever I went I was surrounded by a group of people, who were thanking God for my safe arrival, and also blessing the people of England for the kind reception which I have met in England. I have not the least doubt that my visit to England will not only do myself good, but my people with whom I am surrounded, for the deepest interest is being felt now towards me where there was none formerly. I trust then, by the assistance of God, that I may be able to labour more humbly among my people than ever. I am sorry I did not see you nor Mr. East before I left, but I can assure you that I shall never forget the kindness and attention which was manifested towards me wherever I went while I was in England. I called on Sir John P. Grant, and presented to him a copy of our prospectus. He received me kindly, and, wishing every success, said that it was a good thing if properly managed. I need not tell you of the joy and gladness that is felt amongst our denomination, since they have heard of the non-payment from the public funds towards the clerk of the Church, the organist, beadle, &c. I hope this will spur our people to fresh energy to do what we can to maintain our former position. With kind regards to all inquiring friends.

HOUSE TO HOUSE VISITATION IN DACCA.

BY THE REV. J. SUPPER.

I am constantly going on with my house visits. Sometimes R. Charun goes with me, however without speaking, more to see how he can do for himself. Sometimes he goes his way alone, taking tracts and parts of Scriptures with him, which is a kind of introduction to him; and if made use of by those whom he visits, may do much good to them. You will be pleased to hear that almost without any exception the people receive us with gladness. Bazaar preaching is insufficient, inasmuch as it scarcely reaches the higher classes. On the other hand, it has many advantages. House visitations, therefore, seem to be needed. They have the great good that they allow more particular applications, and of speaking to the heart in a degree that cannot be done when a large crowd is before us. This part, then, until now has particularly fallen to my lot. I, however, cherish the hope of my good colleagues taking part in it. As a whole it has up till lately been against the custom of the country.

FIRST VISITS.

As every day has something new, and I have never introduced myself alike, it is difficult to give a good narration of it; but allow me, in imagination, to enter a small lane, and passing by a large establishment of one, two, three, or more brick houses, standing still at the largest gate, and asking the first person that I see, "Who lives here?" The answer may be, "The deputy-magistrate Baboo." "What is his name?" "Gobinda Baboo." "Is he at home?" "Now he is in his office." "Does any one besides him live here?" "Yes, sahib, Shudha Mohun Dass." "Is he at home?" "No," is the answer "he is gone for a change of air." "Then there is no one here just now?" "No, sahib." I then walk up the lane, see a Baboo on his roof. It is only a one-storied house. In catching his eye, I ask Baboo, "Can I come up to you for a little talk?" "No, sahib; but I will come down." "Very well, Baboo." In a few moments he is at the door, and very politely and somewhat timidly he asks what I want. I then take the word, and say, "I live not very far away from you, and, being your near neighbour, I thought it was but my duty to have a conversation with you about our highest and eternal interests. Men seek for honour, wealth, for high situations, &c.; but for a next world, into which all go, scarcely any one cares; and it may be so near, oh! so near." This is readily accepted; at least it is always acknowledged to be so. Then follows a lengthy discussion, and I proceed to another house. There is a worldly-minded Baboo in a well-built and fine house, with many splendid lamps, new, but dirty couches. The Baboo sits on his chair, and I have one brought to sit upon. I begin my subject, mentioning the kindness of God in supplying all our wants so abundantly, and deploring our ingratitude in seeking the Lord so little. The shrewd Baboo first puts one foot up on his chair, and then the other, hearing me quite to the end, until, by a question, I make him speak. He then says, "Sahib, what you say was only too true; but I tell you that I cannot alter it. I am a Zemindar; to-morrow I require so-and-so much money. If I do act justly, and in lawsuits speak the truth, I shall never be able to get on. Christianity, therefore, would not suit. If I am lost, as I think I shall be, *then I am lost*; but alter it I cannot." We talk through all, and at last, getting up, I say, "Well, Baboo, I hope to come again, and I trust, for your sake, that you will have very different opinions then." To which he replies, "Oh, you may come again; but I shall most likely be as I am now, if I am still a Zemindar."

THE EDITOR.

I have lately been calling upon the editor of a Bengali newspaper: that paper which is the representative of the staunchest idolators. He is a very civil man; but he has a good income from his paper. I have had several long conversations with him. If he were gained for the truth, it would be like silencing the heaviest guns in a battle. To keep up my conversation with him, I once or twice went up only to ask him how he was, and to take notice of some of those things that concern him much. This will keep my opportunity to talk to him again. He therefore always invites me to come soon, if ever I come to such a distance.

THE RAJAH OF JYNTEEAH.

Some time ago I went into some street. Stopping at a two-storied house, and asking who lived there, the answer was, "The Jynteah Rajah." A few sentences were exchanged between his servants and myself; the servants, as is often the case, trying to prevent my coming; but I insisted on their giving my salaam, saying that what I had to speak to the Rajah was of great importance. In a short time I was called into the Rajah's parlour. There were two chairs put, one for him and one for me. When the Rajah came we sat down; but, unfortunately, my chair thoroughly broke, and I scarcely escaped falling to the floor. I involuntarily called out, "Oh! what is that; I have broken your chair, sir." This was

uttered in Bengali; whilst he, in Hindoostani, replied, "Never mind, sahib; never mind, it is only a chair." I said, "Well, if you do not think much of it, then I will take comfort;" and, opening a copy of the Psalms in Bengali, I asked him kindly to allow me to read the 90th Psalm. The words sounded beautifully, and though he does not speak Bengali well, but knows only a little, he, with some plain explanation, became aware of its purport. At last I mentioned that he may not have fully understood me, to which he replied, that he had understood all; my speaking had been in words that every one could understand. He briefly gave me the contents again, and, summing up, he said: "Now I must have a word or two. God is displeased with us on account of our sins, and your Jesus Christ is the Mediator to bring about reconciliation. So the Governor-General is displeased with me, though I am quite innocent; and since four years I have been away from my people in Jynteah and from my family, and live here in this miserable exile, will you become my mediator, and ask the Governor-General to look into it?" I replied that I was no Government servant, that I did not know the Governor-General; but he interrupted me, saying, "You can ask the Commissioner." "No," I said, "I do not know the Commissioner; but I supposed that he (the Rajah) might make a petition himself." He said he had done so lately. He had only pleaded for three months' leave, and not obtained it; no one cared for him, and, as once the false statement about him had been accepted, so it appeared to remain for ever. "Sahib, if Christians do not act justly with me, then Brahma, Vishnoo, Shiva, Rama—in fact, all our gods, will quite suffice for me." When he said that, he clapped his hands with great violence. I tried to pacify him, expressing my sympathy, and saying, if the Lord would be his refuge, his portion through Christ our Redeemer, then he would have great assistance under his trials, and who could say that, after all, a kind Providence would not turn his captivity to send him back to his country to do all the good there that he could.

(To be continued.)

BAPTIST MISSION AT SIMLA.

OUR readers have already been made acquainted with the origin of this Mission, through the indefatigable efforts of our native brother, Goolzar Shah, the pastor of the church in South Colingah, Calcutta. He has employed the opportunity of his official visits to the Himalayas to work for the kingdom of his divine Lord and Master; and from his report we extract the following interesting account:—

I.—OUR WORK AMONG THE NATIVE CHRISTIANS.

We had our residence at Boileaugunj, the entrance to Simla; but before we had been permanently settled there, in consequence of there being no suitable place for us to put up at at the Simla bazaar, which, by-the-bye, is better suited for preaching, we experienced great inconvenience, inasmuch as some of our brethren located at the Simla bazaar could not often be seen, nor could they attend the service regularly.

We had the native Christians meet on each Lord's day at Boileaugunj, when the services were conducted in the usual manner by singing, reading a portion of the Scriptures, prayer, and a sermon. The total number of our native Christians was 30, and the average attendance on the Lord's day services ranged from 16 to 20.

Some of the Hindoo Baboos, with whom we held occasional religious conversations, used to attend the Sabbath service, if not simultaneously, yet at different times, and exhibited no little attention and steadiness. And not unfrequently

they recurred to the subject of discourse after the service, for the sake of a better understanding and comprehension. In short, they displayed great interest in hearing the word of God ; and our earnest prayer is that God would lead them to a saving knowledge of the Redeemer of our souls.

II.—PREACHING TO THE HEATHEN.

Our preaching may be divided, for the sake of brevity and clearness, into bazaar preaching, village preaching, preaching by means of conversations, and preaching at melas.

Bazaar preaching.—In this we were confined to two places, Simla bazaar and Boileaugunj ; but as the former was far distant from our place of abode, we could not visit it regularly, but occasionally, whereas at Boileaugunj we used to preach twice in the week. We had a small number of hearers for some time, but when the Rajahs and Chiefs came with their numerous attendants to visit the Governor-General, we had a large concourse of people to hear us. The hill people, from their curiosity, which is naturally stronger in people noted for simplicity and remote from civilization, were more intent on hearing the word of God than others, and several of them went away convinced ; but two of them were regular inquirers, and used to visit us once a week.

Village preaching.—The villages mentioned in our last report were all visited except Chaili, which it was not convenient for us to see this year, though we met with the natives thereof who used to come to the bazaar. Besides, we visited some new villages this year.

Preaching by conversations.—An account of this will embrace the result of our interviews with the people on the road whom we casually encountered during our progress, and with the Rajahs and their subordinates who came to visit the Governor-General, as also with those who used to come to have their petitions framed by us for presentation to the Viceroy, and with several Hindoo Baboos connected with the Government offices.

To the Rajahs and Chiefs it was not easy to have access. We sought introduction in various ways, and we were not disappointed.

The Rajah of Furreedcote had numerous attendants, many of whom used to come to hear us in our preaching house in the bazaar, as well as in our place of residence. One day, on our going to the Rajah's place, we found that his son, a young man, was seated in the midst of his attendants, as the old Rajah was otherwise occupied. The young prince was very intelligent, knew English, and had heard of Christianity from other missionaries. He received me with great courtesy, and gave me permission to deliver my message. I spoke for about ten minutes on the love of God in giving His Son Jesus for our sins, and on the necessity for repenting and believing in Him. The young prince and his attendants (about fifteen in number) heard me with attention, and the prince said that he had heard it before, and admitted that Christianity is a heavenly religion, but others were as good, so long as they taught a purer worship of God than idolatry.

After a little discussion on the subject, I offered to give him a copy of the New Testament in Hindui. He asked the price of the book. I said, "One rupee," but I wanted to make it a present to him. "No," said he, "I must pay for it," and immediately ordered his cashier to pay me one rupee ; but on my declining to take it, he forced the same upon me, and I received it. I was much pleased with the manners of the young Rajah, and the tolerant spirit which he displayed. We took our leave, after giving away some tracts and portions of the Scriptures to the attendants of the Rajah.

Preaching at Melas.—This year we were enabled to be present at two melas.

The first was a mela at Mahaseo, a place situated about eight miles north of

Simla. The mela was held in May. It was crowded with multitudes from the adjacent and far distant villages on the hills. Among them were many Hindoos and Mahomedans, and Punjabees from Simla and elsewhere, who had come in consequence of the day being a Sunday. The hill people went in large bodies for the purpose of religious worship. There were a few Europeans also, who resorted to the place, we believe, to enjoy the sight. The gathering of about five thousand souls was an aspect of interest to all.

III.—THE SCHOOLS.

The want of a Mission school at Simla, for the benefit of the hill people and others, was very keenly felt. Although there is a Government school there, yet the existence of a Mission school, based upon far different principles, and for purposes far nobler and more spiritual, is one of the best legacies that Christian men can leave behind. We supplied this desideratum by opening, with the co-operation of Dr. F., a female and a male school. The former was not long in existence. The teacher having fallen ill, her place could not be supplied by another available on the hills. So, after two months or so, and after the enrolment of 6 female pupils, we regret to say it was numbered with the things that were. The male school, however, continued to flourish. In a few weeks the number of pupils increased from 6 to 25, but the average attendance ranged from 18 to 20. They were chiefly the children of the shopkeepers of Boileaugunj; but there were also 3 of the Christians that went with us, and 5 of the hill people; and the rest were the children of the servants attached to the gentlemen there.

A CHINESE CONVERT.

BY THE REV. E. F. KINGDON.

I have not been without indications that practical teaching of the aim and spirit of the Gospel has in some cases left its impress on the heart. In the main, one expects ingratitude and forgetfulness of the obligation, as soon as the dependence has ceased. With such an expectation, one is not greatly disappointed in dealing with Chinamen. Early in the spring, one illustration was afforded me that I had not laboured in vain; a man of cleanly, respectable appearance, for a Chinaman, came to my house, desiring to see me; he represented that his father was an aged man, that some years since he had dreamt that he should hear a new and precious doctrine relative to themes he had often pondered, viz., the existence and destiny of the human spirit, its probable sinfulness, and its possible redemption. He had heard from a countryman, who was passing through his native place, and who had been to me for medicine, that such a doctrine was being taught in Yentai by "Western scholars," and that the teaching of this doctrine was associated with efforts for the moral and physical renovation of the people. In consequence of this, his father had sent him a distance of 800 li (240 English miles) to inquire of this doctrine, and to procure a copy of the book in which it was contained. He further stated that his father had bidden him return quickly, and inform him of these things, lest he should die before he heard them. The dutiful son stayed over three days; the mornings he spent with myself and my teacher, and we had satisfactory evidence that he had eagerly and arduously read some of the truths of the four Gospels to which I directed his first attention, from the facility he had acquired in referring to events, and in asking explanations of the difficulties which presented themselves.

THE CHINESE TEACHER.

The difficulty of getting a good personal teacher is one of the greatest and

most disheartening we have experienced. For about three months we had the services of a man named "Lin Sien Sung," a very superior man, and a very superior teacher; he was at that time a member of the American Presbyterian Church at "Tangchowfoo." He had been a preacher in connection with that church, but owing to the laxity of the discipline observed, he threw up his appointment as native preacher.

Some five or six years ago, he wrote several books in favour of infant baptism, putting into Chinese the ideas and statements of a Rev. Mr. Nevins, an American Presbyterian, to whom he was engaged as a personal teacher. The result was, I believe, that many of the Presbyterian native brethren were either shaken in their minds, as to the propriety of infant baptism, or else were convinced that it was wrong. He left "Tangchowfoo" and came to "Yentai," and became a teacher to Dr. McCartee. He was thus occupied when I arrived. Dr. McCartee was unable to use two teachers, and so gave me the use of "Lin."

In April, "Lin" was removed from being my teacher, and sent by steamer to Tientsin, from thence to Peking: We felt then that this was a grievous loss, but were little prepared to estimate it, as we have learned to do by our later experience.

Lin remained at Peking about one year, but not being comfortable in his mind and conscience, resolved to return home; his native village is about thirty miles distant from here. He travelled overland, by way of "Shensi" provinces; and having arrived here, came to see me first. I gladly engaged him as my teacher, and he seemed very glad to come back to us. In our conversations, he frequently referred to the subject of baptism, asked me to discuss different passages of the New Testament, and finally avowed his conviction that he ought to be immersed, and asked me to immerse him. I resolved to accede to his request, because it seemed to be my duty, both to myself and to him.

THE TEACHER BAPTIZED.

In August, I baptized Lin on a Sunday evening. As the tide permitted baptism on the east beach, where Chinese and foreigners promenade on summer evenings, and as the evening was fine, a very large concourse of Chinamen, and a considerable number of foreigners, quickly assembled. After singing a hymn, I addressed the Chinese present, explaining the object and meaning of the ordinance of baptism, dwelling principally upon the necessity of repentance for sin, and faith in Christ, in order to this ordinance, but avoiding any controversial statements; "Ching" followed, stating the reasons he held for the use of the Baptist rather than the Pædobaptist mode; and after dedicating Lin to God in prayer, I baptized him in the open sea.

Lin's baptism has given rise to a long series of discussions among the Chinese, and I trust to a series of events that may conduce to the glory of the Redeemer.

HIS CHARACTER.

I am particularly desirous that you may be acquainted with "Lin," because I myself believe he is a great acquisition to our cause, and because I hope, by the blessing of God, he will become known to you as a very active and efficient labourer in the kingdom of God. Now that his belief is settled, and his conduct consistent with the belief, he is relieved from the incubus which has so long oppressed his energies, and is a free man, whom the truth has made free.

Lin is of a literary family; through several generations his ancestors have obtained high literary honours, and have exercised authority as mandarins; he is himself of high rank as a scholar, and has taken the degree of a "pa Kung," which is only obtained by a few, and for which examinations are held once in twelve years only. By the possession of this degree, he is entitled to be appointed as a mandarin, either among those who fulfil the responsible duties of literary

examiners for the adjudication of honours to junior candidates, or to the fulfilment of civic or magisterial duties.

Lin himself is strong in the hope and belief that the young Emperor is favourably inclined to the Gospel, and that when he comes of age, and is free to act for himself, he will embrace and profess Christianity. Under these auspices, the present corruptions would cease, and Christianity make rapid progress through the land. This seems to present itself to his mind as the highest conceivable joy, and the thought of it makes his eye kindle, and his heart glow. His native intelligence is very large, his power of perception is very quick, his knowledge, in all Chinese matters and teaching, is extensive and exact, and from eight years' contact with foreigners he has acquired considerable knowledge of foreign nations and their ideas. His natural qualification for a preacher is good, as he commands a rapid flow of clear, strong, earnest language; he is perhaps a little too excitable to be at all times sufficiently self-restrained; his greatest defect is a lack of energy; of a weakly temperament, unused to any such toil as might have given him muscular development, he is uninured to hardship, and is physically unequal to the endurance of privation. His rank as a scholar, and his eloquence (for I really think him eloquent, especially as he warms), will secure him a hearing, not simply from the common people, but also from the literati, and this is a class very difficult of access.

PROGRESS IN TRINIDAD.

BY THE REV. W. H. GAMBLE, OF SAN FERNANDO.

You will be pleased to know that the kingdom of Christ is making some progress among the people of Trinidad. Since my return, I have been privileged to baptize fifty-two persons—at Montserrat, eight; at Indian Walk, twenty-three; at Fifth Company, sixteen, and at San Fernando, five. This last number, though numerically the smallest, may be said to be the largest. Our work is comparatively easy in the American villages, but most difficult in San Fernando. In this small town of some five to six thousand inhabitants, we have many creeds and many tongues, and much confusion. The creoles may be regarded as Romanists, and they perhaps form half the population; the other half consists of a handful of Episcopalians, a sprinkling of Wesleyans, a score of Presbyterians, a dozen Baptists, and a couple of Free-Churchmen, besides the idolatrous and Mahommedan Coolies, and Chinese. The different forms of face and dress, and the variety of sounds you will hear, are perplexing. The Chinese, with their high cheek-bones, and small oval eyes, long tail and monosyllabic speech; the jet black African Yarraba, or Congoe, with his flat nose and thick lips, and sturdy limbs, walking side by side with the gracefully, slightly-formed Asiatic, his features of the Caucasian mould. These, with here and there a Frenchman or an Englishman, with endless mixtures, and varieties of the whole, make up the people that buy and sell in our stores, and walk in our streets. To reach all these, one would need the gift of tongues. Consider their different languages, religions, customs, opinions, colours, prejudices, and how hopeless the task of trying to blend all these diversities into one harmonious whole. And yet such is the force and influence of climate and long residence, that these very different peoples would in a short period be shaken together, and made one by the all-levelling hand of time, were it not that we are constantly importing fresh Coolies, new Chinese, and other Africans. What the influence of the Gospel would be, I know not; but to bring all these people under the sound of the truth, would require a very large and a very learned staff of men. I feel that my duty is plain and easy; to preach Christ, and leave results with Christ. He knows, not only how *this* little town *stands*, but how all the world needs His aid, and truth, and Spirit.

Previous to our baptism in San Fernando, I preached for three successive Sabbath evenings upon baptism, and a little interest was excited. I wish we could get people to think about it, and we should have more work to do. We are here, as elsewhere, a standing assertion that sprinkling is not baptism, and that not one is baptized who is only sprinkled. My statement of this simple fact has caused some surprise, and given some offence.

EASTERN BENGAL.

BY THE REV. R. BION.

I now will give you a few items of the work done since my arrival. During my short stay in Calcutta, I was informed that Brother Page intended to take up Mymensing for the Australian friends, and that we should supply the men and superintend the work.

Before a reply to my letter to Brother Page reached me, I had gone to Mymensing, secured a spot of ground, and left Ramjiban and Radha Mohun there to build their houses and to begin the work at once. They are still there; and, when their houses are ready, will return to fetch their families.

During my stay at Mymensing, two young men offered themselves as candidates for baptism, and if they are really in earnest, I shall baptize them, as the first-fruits, on my next visit in the rains.

COMILLAH.

I have visited all my out-stations—Comillah, Munshiganj, and Dayapore. In Comillah the native Christians have been reduced in number by deaths and removal, and much that is painful has occurred there during my absence. I have now settled down Ram Goti there, and exchanged Ram Choron for him to Supper. I baptized a lad of the highest family from Dacca there, and have sent him, with another young man, to Mr. Pearce's class. There was a great commotion among the Baboos there, and some 200 of them came to witness Purna's baptism, and heard a sermon from me in Bengali. I had to go at night, on a Saturday, to the magistrate to acquaint him with the boisterous and threatening crowd in our Christian village; but all passed over quietly, and, I hope, even with a blessing to some of them.

The ladies in Comillah have opened a female school, and employed one of our Christian women as a teacher.

HOPEFUL SIGNS.

There was a high caste Brahmin in Comillah, who, on his deathbed, made his wife promise that she would not have a Shráddha (funeral feast) made over him, and that she would bury, instead of burning him. The first she kept, but the latter she could, it seems, not do. This man openly professed Christ to be his only hope and Saviour.

Chand told me of another case. Some time ago, when he was preaching here in Dacca, an English speaking Baboo came forward, and, to his agreeable astonishment, gave such a clear statement of the atonement of Christ, that he himself could not have done it so well. Chand asked him from where he got this knowledge, and his answer was: that his home was Comillah, and he heard us there often preach, and read always the Bible.

MUNSHIGANJ.

Here I have seven candidates for baptism; and as I intend to visit the Baronee, or bathing festival, in that neighbourhood next month, I shall probably baptize

them then. If I can, I should like to settle an efficient preacher there, to keep up constant preaching in Bickrampore. Dayapore is now so close to the river, that it will become a necessity to remove the village to another place. Last February I baptized four persons there, one of whom I sent to Serampore for the class under Mr. Pearce.

DACCA.

Here we have the head-master of the college, who, with his wife, helps us heartily in the work. He has every evening, from 4 to 5 o'clock, an English exposition of the Bible in our chapel. At first, from fifty to sixty college youths attended, but now, not more than fifteen to twenty. Still there is great good done, and some are far advanced in Christian knowledge. Mrs. L——, in company with my wife and sister, conduct a Sunday school of some thirty European children,—Armenians, Greeks, Episcopalians, Baptists, all are mingled together. She has also begun to visit the Zenanas of the Baboos, and is well received.

FURTHER TOKENS OF THE HARVEST.

I will finish by narrating the death of a silversmith in Narsindhi (Dacca District). For many years this man, though never baptized, was yet a Christian in all other respects. The amount of slow but bitter persecutions this man endured is astonishing, yet he never swerved from professing Christ. I and Supper have at times been in his place, and found his knowledge of the Bible very fair and clear. This poor man has entered at last, some two months ago, into his rest, and I have not the least doubt is now rejoicing with the redeemed above. The Hindoos and Mussulmans now honour him, and speak very highly of his life, though they hated him when alive.

THE GARROWS.

And, lastly, I had a letter from Mr. Bronson, in Assam, who writes that the two Garrow youths whom he baptized in 1863, but who heard the Gospel first from us in Gawalpara, have been the means of bringing other Garrows to the Lord; that they have built a chapel, where some 70 to 80 of this interesting hill tribe every Sunday meet for worship. Mr. Bronson has gone there to baptize some more, and form them into a church. Thus, from all sides we hear the call: "Prepare ye the way of the people, cast up, cast up the highway; gather out the stones, lift up a standard for the people!" The Lord give us a double measure of His Spirit, and strengthen our hands for the coming harvest!

HOME PROCEEDINGS.

The report of the annual meeting, and the insertion of so much contribution matter, which could not be postponed, prevented the usual notice of services on behalf of the Society, which were held in the country during the month of May.

The Revs. C. B. Lewis and F. Trestrail attended a Lord's Day morning service at Lee. The pastor introduced the service, and having explained the reason for holding such a meeting at the time, the above brethren addressed the friends present on the state and requirements of the Mission at home and abroad, especially in India. The evening was devoted to special prayer, and closed by the administration of the Lord's supper. The arrangement was certainly novel, but the services were felt to be of unusual interest and solemnity. We understand that a meeting of a similar character was held at Brixton, attended by our Treasurer, and also at Woolwich, attended by Dr. Underhill. We think in places where week night meetings are not easily attainable, at least as regards numbers, this plan would be found to be very effective. At these services there were no collections made, as the Mission Sunday was nigh at hand.

Rev. D. J. East was one of a deputation to Bath, Cirencester, &c., and joined Rev. F. Trestrail at Norwood, and both these Brethren visited Kettering, Clipstone, Thrapstone, Rushden, Desborough, and Broughton, Mr. East going thence to Norwich. The Rev. J. Gregson visited Northampton, Hackleton, Towcester, Milton, Blisworth, and the numerous villages in the southern district of Northamptonshire; and the Hon. and Rev. B. W. Noel, with Mr. Lewis, and other Brethren, represented the Society at Bristol and the neighbourhood. We learn that the meetings were large, animated, and earnest. Good proof of this has come to hand since these gatherings terminated. Rev. George Kerry addressed a juvenile meeting at the Tabernacle, and attended a meeting at Luton, going thence to Rushden, Ringstead, and other places in the Northern district of Northamptonshire.

Mr. East has visited friends at Rochdale, Liverpool, and Birmingham, chiefly with the view of interesting them, and securing their aid for the Calabar Institution. Many members of the Society of Friends feel a deep interest in it, especially as an educational one, and have promised liberal aid in order to extend its influence.

Missionary meetings, as far as we have been apprized of them, have not been very numerous during the past month. The Brethren Martin, Sampson, Webb, and Aldis, have visited Cambridge, and the churches in the district round about. Mr. Smith, recently returned from Africa, has addressed meetings, some of them juvenile, at Regent-Street, Lambeth, Ricksmansworth, Hackney, Islington, Maze Pond, and Brompton; Dr. Underhill, with Mr. Clark, of Bristol, has taken Stroud, Nailsworth, and other places in that district, and Mr. Lewis, Lambeth and Wootton-under-Edge. Mr. East finished in Northamptonshire what could not be accomplished in the previous month. Various towns in the northern part of Scotland have been visited by the Rev. Dr. Leechman, with very gratifying results.

We have to record, with feelings of deep and sincere sorrow, the decease of Mrs. Williams, of Calcutta, daughter of Rev. George and Mrs. Gould, of Norwich, who so recently left this country with her husband, chosen to the pastorate of the church in Circular-Road, formerly under the care of the Rev. Andrew Leslie. Her illness was but brief; but her end was peace. This event is a serious blow to her bereaved husband, and has cast a dark shadow over prospects that were very promising and bright. Mrs. Williams had greatly endeared herself to the church and congregation, and her decease is felt by them to be a great loss, both in relation to the church, and the social circle. We may add that the kindness of friends on the spot was very great. Everything that could be done to express respect for her and her husband, and to alleviate by tender sympathy his distress, was promptly and affectionately done. After a brief absence, he has returned to his work, and we trust he will find all the solace and support which he needs in the grace of God, in this time of trouble. We offer, with the truest regard, our unfeigned sympathy with all those who have been called to share in this unexpected trial.

Scarcely had the tidings of Mrs. Williams's departure reached us, when we heard of the sudden death of Mrs. Etherington, wife of our missionary at Agra, and daughter of J. Biss, Esq., of Calcutta. Her father had scarcely finished the perusal of a letter from her, written in her usual style of vivacity and affection, when he received a telegram announcing that she had fallen in a fit, and suddenly expired. These are indeed sharp trials for brethren so young in life. We are sure this brief statement of these painful facts will awaken the sympathies, and stir the devotions of our friends. To Mr. Biss the death of his daughter, coming so soon after other domestic trials and losses, will be most distressing, notwithstanding the conviction that she sleeps in Jesus. To our young brother, and our respected friend the father, we tender the most earnest and sincere condolence which words can express.

NOTICE.

Our friend Mr. Teall desires us to insert a short correspondence he has had with the Government in Jamaica, which is very important in relation to the brethren there. He too, as our friends have been for some time aware, has suffered the heaviest trial which can befall a husband and a parent; and lately we have learned that the little motherless babe has followed its mother to the other world. But our dear brother is bravely doing his work, and finding comfort in it. May his success be equal to his toil.

"THE LICENSE TAX.

"To the Editor of the *Gleaner*."

SIR,—Having submitted to his Excellency the Governor, through the Colonial Secretary, the desirability of admitting, *duty free*, and allowing to be sold *without licence*, articles sent by the friends of Missions in Great Britain, to be disposed of in aid of missionary, and especially of educational, operations, at the stations of the several missionary bodies in the island, I have been favoured with the following reply, which you will perhaps be glad to publish for general information.

"I am, Sir, yours faithfully,

"Morant Bay, May 17, 1867."

"W. TEALL."

SIR,—Your letter of the 30th ultimo, addressed to the Colonial Secretary, has been laid before his Excellency the Governor.

"In reply, I have it in command to acquaint you, that while the Government are unable to sanction the admission, *duty free*, of articles sent here to be sold for missionary purposes, no license under Law No. 18, of 1867, is required to be taken out by those who dispose of such goods, as no personal profit is derived by them.

"I am, Sir, your obedient servant,

"EDWD. RUSHWORTH."

"Financial Secretary's Office, 10th May, 1867.

"The Rev. Wm. Teall, Morant Bay."

CONTRIBUTIONS

From 1st April, 1867, to 31st May, 1867.

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

ANNUAL COLLECTIONS.				£ s. d.		£ s. d.
	£ s. d.	DONATIONS.				
Blommsbury.....	35 2 3	"Alfred"		5 0 0		Rouse, Mr. and Mrs., Chudleigh, Devon, in consideration of Ex- penses incurred by the Rev. G. H. Rouse, LL.B., of Havertord- west
Kaxter Hall.....	93 1 2	Grinson, Miss, and friends		1 0 0		460 0 0
Walworth Road.....	18 4 3	Postle, Mrs., by Mrs. Davies		5 0 0		Under 10s.
		X. Y.		1 0 0		0 5 0
		Under 10s.		0 7 6		
ANNUAL SUBSCRIPTIONS.		SPECIAL FOR DEBT.				
Addisell, Mrs. (2 yrs.) .	0 10 0	B. B.		5 0 0		LEGACIES.
Alien, J. S., Esq.	2 0 0	Walworth Road—				Johnson, the late W., Esq., of Hastings, by B. Colls, Esq. (less duty) .
B. B. (2 yrs.)	4 0 0	Gover, W., Esq.		20 0 0		45 0 0
Davies, Mr. J., Bromyard	2 2 0	M. A. G.		2 0 0		Taylor, the late Jas., Esq., of Stoke Newington ..
Joseph David, Esq., and Family, Ely Rise, Car- diff.....	20 0 0	Jeeves, W., Esq., Hit- chin		10 0 0		100 0 0
Gibbs, S. N., Esq., Ply- mouth	1 1 0	Muntz, G. F., Esq., by Jos. Tritton, Esq.		100 0 0		
Kitson, Mrs. (2 yrs.)	2 2 0	Rippon, Mrs.		5 0 0		
Giles, Mr. E.	1 1 0	Stevenson, Mrs., Black- leath		10 0 0		
Hoby, Rev. Jas., D.D. ...	5 5 0	Thwaites, Sir John K. T.		2 0 0		
Morton, Mr. W. J. T., Dawlish, Devon	2 2 0	Underhill, E. B., Esq., LL.D.		20 0 0		
Oliver, E. J., Esq.	1 1 0	Rochdale, West Street, by G. T. Kemp, Esq.		10 0 0		
Smith, Mr. Robert.....	1 1 0					
Williams, Mrs. V., Brighton	2 5 0					

	£	s.	d.
Bloomsbury—			
Contribs., Sun.-school,			
for <i>Rev. F. D. Wat-</i>			
<i>dock, Ceylon</i>	5	0	0
Bow—			
Contributions.....	7	15	0
Brixton Hill—			
Collections.....	22	0	0
Camden Road—			
Contributions.....	44	4	1
Clapham Common—			
Contributions.....	14	0	5
Colney Hatch—			
Contributions.....	0	15	10
Commercial Street—			
Contributions.....	36	7	6
Devonshire Square—			
Collection for <i>W & O</i> ...	3	10	0
Drummond Road, Bermondsey—			
Collection.....	5	7	3
Hackney, Mare Street—			
Collections.....	50	5	6
Hammersmith—			
Contributions.....	13	1	0
Hawley Road—			
Contributions.....	8	0	0
Islington, Cross Street—			
Contributions.....	19	7	4
Islington, Salter's Hall Chapel—			
Contributions.....	35	2	10
Kennington, Charles Street—			
Collection.....	8	4	6
Kingsgate Street—			
Collections.....	11	7	0
Little Wild Street—			
Collection.....	1	4	9
Lower Edmonton—			
Collection.....	3	2	10
Maze Pond—			
Contributions.....	17	5	7
Metropolitan Tabernacle—			
Collection (moiety) ...	90	0	0
Poplar, Cotton Street—			
Contributions.....	16	2	6
Red Lion Street, Clerkenwell—			
Collections.....	1	17	0
Regent Street, Lambeth—			
Collection.....	1	3	2
Shepherd's Bush, Oaklands Ch.—			
Collection (moiety).....	7	10	0
Spencer Place—			
Collections ...	3	17	3
Stockwell—			
Collection.....	25	0	0
Twickenham—			
Collection.....	3	4	3
Uxbridge—			
Contributions.....	1	10	0
Vernon Chapel—			
Collection.....	8	0	0
West Green Sunday-school—			
Contribs. for <i>Rev. J.</i>			
<i>Darey's School, Nas-</i>			
<i>sau</i>	0	18	3
BEDFORDSHIRE.			
Luton, Union Chapel—			
Collection for <i>W & O</i> ...	1	10	0
BERKSHIRE.			
Reading—			
Contribution.....	20	0	0
BUCKINGHAMSHIRE.			
Chenies—			
Contributions.....	0	5	9
Princes Risboro—			
Contributions.....	3	6	4

	£	s.	d.
CUESHIRE.			
Chester—			
Contributions.....	1	12	6
CORNWALL.			
Padstow—			
Contributions.....	1	0	0
DEVONSHIRE.			
Plymouth—			
Contribution.....	3	0	0
Do. for <i>Bahamas</i> ...	1	0	0
DORSETSHIRE.			
Poole—			
Contribs., Sun.-school,			
for <i>N P</i>	1	8	1
Weymouth—			
Contributions.....	12	11	0
DURHAM.			
Jarrow—			
Contributions.....	1	0	0
ESSEX.			
Barking—			
Collections.....	2	7	0
Langham—			
Contributions.....	8	1	6
Rayleigh—			
Collection for <i>W & O</i> ...	2	2	0
Contributions.....	5	10	0
Romford—			
Collections.....	9	15	0
Thorpe-le-Soken—			
Contributions.....	0	18	8
GLOUCESTERSHIRE.			
Tewkesbury—			
Contribs. on account... 15	0	0	0
HAMPSHIRE.			
Beaulieu—			
Contribution.....	1	1	0
Southampton, Portland Chapel—			
Collection for <i>W & O</i> ...	3	2	4
Contribs., Sun.-school	4	17	7
Do. do. for <i>N P</i> , and			
payment.....	0	11	11
Ditto, Carlton Rooms—			
Collection for <i>W & O</i> ...	1	17	9
HEREFORDSHIRE.			
Lays Hill—			
Collection for <i>W & O</i> ..	0	5	8
Ross, Wilton Road—			
Collection for <i>W & O</i> ...	0	12	0
HERTFORDSHIRE.			
Hitchin—			
Contribs. (proceeds of			
Tea Meeting).....	5	17	11
Watford—			
Contrib., "A Thank			
Offering".....	10	10	0
KENT.			
Crayford—			
Contributions.....	9	2	6
Do. Sunday-school,			
for <i>Togowagadura</i>			
<i>School, Ceylon</i>	1	18	11
Forest Hill—			
Collections.....	20	11	3

	£	s.	d.
Lee—			
Contributions.....	23	11	3
Tunbridge—			
Collection.....	3	0	0
Woolwich, Enon Chapel—			
Contribs., Sun.-school	1	8	6
Ditto, Shooter's Hill Road—			
Contribs., Sun.-school	0	13	9
LANCASHIRE.			
Liverpool, Pembroke Chapel—			
Contributions.....	27	17	2
Do. Juv. Society, for			
<i>School, Intally</i> ...	10	0	0
Ditto, Richmond Chapel—			
Contribs., Juvenile ...	5	0	11
Manchester, Union Sun.-school,			
Clowes St., West Gorton—			
Contribs. for <i>N P,</i>			
<i>India</i>	8	0	0
NORFOLK.			
Saxlingham—			
Contributions.....	0	18	6
Yarmouth—			
Contribs. for <i>N P</i>	0	10	0
SOMERSETSHIRE.			
Beckington—			
Contributions.....	10	8	10
Bristol—			
Contribs. on account... 444	9	0	0
Do. Buckingham			
Chapel, for <i>W & O</i>	5	14	4
Do. Broadmead, for			
<i>ditto</i>	5	4	0
Do. Weston, Wad-			
ham St., for <i>ditto</i> ...	1	10	0
Do. for <i>Sevampore</i> ...	1	1	0
Do. City Road Sun.-			
school, for <i>N P,</i>			
<i>under Rev. T. Mor-</i>			
<i>gan, Howrah</i>	6	0	0
Do. King Street Sun-			
sch., for <i>two N Ps,</i>			
<i>under Rev. F. T.</i>			
<i>Read, Cutca</i>	17	2	6
Do. King Street, for			
<i>N P, Delhi</i>	18	0	0
Do. Buckingham			
Chapel, for <i>N P,</i>			
<i>India</i>	19	11	4
Do. do., for <i>Girl in</i>			
<i>Mrs. Kerry's Sch.,</i>			
<i>Intally</i>	7	0	10
Do. do., for <i>Boy in</i>			
<i>Mr. Kerry's School</i>	5	18	5
Cheddar—			
Contributions for <i>N P</i>	0	13	9
Chew Magna—			
Contributions for <i>N P</i>	0	5	6
Frome, Sheppard's Barton—			
Contributions.....	48	12	7
Ditto, Badcox Lane—			
Contributions.....	27	11	3
Norton Phillip—			
Contributions.....	2	13	0
Paulton—			
Contributions.....	8	19	8
Wells—			
Contributions.....	7	5	10
Winscombe—			
Contributions for <i>N P</i>	2	0	6
Wincanton—			
Contributions.....	14	10	8
Yeovil—			
Contributions for <i>N P</i>	0	16	9

STAFFORDSHIRE.		£ s. d.	Rhosirwaen—	£ s. d.	MONMOUTHSHIRE.	£ s. d.
Coseley, Ebenezer Chapel—			Contributions	0 11 6	Blaenafon, Horeb—	
Contributions		5 0 0			Contributions	0 5 0
SURREY.			DENBIGHSHIRE.		Blaenavon, Ebenezer—	
Barnes—			Denbigh—		Contributions	2 18 7
Collection		1 8 9	Contributions	0 12 6	Llanthwy—	
Esher—			Penycae—		Contributions	4 2 6
Contributions		3 3 6	Contributions	1 12 10	Victoria, Caersalem—	
Outwood—			MONTGOMERYSHIRE.		Collection	1 11 0
Collection for W & O.....		0 9 0	Talywern—		RADNORSHIRE.	
Contributions		2 0 0	Contributions	0 19 7	Franksbridge—	
Upper Norwood—					Contributions	1 9 10
Contribution		2 0 0			Llandillo—	
WARWICKSHIRE.					Collection	0 14 10
Rugby—			SOUTH WALES.		Maesyrhelem—	
Collection for W & O.....		0 14 0	BRECKNOCKSHIRE.		Collection	0 14 0
Contributions		4 0 0	Brecon—		Paincastle—	
Do. for N P.....		1 15 9	Contributions	1 0 0	Collection	1 2 11
WILTSHIRE.						4 1 7
Aldbourne—			CARMARTHENSHIRE.			0 0 7
Contributions		1 1 0	Bethel—			4 1 0
Bratton—			Contributions	3 5 7		
Contributions		8 17 6	Bwlchgwyn—		SCOTLAND.	
Do. for Grande Ligne			Contributions	1 11 10	Dundee—	
Mission		1 5 0	Bwlchnewydd—		Contributions	6 0 0
Calne—			Contributions	1 19 1	Edinburgh, North Richmond St.—	
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Chippenham—			Contributions	17 7 6	Q. W. Thomson's N P	
Contributions		10 16 6	Smyrna—		or Schools, Africa ...	6 0 0
Devizes—			Contributions	0 11 3	Forres—	
Contributions		47 4 3	GLAMORGANSHIRE.		Contributions	1 0 0
Kington Langley—			Abernant, Bethel—		IRELAND.	
Contributions		5 10 0	Contributions	2 18 0	Athlone—	
Do. for N P.....		0 6 6	Bridgend—		Collection for W & O.....	0 8 0
Westbury Leigh—			Contributions	2 14 0	Contributions for N P	1 12 0
Contributions		12 2 6	Do. Luleston	0 9 0		
WORCESTERSHIRE.			Canton, Hope Chapel—		FOREIGN.	
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Contribs., Sun-school		0 3 2	Llanwtyd Faur—		mount, by Rev. B.	
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1 0 0	2 0 0
	1 10 0

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THE MISSIONARY HERALD.

OUR STRUGGLE WITH HINDUISM.

THE steps by which the Christian faith overthrew the heathenism of the Greeks and Romans were marked by incidents of the most varied kind. At times the old Pagan fanaticism seemed to gather fresh life, and, under rulers like the Emperor Julian, made desperate efforts to recover the ground that had been lost. The light sometimes penetrated into the inmost recesses of the heathen mind, either to stir up the bitterest opposition or to modify the beliefs of the adherents of the gods. The conflict between light and darkness often seemed to waver; truth nevertheless slowly and surely winning the victory.

Similar results appear in our work in India, and we propose to bring before our readers two or three characteristic incidents illustrative of the strife in which we are engaged. It is well known that Hinduism sanctions the shedding of human blood in honour of the gods; but that the Government of India counts it murder to destroy life, though it be performed as an act of worship and homage to the deities the people serve. Yet ever and anon a sort of idolatrous frenzy breaks out, and in defiance of every penalty idol worshippers will commit the most atrocious crimes. The Calcutta papers tell us that, on the 17th January last, two pilgrims passing through Shahabad, in Behar, found a man named Bishendarry sitting at the mouth of a cavern, within which is a famous shrine of Mahadeva (the Great God), with his throat partially cut. He tells them that he had sacrificed his son to the god. They pass on and report it to the police of the next village. Late next morning the police reach the spot, and there was the father still sitting, unable to speak, but strong enough to try to prevent the police searching the shrine, and to write a confession of the deed in Hindi. It was to the effect that he had made a vow, if a son was born to him, he would sacrifice Ganges water and do Poojah. A son was born, but no wealth came; and for this reason he sacrificed his son. A full thousand yards within the cave there lay on a stone, which, jutting out below the idol, formed a rude natural altar, a little boy only five years old, with his throat cut, and quite dead. The god had, he said, deceived him, and he returned the gift he had

received. By the act he threw on his god the responsibility of the boy's death, and would surely win his approval in the life to come.

The next incident illustrates the influence which the light spreading on every hand has upon the most staunch upholders of idolatry. Lately has died, in Calcutta, Rajah Rhadakant Deb; he was very rich, and was regarded by the Hindus as their leader in the van of opposition to all progress. In perfect consistency with his whole life, he died amid the filthy idolatries of the filthiest god of the Hindu Pantheon, Krishna, at Bindrabun. A few years ago he built a handsome temple to Krishna within his own grounds in Calcutta, and the idol is said to be cast from nine of the most precious metals. The Unitarian preacher, Mr. Dall, relates that one day he asked the Rajah, "Do you worship that idol?" "No: *men* never worship idols," was the reply, "they are for our little ones." With a smile he added, "You give your children dolls?" "Yes, to play with, not to worship." "We give *our* children dolls," he continued, "until they grow big enough to worship without such help." "Then if you never worship idols, what do you worship?" "My worship," he replied, "my religion is, to be always in the same place with God; to be drawing nearer and nearer to God; to be in conscious communion with God; to be lost in God, as a star in the morning light."

In this statement the Unitarian minister says he saw his own views on religion embodied. We see in it the purest pantheism; but it is evident that this eminent Hindu was unable to hold on to the bald idolatry of his country, in the midst of influences which on every hand are destroying it.

The last incident we shall adduce exhibits the Gospel working powerfully on the heart of a leader of the people, and bringing him to an open confession of Christ in the presence of the most powerful influences to the contrary. It is the case of a man named Rati Ram; he was the chief of the Hindu sect of Ram Suehs. He had been the chosen disciple, and became in time the successor, of a priest who had built and acquired property in a Ram Dwara, or monastery, in Beawr, N. W. Provinces. Ram Rati increased the property, and was worshipped as God by hundreds of devotees. About four years ago some missionaries of the United Presbyterian Church came into the district, and their teaching attracted the attention of the Guru. He soon showed an inclination to adopt Christianity, but his position as a priest and a god, as the owner of the temple and the rich offerings brought to it, held him back. A year ago he became very ill, and his attendants placed him under a tree to die like a dog, according to their inhuman custom. He recovered, however, and last November resolved to abandon Hinduism. "Come what may, I *must* confess Christ," he said. Great excitement followed, and attempts were made by his old followers to

arrest his purpose by charging him with a criminal offence before the magistrate. This failed, but the hope of depriving him of all his property is still cherished, and the case awaits the decision of the courts.

Thus the conflicts on our Indian field proceed. Here apparent failure, there success; idolatry in some places seems to hold its ground; in others it is weakened, and its strongest advocates are compelled by divine grace to bend their necks to the gentle yoke of Christ. The final victory may be far off; but tokens are abundant that the Lord is with us, breaking down all obstacles, and preparing the way for the establishment of His kingdom.

BENGALI CONVERTS.

BY THE W. A. HOBBS, OF JESSORE.

I submit to the English churches for their information and sympathy, a brief account of each of the last year's additions to our community.

1.—*Drupotte*.—This woman is a widow. Most Bengalee widows are women of blemished reputation; indeed, the custom of disallowing marriage to the tens of thousands of young women who lose their husbands in youth (many even before living with them), cannot but produce a most depraved state of society. *Drupotte*, however, seems to have led a comparatively blameless life, and was well spoken of by all her neighbours. From the time the Gospel was first preached in her hearing, she seemed to be drawn towards it, and after a time made known her determination to take shelter for her soul in the Lord Jesus Christ. Fearing that her motive might be an interested one, we gave her distinctly to understand that she must get her livelihood by her own exertions, and not throw her burden upon us. She declared her intention of doing any kind of work that presented itself: she has kept her word, has acted consistently for months, and is now a candidate for baptism.

2 and 3.—*Tota*, a widow (with child two years and a half old).—This poor woman (a mat maker), has for years been forsaken by her husband, and sometimes reduced to such straits that she has been obliged to beg by day, and sleep under a tree by night. The story of a Saviour's love won her attention, and she expressed a desire to become a Christian. We gave her a little house to live in, bought her materials for prosecuting her trade, and invited her to attend divine service. She has been amongst us now for several months, but is a slow grower in divine things. I have recently had occasion to reprove her for her indolence, and to threaten to withdraw our interest in her, which has had the effect of making her bestir herself a little. At present we can rejoice over her only as one who is regularly brought to attend the means of grace. Of her little daughter, *Kamenee*, we can only say that she is a very pretty but a very wayward child. She will be taught the good things of the kingdom of God. May her heart be opened to receive and love the instruction given!

4.—*Gopal*.—This young man, who is about twenty-four years of age, is a signal instance of the power of the Gospel. Two years ago he might have been numbered amongst the chief of sinners. He was an opium cater, an occasional drunkard, and a slave to lust. Suddenly he was brought up in his course by the

power of conscience, and induced to make an effort at reformation. A reflection on the reality of God's holiness, and His claims upon men, led him to think about his soul. He saw that the forms of Hindooism could give no peace of mind, and to show his contempt for them openly ate with a Mussulman, which offence against native society cost him his situation. He then turned towards Brahminism, and vigorously advocated its doctrines, but soon found that it did not contain the elements of satisfaction and comfort which his heart longed for. In great distress of mind he came to me at Magoorah, and after listening for an hour or two to my exposition of God's way of salvation, he suddenly started up to his feet, clasped his hands, and whilst his whole frame quivered with emotion, poured out such a series of earnest heart-broken petitions that I almost wept for joy. My suspicions, however, were soon aroused, when he requested me to lend him 6 rupees for a month to purchase books for his school. However, I did it. Several months passed by, and I heard nothing of him, when one day a stranger came to my study, handed me a note, and hastily departed. It was from Gopal, informing me that he had had an awful attack of fever, that at present he could scarcely walk, but that he hoped to see me soon. About a month afterwards he came, but so emaciated that I scarce recognized him. He had been standing, he said, on the bank of the river of death, had seen hell before him, and to escape from destruction had resolved to become a Christian. I found that he had been reading all the Christian books I previously gave him, and in his intense desire to become acquainted with everything connected with Jesus Christ and His religion, submitted to me such a string of questions, that it took me several hours to reply to them. His resolution once taken, nothing moved him; his old father came to see him, and in touching terms begged him not to destroy the respectability of his house, and his little remaining happiness, by casting himself into the bosom of a new and unknown religion. It was affecting to see the father with his arm round Gopal's neck begging him to have pity on him, and Gopal at the old man's feet entreating him to become a Christian and save his soul. The ordeal was a trying one, but the grace vouchsafed to the young convert brought him off a conqueror. He was then tried in another way. A deputation of Khysts from his own and neighbouring villages (Gopal was a Khyst) came to him with the tempting offer that if he would only deny that he had eaten with the Christians, they would collect £60 for a grand feast, and that his integrity as a Hindoo should be publicly proclaimed. This was rejected without a moment's consideration. A few days afterwards he was baptized in the river, and from that day onward he has been to us a source of almost daily comfort. His conduct is so consistent that no one has a word of censure to bestow upon him. Since his conversion, one by one, three other members of his family have joined us; his old father has secretly eaten with them all, and if it were not for the fearful opposition shown by his wife, he himself would embrace Christianity, and have his children once more around him in his home. I firmly believe that God will bring this about; let every reader of this report pray to God that it may be so.

5.—*Adamoonie*.—This woman is the wife of Gopal. She did not know that her husband had become a Christian till she arrived at Magoorah some little time before his baptism. When she discovered that such was the case, her rage knew no bounds: she beat her head violently against the boat, vowed that she would drown herself, or starve to death, but that she would never become a Christian. For three days she ate no food, and her husband getting alarmed proposed to take her back to her father's house, and leave her there. But this was not what she wanted, for she was tenderly attached to Gopal, and could not bear the thought of being separated from him. Prayers for the removal of her obstinacy were offered, and prevailed. She ate with the Christians, and a few weeks afterwards, on the occasion of a visit to her father's house, the family refused to allow her to step into the court yard, she became so incensed with Hindooism that she heartily renounced it, learned to read, attended public worship, and so rapidly acquired Christian knowledge, that when a few months subsequently she applied for

baptism and was examined, the answers she gave surprised and delighted us all. She is now a good, consistent Christian woman.

6.—*Ramcharan*.—This youth, (about 14 years of age), is Gopal's youngest brother. He is naturally of an amiable disposition, and has always been much under his brother's influence. When Gopal paid his first visit to his home, after his conversion, he renewed the conversation about Christianity; his mother raved at him like a maniac, his father requested him to go back to the boat, but the heart of young Ramcharan clave to his brother; and a short time afterwards, leaving his home, he came to Magoorah, refused to return with his relations who came to take him back, and in due time, after satisfying the church of his fitness for membership, he was baptized in the river, in the presence of a crowd of witnesses. He is a young man of good parts, and will eventually, I hope, be profitable to the Mission as an efficient school teacher.

7.—*Oomesh*.—This young man is about 21 years of age, and another brother of Gopal's. His mother regarded him as the stay of the family after the first-born and youngest had renounced Hindooism, and so prejudiced was the young man himself against Christianity, that he endeavoured by various means to expose his brother's folly. Cherishing hope of regaining them, even after his parents had lost all hope, he came again and again to Magoorah, and arguing sometimes with Gopal, at other times with me, with great vehemence endeavoured to show the inconsistencies of Christianity, and the moral guilt of those who for its unworthy sake destroyed the peace of loving families. Constant intercourse with the Christians, however, gradually lessened his enmity, and the inquiries which he made showed that he was honestly examining the evidences of our holy faith. In July last, his mother proposed a pilgrimage to Saugar, as the only expedient calculated to recompose her troubled mind. It was the duty of her only remaining son (for she had cursed and disowned the others), to accompany her. He went, beheld the superstitions of the holy place, put his mother in charge of a neighbour who was returning *via* the Sunderbunds (a journey of ten days), himself took train to Kooshtee, next day arrived at Magoorah, and at once announced himself a Christian. This act has caused his wife to desert him, and brought down upon him the malediction of all his former friends; but he remains faithful, and has hitherto given us much pleasure. I had the pleasure of baptizing him in the river two months since.

The father's heart is said to yearn much towards his children's faith, and is anxious to join them in acknowledging Jesus Christ as Lord of the soul, but at present the obstinacy of his wife is an insuperable barrier.

8.—*Mahendra*.—This young man was a Brahmin, and is well acquainted with English. His family are all highly respectable, and even wealthy. About a year ago he was clerk on board a river steamer, and in the receipt of a good salary. Hearing of the Christian religion, and being of a very thoughtful turn of mind, he began to pay great heed to its doctrines and evidences. The more he examined it the better he was pleased with it, and at length, that he might devote his whole time to an examination of it, with a view to embracing it, he gave up his employment, and for two months (during which he subsisted upon his savings), he resided near our brother Gogon, daily listening to his instructions, and becoming wise unto salvation. At this juncture, Gogon being removed to Koolneah, and finding it inconvenient to take him with him, recommended him to go to Magoorah.

This advice he adopted, fully embraced the Christian faith, and in due time, having given undoubted evidence of his sincere discipleship, was baptized. He has since married the most intelligent of our young women (notwithstanding her former low caste), and is now expending his regenerated energies in conducting a newly-established Anglo-Vernacular school. His influence has, and is, telling powerfully for good. May the Lord raise up many more like him.

9.—*Jacheemuddeen*.—This young man (24 years of age), is a Mahomedan convert. His parents are very respectable, and, in addition to the usual Bengali education, have given him four years' instruction in English. He has been a somewhat abandoned character, but the subject, occasionally, of very penitent feelings. About two years ago he walked from Changacha to Churamonkatté (a distance of twelve miles), that he might converse with Brother Anderson about Christianity. The fear of losing his social position, however, kept him a long time hesitating as to the course of conduct he should pursue. About six months ago, one of his friends (to be mentioned hereafter) suddenly resolved to renounce the false Prophet, and repair to Magoorah to embrace Christianity. He invited Jacheemuddeen to accompany him. With the few shillings there were in their purse they started on their journey, and on the third day, with sore feet and half fainting with hunger, they arrived at our bungalow. Our Christians for a few days supported them till their sincerity and resolution could be a little tested. Jacheemuddeen has now been with us three months, during which time he has given us all entire satisfaction. His relatives have been here to induce him to return; they made him the most tempting offers, and an Englishman even offered to give him a writership in his office if he would leave Magoorah. His reply has been consistent: "I do not wish to leave my family, but I must not lose my soul's everlasting happiness; if I were to return now, I am weak in faith, and only half informed about this excellent religion, and I might be tempted to renounce it; but when I am better instructed I will return with pleasure, and if you will receive me I will be glad. Soon after, he suddenly expressed a wish to go to see his friends. I did not object; he was greatly tried, but stood the test, and when he returned brought with him a woman with whom he had formerly lived in a dishonourable way, and requested that she might be instructed and then honourably united to him in marriage. He was married a few weeks ago, and is now a candidate for baptism.

10.—*Nilmoonie*.—This woman is the person previously mentioned in connection with No. 9. For two years she lived with Jacheemuddeen, in an unmarried state, as his wife. Owing, however, to the loose ideas prevalent amongst Mahomedans in relation to the sanctity of marriage, this act was scarcely regarded by them with disfavour. She appears to have been truly attached to Jacheemuddeen, and when he boldly returned to his father's house to ask for his clothes and books, she heard of his arrival, threw herself at his feet, and asked that she might go with him wherever he went. He gladly consented. She came with him to Magoorah, withstood all the efforts of her friends and relatives to induce her to return;—(her sister travelled all the way to Magoorah to persuade her to go back again)—after a week, was lawfully married, and now leads a reputable life, and seems anxious to be instructed. Her father was once a professing Christian, but subsequently relapsed into Mahomedanism; her reclamation, therefore, is specially encouraging.

These ten persons I regard as the result of the preaching of the life-giving Word. They have been gathered in from almost all parts of the district; and this fact will, I trust, show the Committee the necessity of being as liberal as their means will allow in the matter of travelling expenses. The Word of God must not be bound if we wish to see it achieve the salvation of numbers of the heathen.

VISIT TO HURDWAR FAIR.

BY THE REV. JOHN PARSONS, OF MONGHYR.

My last was addressed to you on the 13th February, and as I have since been on a somewhat extraordinary tour, performing a distance of about 1,600 miles in going and returning, in order to visit a mela, I will endeavour to give you a sketch of the labours that were carried on there. The mela, or fair, I refer to, is the Hurdwar mela, which this year was larger than usual. The fair occurs annually, and there is always a large concourse of people; but every twelfth year there is some particular astronomical conjunction, on account of which attendance is considered particularly meritorious, and the fair is then called a "Koombh" mela, and the rush of pilgrims to it is enormous. The intermediate sixth year's mela is also large; it is called the "Half-Koombh."

The Government on this occasion took extraordinary and very praiseworthy precautions to prevent casualties. To obviate overcrowding, ten or eleven bridges of boats were built across one stream of the Ganges, to enable pilgrims to spread their encampments upon an island formed by two branches of the river; strict sanitary regulations were enforced, and hospitals were erected in several parts of the fair, and litters kept in readiness at the police stations to convey to them promptly any persons that were taken ill. A very large police force was collected from many districts, under the efficient leadership of Major Watson, to regulate the movements of the people, so that there might be no crowd meeting crowd, and no crush or choking in any of the narrow passages or bazaars, or on the bridges.

Major Watson supposed that not less than 1,500,000 persons were in the fair, occupying all parts of Hurdwar and the island opposite, with the two villages of Kunkhul and Juwalapore, and the land around them, and between them and Hurdwar. Crowds upon crowds were eagerly moving through every road and passage; there seemed to be no end to the multitudes.

THE MISSIONARIES' WORK.

We found four missionaries of the American Presbyterian Mission there, and a considerable number of native brethren, some preachers, some colporteurs. The missionaries welcomed us very kindly, and even told us that had we written to them, we need not have been at the trouble and expense of bringing a tent, because they would have arranged for our accommodation. We in a measure cooperated with them during our stay in the fair, which extended to fifteen days.

In the general out-door preaching in the mela, Brother McCumby, Soodeen, and myself were generally together. Our daily routine was to take a stand in some part of the fair in the morning and preach till nine or half-past nine o'clock, by which time the sun became very warm. About three p.m. we went to the awning, and commenced conversing with the people, and preaching to the crowds that readily gathered, so that by the time the other missionaries came to commence the devotional exercises we had a large assembly, whom we invited to remain for the service, and our invitation was usually accepted by the majority. Then after the devotional exercises, unless it was Brother McCumby's or my turn to conduct them, we went abroad in the fair and preached till evening. For many days after our arrival, *fakeers* formed a large proportion of our hearers; they generally come to fairs earlier than the mass of the people. As long as they prevailed in our audiences we had much discussion. Most of those who argued with us were Vedantists, *i.e.*, Hindoo Pantheists. This form of Hindoo religious opinion was very prevalent throughout the fair. "Who is in you?" "Who is speaking by

you?" are questions with which these persons frequently open a discussion, intended to prove that "Bruhna," the Supreme Being, pervades all things, and especially all sentient beings.

THE CONGREGATIONS.

On the 7th April, I remarked that the laity (in distinction from the fakcers) had flocked into the fair in such numbers as to displace these in a great measure from our congregations. Then we had larger congregations, and a larger proportion of quiet listeners, and a somewhat different order of objections. Two things I noticed to be in a great measure absent here—advocacy of Ram, and grumbling against the British Government; the latter may have been wanting because of people's being in good humour with the excellent arrangements of the fair; the former, it would seem, on account of the Ramayun, by Toolsee Das, being less studied in the north-west than in Behar and Tirhoot. The most frequent argument or illustration urged by the common people in favour of their gods was that as there are many inferior officers of Government whom it is necessary to propitiate, that by their means one's request may reach the ears of the Governor-General, so the devtas (gods) must be propitiated and entreated, in order to obtaining blessings from God. Easy as it is to show that this illustration is not pertinent to the subject, it was very frequently brought forward. It was evident from the style of remark of a large proportion of our hearers, or from their silent wonder at the nature of our discourse, that they were from districts where missionaries had seldom been, or from villages remote from the influence of missionary stations. It was interesting to hear the questions of some; and one man, especially, interested us by the readiness with which he received Brother McCumby's answers to several queries, and when they told against the Brahmans, the boldness with which he turned to the Brahmans near him, and impressed the sentiments on them. We had the privilege to meet and converse with several such deeply-interested and apparently docile characters, and it cannot but awaken regret that we cannot renew our intercourse with them. We may never again meet them on earth; but may God, who ever seeth them, send His Holy Spirit to guide them into saving truth!

INTERESTING CONVERSATIONS.

Others there were who knew more of the New Testament, and who put us on the defensive by raising objections through false views of the facts recorded there. One respectable Hindoo from Saharunpore conversed for a considerable time on two succeeding days, adducing such arguments as these: that it is unjust for one person to bear another's punishment; that it is inconsistent with God's character that He should have shown mercy to one in leading him to Christ, and not to another; and that Christ should not be addressed as Lord, seeing He prayed in Gethsemane for the cup to pass from Him. I need not detail the replies given to these objections and others that I have mentioned.

Two persons, young men, Brahmans from Hatras, came to our tent professing to wish to embrace Christianity; but their manner and the tenor of their conversation did not encourage a good opinion of their sincerity. When leaving Hurdwar to return, we embarked on a passenger boat with upwards of sixty persons, intending to proceed in it to Roorkee. While we were waiting for the boat to put off, a pundit, who was also going in it, and was sitting on the shore, called Soodeen, and asked him if he was a Christian; Soodeen replied that he was. The pundit told him he had done perfectly right to embrace Christianity, for it was beyond a doubt the true religion; and added that he would gladly embrace it too, were there not some obstacles, which he did not explain, that prevented him. We did not proceed far in the boat before, through unskilfulness or inattention on the part of the boatmen, it was carried by the rapid current of the canal against a

pier of a bridge, and we were for a time in great apparent danger of going down. By the Lord's goodness, however, boat and passengers were all kept safe; but we, in common with most of our fellow-passengers, had to walk to Roorkee. In doing so, we met again with the pundit, a man whose whole bearing conveyed a most favourable impression of his character. He saluted us very cordially, and said that now he had seen, and knew that ours was the true faith, and more to be valued than tens of thousands of earthly wealth, for it had kept us calm in the midst of danger that threatened life.

The Lord has graciously brought us all three back to our respective homes in safety and health. May He enable us to follow our labours with earnest prayers! And I would beg of you, and our friends in England, to join your prayers with ours.

HOUSE TO HOUSE VISITATION IN DACCA.

BY THE REV. J. SUPPER.

Continued from page 482.

THE BOOKSELLER'S SHOP.

A few weeks ago I went into a bookshop, thinking that I would find educated people to converse with. I asked for "Marshman's History of India," which, with a few other histories of India, was shown me. Expressing much pleasure in seeing such good books in this shop, I said that it was still very deficient, not having the Word of God amongst its volumes. This gave rise to a long discussion, whilst the shop filled fast with people. The Trinity of God was chiefly the subject, which I handled according to Howe, only, of course, in a plain way. All went on in questions and answers. A Bramho was my dissenter, and the culminating point at last was that the Bramho asserted God existed as one Spirit, whilst I stated that He existed as Father, Son, and Holy Spirit—three Spirits so thoroughly united together that, as we can say of the distinct body and spirit of man, they are but one man, so with still greater justice we can say of the three Spirits, it is but one God. In this conversation there was a Baboo at my side, who listened till he had heard the Bramho's as well as my arguments. At last he took the word, asking me kindly to let him put a few questions to the Bramho. He quickly repeated my argument, saying that it seemed to him no one could perceive the slightest discrepancy; all was complete, and all was possible. "But now, Baboo, will you have the goodness, and in the same way, first tell me from where you know that God is only *one* Spirit; and, secondly, how you then account for the immense and unlimited variety of God's attributes? According to you, does it not seem as if God is less than man? According to the Sahib's explanation we see not that difficulty." Night fell in, which was a relief for the Bramho, who was glad to be able to say that there was not sufficient time to give his opinion. I asked the Baboo, who had taken him up, for his whereabouts. He then walked with me to my house, and since then he has been several times to see me. He says that only his old mother keeps him from becoming a Christian now: when she has died he would not wait any longer.

A MOTHER'S INFLUENCE.

Mothers are often great obstacles in their sons' way. Poorna Chundra's mother (Poorna Chundra is the young man whom Brother Bion lately baptized) is said to be so ill from grief that she is not expected to live. Another young man

of good caste also wanted to be baptized, but his mother told him it would inevitably lead to her death, and the young man has made some postponement. I could go on to write volumes about my house visitations. Yesterday I had such a singularly good reception in a rich Zemindar's house that at last, in going with me to the door, the Baboo said three times, "Sahib, your visits indeed give me great pleasure. Come sooner the next time; please, come sooner." The Baboo knew English well, but for R. Charun's sake we spoke Bengali. I have only one difficulty: it is, that this kind of work requires so much the whole mind; and constant endeavour how it could be done better puts me often out of sleep, and sleepless nights, as I have them, are more or less injurious. May the Lord help us.

BAPTISTS IN FRANCE,

BY THE REV. V. E. BOUHON, OF GUINGAMP.

I returned to my work here on the 17th May, after a fortnight's absence, having gone to attend the annual meetings of our Protestant societies in Paris. but more particularly to spend myself on behalf of our Baptist Union in France. As I was about to start, Brother Robineau, of Angers, invited me, in the name of his church, to come over and preach on my way among them; so I first went to strengthen these our brethren. They gave me a cordial reception; I found the schools prospering under a faithful and much loved teacher; the asylum for the aged only contained five persons, but from various parts of France, and happy to have been brought to this refuge. All were Romanists years ago. The Sunday school is frequented quite as much by the adults as by the children of the congregation; several classes are formed under teachers who are members of the church, and the pastor himself is the superintendent.

The elegant chapel on the Lord's day morning, 5th instant, was attended by 120 or 130 people, chiefly church members and their families.

The service of song was very good, and we felt that the Lord was in our midst of a truth. How could it be otherwise, since, on the previous Friday evening, at the prayer-meeting, fifteen sisters and brethren had poured out their hearts before the Lord's mercy-seat for the prosperity of this little Zion?

Brother Robineau lately gave a series of discourses on baptism; four young men and women have since asked to be buried with Christ, and to be conformed unto His death; and next week they are (D. V.) to be baptized, since already they walked after the Lamb of God. Pastor Robineau and myself reached Paris at 4 A.M. on the 6th instant. I much desired to know how Brother Lenoir was; since he had come down to Brittany last summer, to visit our little flock here, and chiefly for the sea-bathing (his health failing him), we had prayed for him, as he was also publicly prayed for in Paris. My surprise was great on learning that the previous day, 5th May, he had been gathered to his rest, and that I was invited to attend his funeral.

Among the ministers who led the devotions or offered short exhortations, during this solemn service, was Brother Lepoids, pastor of the Baptist church meeting now near the Bank of France (in rue des Bons Enfants 19, Paris). After writing his short but learned book against "The Baptism of Children," Brother Lenoir has caused his church to adopt immersion as the Biblical mode of putting on Christ publicly, whilst at the same time he continued to love as Christian brethren those who had not yet so confessed their Saviour.

The unfeigned tears of his flock, and the cordial sympathy of all the Evangelical Protestants present, will be remembered as the true measure of his worth as a minister of the Gospel in France, as well as in Paris. Not only did he watch for souls, but he was mindful also of the people's physical health; so that often he led a suffering one to the Great Physician whilst administering to the bodily wants, to restore health. He was only forty-two years of age.

It was after his funeral that was held the meeting of Baptist ministers (and other members of our churches) for which I had specially gone to Paris. We met on Wednesday, 8th instant, at 2 P.M., in the new Baptist meeting rooms. There were present: Brethren Crétin, of Denain (Nord), President; A. Dez, Secretary; Victor Lepoids, of Paris; Cadot, of Chauny; Boileau, of Lafère; Marc Robineau, of Angers, and myself. Besides Brethren Vignal and Vorgnières, as Evangelists. The absence of Brother Jenkins from our midst was much regretted. As he had written to several members of the conference stating the causes of his unavoidable absence, I was charged in the name of all to inform him of our proceedings, and to express to him our disappointment at not meeting him again.

1. The union among the various churches was our first subject of consideration. It was recognized that this union existed and had grown since the meeting in 1865, although perhaps not so visibly as some could have wished. On account of the infancy of the churches (which have sprung from missionary efforts), and of their general poverty, it was agreed that, until a proper representation of the churches could institute a yearly conference, at least the pastors and such as could come to Paris should meet for mutual edification, the exchange of local information, discussion of important and actual questions, and also to hear special reports or essays read by those brethren who had proposed particular subjects of real interest.

2. Visits to the churches by the pastors exchanging pulpits, as often as practicable, were strenuously recommended and approved.

To realize this resolution, already carried out by my visit to the church at Angers, Brethren Crétin and Boileau desired me to devote a week or two among their flocks in the Aisne and Nord. Glad as I was to see this show of confidence, and whilst, personally, I much desired to accede to their requests, I could only promise to visit Lafère on the 12th inst. This enabled Pastor Boileau to go to Lyons and St. Etienne, to visit the two little flocks meeting in those cities.

3. After a general communication of local information, showing the progress that had been made by the various churches, the conference encouraged Brother Robineau to publish his discourses on Baptism.

4. Among the questions proposed for special study, and to be reported on next year (D.V.), the following were adopted unanimously:—

1. "Religious Liberty, and how to enjoy it in France actually." VICTOR BOUHON, Reporter.
2. "The Lord's Day, and its practical observance." A. DEZ, Reporter.
3. "On Worship in the Assembly." . . . M. ROBINEAU, Reporter.

The conference was closed by a prayer offered by Brother Boileau. It had lasted three hours and a half.

Whilst in Paris I attended the English meeting at the Baptist chapel, on the Tuesday, 7th instant. It was the first week-night service, and but few, say 20 at most, were present. I was happy to meet there a member of our Committee, Mr. W. G. Lewis, of Bayswater. He presided. The meeting, which was chiefly devotional, but in which we both made remarks, he on the subject of the Great Exhibition, and I concerning the work of the Gospel in Brittany.

According to the arrangement made in the conference, I visited the church at Lafère on the 11th, and received hospitality in the absent pastor's house. On the Lord's day, 12th instant, the simple meeting-house of the Baptist church was well filled twice for Divine service, at 10 and 2 o'clock, by earnest and homely peasant people, among whom were to be noticed a few townsfolk and several artillerymen from the Imperial barracks. One of the hearers I had near the pulpit was busy, on both occasions, taking down, in shorthand, the discourse. These brethren generally help the minister by closing the meeting with several prayers of thanksgiving, which three or more church members offer in turn. The singing, if not so artistic as in Angers, was quite as hearty and general, truly expressing the praises of the worshipping assembly. The Sunday school was held between the services, and under the direction of my note-taking hearer, a very suitable one, I should say, to be superintendent. In order to remain together during the Lord's day, these brethren and their families bring their meals with them in baskets, and sit in the chapel or walk in the pastor's garden adjoining. This enabled several who reside at a distance to stay for an evening prayer-meeting, and thus passed away another day of rest on earth.

If fatigued in body and in mind, owing to much activity in Paris, I was quite refreshed in spirit, and felt thankful for having seen this church. Ties of Christian love now unite the centre, the north, and the west of France. Let us only persevere, instant in season and out of season, expecting and attempting great things for our Lord, and we shall break forth on the right and on the left till we fill the land with His praises.

REPLY OF SIR JOHN PETER GRANT.

WE have great pleasure, at the request of our esteemed Missionary, the Rev. W. Dendy, to insert the following reply of the Governor of Jamaica to the address of the churches over which he presides:—

“ Reply of Sir J. P. Grant, Governor, to the Salters' Hill and Maldon Address.

“ I am sincerely obliged to you for your congratulations on my appointment as Governor of this Island by Her Most Gracious Majesty the Queen.

“ It is my one object to promote the good of all classes, and the general prosperity of the colony. Wholly unconnected as I am with past events in Jamaica, it ought not to be beyond my power to keep myself free from the influences of party spirit, if any such spirit still lingers here after the state of things in which it was engendered has passed away.

“ I have full confidence in your assurance of your grateful and loyal feelings to our Queen. It would indeed be unaccountable were such feelings wanting in emancipated Jamaica.

“ In that submission to the law which you have been taught as a duty you will find your own happiness and security; and if to that duty you add the doing of justice to yourselves by industry and good conduct, your prosperity is not doubtful.

“ J. P. GRANT.”

HOME PROCEEDINGS.

MISSIONARY meetings have been held during the last month at Stockwell, and in various towns of Cornwall, attended by the Rev. F. Trestrail, the Rev. S. Newman being his companion in Cornwall. At St. Alban's, the Annual Services were attended by the Rev. R. Smith and Dr. Underhill. Mr. Smith has also addressed the young people at Mazepond and Lewisham Road. The Missionary meeting at Lyons Hall was addressed by the Rev. D. J. East, the Treasurer taking the chair on the occasion.

An unusually interesting service was held, on the 11th July, at Regent's Park, when the Rev. C. B. Lewis gave an able lecture on the religious condition of India, and on the origin and progress of our Missions in that great country. The Hon. Sir R. A. Lush took the chair, and at the close tendered a vote of thanks to Mr. Lewis amidst the warmest expressions of approval on the part of the audience. We hope that this admirable lecture will shortly issue from the press.

During the past month circulars will have reached our friends throughout the country, appealing to them for aid to extinguish the debt and to augment the funds of the Society by adding at least one-third to their present contributions. We trust that this appeal will meet with a cordial response. It will not be found difficult to add one-third to the amount usually raised; and we respectfully urge upon our friends steadily to keep this point in view. If any additional motives are required to excite the liberality of the friends of the Society, it may be found in the earnest plea embodied in the letter addressed to the Committee by the Rev. C. B. Lewis, and inserted in the pages of the *Baptist Magazine*.

THE SEVENTY-FIFTH ANNIVERSARY OF THE SOCIETY'S EXISTENCE.

In the circular referred to above, it is stated that on Lord's day, October 13th, the Society will complete the 75th year of its existence; and it is suggested to commemorate the day by a simultaneous collection throughout the churches. We are happy to add the following remarks of the Treasurer, in a note with which he has favoured us:—

“London, July, 1867.

“DEAR BRETHERN,—On undertaking the Treasurership of our Missionary Society, I am anxious to see every obstacle to its efficient working removed, and the extension of its influence as far as possible promoted. In order to the fulfilment of my desires in these respects it is necessary that the debt referred to in the accompanying circular should be liquidated, and a considerable increase of annual contributions secured. May I therefore commend the subject to your kind and prayerful attention?”

“In October next the Society will, as stated, have been founded three-quarters of a century; and it seems therefore a peculiarly appropriate time for making such arrangements as will enable us then to have a service of thanksgiving.

“I trust that, by the blessing of God upon our united efforts, one element of our gratitude upon that occasion will be found in the greatly improved state of the Society's finances.

“I am, dear Brethren,

“Yours affectionately in Christ Jesus,

“JOSEPH TRITTON.”

DECEASE OF THE REV. T. PHILLIPS.

It is with much regret that we have to announce the decease of the Rev. T. Phillips, formerly a Missionary of the Society at Muttra, in Northern India. He died at Darjeeling, on the 16th May. About a year ago he returned to India,

after a long residence in this country, with the hope of resuming his old labours as a herald of the cross to the heathen. These expectations are now at an end. When extremely weak, he still insisted on preaching; a few days afterwards he expired.

ARRIVAL OF MR. GILLOTT.

We are happy to announce the safe arrival in Bombay of Mr. Gillott, on the 8th of May. The death of Mr. Cassidy has, of course, deranged all his plans; but he was about to proceed to Poonah to see what arrangements could be made for the continuance of the work in which Mr. Cassidy had been engaged.

VALEDICTORY SERVICE.

A valedictory service will be held on the evening of the 7th August, in Salters' Hall Chapel, Baxter Road, Ball's Pond Road, to commend to the blessing and care of God our Missionary brethren, the Revs. C. B. Lewis, Jno. Gregson, and Thos. Martin, with their families, who will sail for India on the 10th inst. A tea-meeting will precede the service, in which the congregations of Salters' Hall and Cross Street chapels will unite with other friends.

A similar service will be held in Bristol on the 1st August, to take leave of the Rev. W. Thomas, just accepted by the Committee for Missionary service in Bengal. Our friends will be interested to know that Mr. Thomas is a son of our late highly-valued Missionary, the Rev. J. Thomas, of Calcutta, and will rejoice that the son has resolved to tread in the steps of a father who was so eminent a servant of Christ.

CONTRIBUTIONS

From 1st June, 1867, to 18th July, 1867.

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

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JAMAICA SPECIAL FUND.

	£ s. d.	£ s. d.
Reynolds, Mr. John, Cheney's Lodge, near Royston, for <i>Morant Bay Chapels</i>	5 0 0	Cunliffe, J., Esq., by Joseph Tritton, Esq. 105 0 0

CALCUTTA ZENANA MISSION FUND.

Rouse, Rev. G. H., M.A., LL.B. 1 0 0

FOREIGN LETTERS RECEIVED.

AFRICA—CAMEROONS, Saker, A., Feb. 18, 27, 28, Mar. 21, May 13, 27; Fuller, J. J., Feb. 27, Mar. 31, April 27; Pincock, F., Feb. 18, Mar. 4, 20, 25, May 21; Smith, R., Feb. 26, Mar. 10; Thomson, Q. W., Feb. 26, Mar. 11, 30; Wilson, J., Feb. 2.

AMERICA—BOSTON, Warren, J. G., Esq., Feb. 27. BROOKLYN, Littlewood, Rev. W., June 15.

AUSTRALIA—NEW ZEALAND, Smart, M. H., Jan. 31.

TASMANIA—TINSON, Mrs., Mar. 23.

ASIA—CHINA, YENYAI, Kingdon, E. F., Jan. 23, 26, Mar. 19; Loughton, F., Jan. 21; Mar. 8.

PEKOE, Saunders, Mr. J., April 16.

INDIA—AGRA, Etherington, W., Feb. 24, Mar. 31.

BENARES, Hcing, H., Feb. 14, Mar. 23, April 9.

BARISAL—ELLIS, J. R., Feb. 19, April 18; Page, J. C., Dec. 3, Mar. 16, and Simla, June 1.

BELHAMPORE, Hill, S. J., Mar. 11.

BOMBAY, Edwards, E., Mar. 19, April 2; Gillott, A. C., April 23, May 13, 18; Gorgon, A. R., May 13, 19.

CALCUTTA, Brickley, J., May 20; Robinson, R., Feb. 8, 22, May 22; Shah, G., Feb. 28, Mar. 8; Wenger, J., Feb. 23, 28, Mar. 1, 8, 13, 20, 28; April 9, 13, 22, 23, May 1, 8, 13, 18.

CHITTAGONG, McKenna, A., May 21.

DACCA, Allen, Isaac, Mar. 6, April 16, 26, May 10; Supper, C. F., Mar. 16, May 19, 30; Bion, R., Mar. 16, 30, May 4, 30.

DARJEELING, Muller, J., May 20.

DELHI, Smith, J., April 11, May 7, 17.

HOWRAH, Morgan, T., May 20.

JESSORE, Bate, J. D., April 2; Hables, W. A., Mar. 2, 19.

KHOOLEAH, Dutt, G. C., May —, April 6.

MONCHIE, Parsons, J., Feb. 12, 13, May 1.

MUSCOONIE, Parsons, J., May 30.

RIVER HOOGHLY, Trafford, J., Feb. 14.

SERAMPORE, Anderson, J. H., Feb. 22, May 17; Dakin, E., Mar. 27; Pearce, G., Feb. 28, May 30.

SEWRY, Johnson, E. C., Feb. 17; Mar. 26.

TOUNGOO, Cross, C. B., Mar. 5.

COLOMBO—KANDY, Allen, Mrs., Feb. 28; Pigott, H. R., Colombo, April 30; Waldock, F. D., Feb. 28, Mar. 15, April 27, May 28.

ITALY—BOLOGNA, Wall, J., Mar. 26.

EUROPE—FRANCE, MORLAIX, Jenkins, J., April 3, 10, July 7, 8.

GUINGAMP, Bouhon, V. E., April 15, May 6, 24, June 1, 8, July 3.

HADSEKANANE, Klöckers, H. Z., April 20.

KRAGEROE, Hubert, G., Mar. 28, April 19.

ROTTERDAM, Stuart, M. C., June 5.

WEST INDIES—BAHAMAS, NASSAU, Davey, J., Mar. 9, April 6, May 4, June 1; Deacons of the Baptist Church, Grand Turk, Mar. 20.

GRAND TURK, Ker, D. L., Feb. 13, 24, Mar. 13, 18, 20, 29, April 4; Ker, S., Feb. 25, Mar. 3, 13.

HAYTI, Webley, W. H., May 23.

HONDURAS BELIZE, Henderson, A., May 9.

PORT-AU-PRINCE, Beaumann, W., April 10.

TRINIDAD, Gable, W. H., Mar. 8, April 5, 22, May 22; Law, J., Mar. 12, June 8.

JAMAICA—BLACK RIVER, Hoit, S. W., June 6.

BROWN'S TOWN, Clark, J., Mar. 21, 22, May 8.

FALMOUTH, Hewitt, E., Mar. 8.

GOLDEN SPRING, Thompson, J., April 5.

GUBNEY'S MOUNT, Randall, C. E., Mar. 7, June 7.

KINGSTON, Fray, Ellis, Feb. 23; Palmer, E., June 8; Canning, J. W., June 8; Oughton, Thos., Feb. 23, Mar. 23, 25, May 23.

KETTERING, Fray, E., April 5.

LUCEA, Lea, T., June 7.

MONANT BAY, Teal, W., Mar. 7, April 8.

MOUNT HERMON, Clarke, J., Feb. 28, Mar. 5, 22, April 5, 22, May 6.

MOUNT OLIVER, Watson, Mrs., Feb. 28.

PORT MARIA, Sibley, C., April 23.

RIO BUENO, Roberts, J. S., Mar. 7.

SALTER'S HILL, Dondy, W., Mar. 6, April 30, May 4, 27.

SAVANNA-LA-MAR, Hutchins, Mrs.,

SHORTWOOD, Maxwell, J., April 8, June 9.

SPANISH TOWN, Osbourne, R., Mar. 21; Phil-ippo, J. M., Feb. 23, Mar. 7, April 9, 22, May 8, 20, 21, June 5.

ST. ANN'S BAY, Millard, B., Feb. 23, Mar. 7, April 5, 23.

THE ALPS, O'Mealley, P., April 8.

WALDENSIA, Claydon, W., Mar. 4, 9, Kingdon, J., May 7.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Joseph Tritton, Esq., 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.

THE STATE OF HAYTI.

ALTHOUGH the public papers have informed us that recently another revolution has taken place in Hayti, but few are probably aware of the state of anarchy and confusion into which this unfortunate island has been thrown. For eighteen months past the country has been in a condition of ferment and uproar. The professed object was the deposition of President Geffrard; and now that this has been accomplished, and General Salnave, recently an exile, has been elected President, all is chaos still. A new constitution has been ordained, but whether it will work remains to be seen. It is certainly, in some respects, an improvement on the old one. It gives liberty to the press, and equal protection to all religions. All former constitutions gave especial protection to Romanism. In this respect Protestantism gains some advantage, while both the new President and his minister of public worship are said to be very liberally inclined.

But although the new Government is inaugurated, the whole country, from Cape Haitien to Port au Prince, is said to be in a state of revolution. Some stand by Salnave, others demand the return of Geffrard, who is now in exile, and others are for some new chief. As the army is now constituted it can scarcely be otherwise. Supremely ridiculous as it appears, it is stated by a Haitien Journal, that of the 20,000 men of whom the army is composed, 17,000 are officers of various grades. The policy of every President has been to increase the number of these officers, and they in their turn have striven with each other for the highest offices of State. By the promise of pillage, hordes of lawless robbers can be raised, and with their aid revolutions are constantly attempted. Meanwhile the country is ruined, commerce is destroyed, and the land remains untilled.

As an illustration of the prevailing anarchy and sufferings of the people, we give a letter from our native brother who labours at St. Raphael, where he has succeeded in forming a church, and, by his own exertions, supporting the cause of God. He says under date of July 6th:—

“Yours of the 7th June reached me in the environs of St. Raphael, whence I had to fly to escape almost certain death. For these three weeks past I have been

here, ill, but I am with my wife, who fled here some eight days before me, both of us expecting to be plundered and assassinated. Indeed, I must confess to have never seen such a state of things in Hayti.

"These banditti seek only to injure our well-to-do and honest citizens. In their estimation, one is culpable if one only has in one's house a couple of old chairs, a broken-down table, and a miserable paper dollar or two. These they carry off, firing our dwellings, killing our people, and all this to the cry of 'Long live Geffrard!' Not that they take up arms for him, or organize for a principle to be gained; their one object is plunder and vandalism.

"You will be pained, I know, to learn all that has happened to me. Me they wished to injure more than any one else; not so much the Valerians (people from Valière, some ten miles from St. Raphael), as the St. Raphael people themselves, a favourable opportunity occurring to vent their spleen upon me personally, and through me upon the cause of Christ in the locality.

"They have therefore completely and literally robbed me of all I owned, save the few changes of raiment with which my wife and I escaped. The coffee and cotton I had purchased on speculation, as well as the cattle I had in my fields, they have carried off. The chapel, however, was the principal object of their rage. Urged on by a few women, devotees of the Romish church at St. Raphael, these Valerians burst open the chapel doors, smashed up my nice little new melodeon, tore down the pulpit, and made off with the benches. More than this, they carried away the very doors and windows of the chapel, to use them elsewhere in the construction of their own dwellings. A few poor souls, I hear, as they witnessed these terrible scenes, shed tears of regret, if not of sorrow.

"Blessed Jesus! I have long stretched out my hands towards this rebellious and gainsaying people. Oh! where am I now with my mission to preach the Gospel to my countrymen? I seem to be swallowed up of grief, and should be more at my ease were I already bound upon the sacrificial altar."

In addition to these afflictions, the Concordat, made by the late President with the Pope, has flooded the land with priests, friars, and sisters of charity. In Jacmel, the staff of the Romish church includes a parish priest, a curate, a friar, two or three assistants, three sisters of charity, with a promise of three more. In Port au Prince they swarm around the bishop, and have greatly injured the prosperous Wesleyan Mission established there. At present, little effect has been produced on the labours of Mr. Webley, who has wisely put into circulation a large amount of tracts and Scriptures. The priests have indeed sought his acquaintance, and seem little inclined to controversy or opposition. The novelty of their services may for a time prove attractive, but our Missionary does not anticipate any considerable inroad on the work which God has blessed. His congregations continue good, and much delight is felt by the people in the revival hymns lately introduced, in the translation of the pastor of St. Etienne, in France. He entertains the hope that, in spite of all these adverse influences, the word of God may grow mightily. Only as it prevails will lawlessness cease, and the distractions of the island be cured.

ARRIVAL OF THE REV. A. O. GILLETT AT POONAH.

It will be in the memory of our readers that Mr. Gillett, of the Metropolitan College, accepted, towards the close of last year, an invitation from our late highly-esteemed missionary, the Rev. H. P. Cassidy, to go to his help in the work of the Lord. While on the way, Mr. Cassidy was called to his rest. From Mr. Gillett's letters to the Rev. C. H. Spurgeon, and from others addressed to the Committee, we extract the following interesting passages, and entreat for our young brother, whose prospects have been so unexpectedly and painfully clouded, the sympathy and prayers of the churches.

Of his voyage he thus writes:—

“We are making quite a long passage, being twenty weeks to-morrow since we left the East India Docks, Blackwall. The weather has been very pleasant during most of the voyage, but we have been retarded very much by calms; we were tossing about in the Channel for about a fortnight, and we were considered to be in danger, but the Lord graciously brought us through, and has protected us hitherto, and I trust He will kindly bring us to our port in peace; and then give me grace to live and labour for Him. The captain of the ship is exceedingly kind, and allows us to hold services on board; a Mr. Poole (who is going out to Bombay to be engaged in mission work) and myself officiate at these meetings. I have had a great deal of preaching since I have been in this ship, and the more I preach the more I like it. I am pleased to say that we are not labouring in vain; the Lord has begun to bless the word, and to Him be all the praise.

“One day the captain of a whaling vessel paid us a visit with part of his crew, which afforded us an opportunity of distributing tracts amongst them; may we not hope that the silent messenger will be blessed? We have had one death on board during the voyage, in the case of our poor joiner, who was working his way out to India; he was a true Christian young man, and he was going out to that far distant land with the love of Christ in his heart, and with a desire to win souls for His glory, but the Lord saw fit to take him from us; verily we must say—

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

He was taken ill and died in about a week; he went home on the 1st of January. Ah! that was a happy New Year's day for him. I preached his funeral sermon from—‘Blessed are the dead which die in the Lord,’ &c. The Sunday before he died, I went into his room to see him. I had been preaching in the saloon in the morning, and he was in one of the cabins above; when I asked him if he was able to hear my discourse, he replied, ‘Oh, yes, and I was praying that the words might be blessed to those poor fellows’ (meaning the sailors).

“I have made some progress in the Hindustanee language; I shall be very glad when I can preach in that tongue.”

“I arrived at Bombay in health and safety, on Wednesday, May 8th, after a voyage of twenty-two weeks, and the sad intelligence of Mr. Cassidy's death was conveyed to me by the Rev. G. Bowen, Tract Dépôt, on the first morning after my arrival. Of course my prospects are suddenly clouded, and I know not which way to go, but may the Lord guide me aright.”

After a few days spent in Christian intercourse with the friends of Mr. Cassidy, by whom he was most kindly entertained, at their advice, and that of the Administrator-General, Mr. Gillett proceeded to Poonah, where he at once com-

menced preaching in the chapel built by Mr. Cassidy. On the 22nd June, he writes:—

“I have been preaching there three times a week since my arrival at Poonah, and the meetings are now *very encouraging indeed*; the people seem to take a delight in coming to chapel.

“A soldier, who has been a professing Christian for some time, and who, I hear, is making himself useful, has applied to me for Baptism.

“Other professing Christians are wishing to have private interviews with me; I believe they are desirous of baptism. Two others came this morning to see me; one of whom I believe is really converted to God, and the other professes to be seeking Christ. As soon as they entered my room, one of them said they had come, being desirous to speak with me on the ‘most important of all subjects; I accordingly had conversation with them, and then we all engaged in prayer.’ My earnest desire and prayer to God is, that He will give me *many* souls.

“I am learning the Mahratti language, and am quite interested in it; a native preacher gives me three lessons a week.”

Mr. Gillett speaks with gratitude of the kind reception he has met with. In the important sphere he has chosen he will need the help of friends, as he hopes to be able to tread in the steps of his predecessor, who rarely drew on the funds of the Society.

DELHI.

This large Mission continues to enjoy much of the Divine blessing, under the ministrations of the brethren Smith and Parsons, who are well supported by their native assistants. The letters of Mr. Smith, though brief, contain interesting notices of the extent and success of the work; and we propose to give a few extracts from the latest of them. Writing in January last, Mr. Smith says:—

“The native work is going on steadily in Delhi, and I think a more general knowledge of the truth exists than the most sanguine amongst us are prepared for. I have just been making a general visitation of all our out-stations, as well as city districts. What surprised me was the large and ever-increasing number whom our Scripture Readers have got to read the Bible. In almost every cluster of houses I visited, some two, three, or more would pull out their Hindi Testaments and read some portion out of them. Purana Killa and Pahar Gunge are both getting on remarkably well. Shahdra is low, and we must send a man in order to a revival of interest in the truths of the Bible. The people require so much enlightenment, and are usually so poor and ignorant, that to leave them without a teacher will not do. We have a large number of candidates for baptism; but, in accordance with the general wish apparently of the committee, we have been keeping them back for more instruction. I confess to you this is not exactly my own opinion, nor am I quite easy in acting it out. Still there is one difficulty I cannot solve, and that is the Sabbath. It is easy, when native Christians live on your premises, and are some way dependent upon you, to get the Sabbath observed; but when they form a part of a community, the whole of whom work on the Sabbath, it is hard to tell what course to adopt. Our people are labourers, and cannot work alone. Now all works are still carried on on Sunday; and if a man is absent on that day, his place is filled up and he is thrown out of employment. I feel it most important that our people should, in temporal matters, be independent of the Mission; and yet how to free them from Sabbath labour and not render them dependent at the same time, is most difficult to decide. Our

church differs from any other native church in these provinces, and I am anxious it should continue to differ in one respect, and that is, the independence of its members. The Sabbath congregations are, on the whole, good. Last Sunday I counted 80: still, more ought to attend, and I am not satisfied that they do not."

Again, on the 7th May, he says:—

"Our 11 Town Missionaries have each a school for three hours daily, and I have been visiting them every morning—sometimes three and four districts before breakfast. It is quite cheering to see so many men reading the Bible who were, before, ignorant; and hence our converts and inquirers are becoming more intelligent and more regular in their attendance at the house of God. Our work is carried on with the utmost regularity—preaching in the bazaar every evening, and afterwards at one, and on some nights two, meetings. I never felt more hopeful as to our future prospects, and our native agents never worked so perseveringly. I am beginning to feel the importance of our native agency more than I did. Where not one in a hundred can read, we must teach; and at present we are getting crowds of young people about us, who attend chapel and are free from caste, and promise to be of the utmost value, especially in the future. You would be delighted to see our congregation coming from all parts of the town of Delhi, perfectly independent as to their worldly affairs, and yet tolerably regular at service on Sundays, and always present at the evening prayer-meetings near their houses. I am confident we have secured one most important step in advance in thus freeing ourselves from Christian villages and the provision of employment for native Christians. I baptized a very intelligent young Mahomedan last week; and three more, a Brahmin and two Mussulmans, are apparently convinced of the truth of Christianity. Besides, numbers regularly attend our services who have never yet mentioned Baptism. I wish you could visit us. I am sure you would encourage us much in the work in Delhi. Mahomedan controversy is becoming daily intensified. We are met almost every night by men who have systematically studied the Word of God. The other day, when I was speaking against fatalism, one of them referred me at once to Pharaoh, 'and for this same purpose have I raised thee up that I might show in thee my great power,' asking, triumphantly, if that was not fatalism? This close inquiry must result in good, and will doubtless aid in the spread of the truth. The Mahomedans evidently feel that they are engaged in a death struggle, and hence it is not surprising if they catch at a straw. My work is much increased by the presence of a Highland Regiment, nearly the whole attending our chapel. I expect Government will allow 100 rupees a month while this regiment remains. If they do, I shall take it and use it as you like. I may send it to the Baptist Mission Press to pay the 2,000 rupees debt on our chapel, or have it carried direct to the credit of the Home Committee, or carry it to the local funds. Which?

"I scarcely ever miss bazaar-preaching and prayer-meeting in the evening. My dear wife has already begun to venture into Zenanas without an interpreter, and she is daily engaged in mission work in her schools."

In a letter dated the following month, Mr. Smith urgently presses on the Committee the need of another Missionary for Delhi. We trust our readers will weigh very seriously the following striking appeal:—

"I feel that I should do wrong not at once to importune the Committee to give me a fellow-labourer. The work at Delhi is becoming daily more important, and I am thankful to say we are holding our own against the outburst of Ritualism that threatened to extinguish us. Our English services draw by far the best part of the English-speaking population, and our native congregations and schools are rapidly increasing. There is everything to encourage

us: the Mission never was so promising; and, although our baptisms are few, that is not because men are backward or unwilling to join the church, but because we are anxious to have our church members more enlightened and firm ere we admit them to Baptism. Our Town Mission stations are working admirably. Each man has got a school of adults and children, and acts besides as a Scripture Reader, visiting, and holding meetings. These are not ordinary schools, but among either nominally Christian children or such as have no caste ties. I cannot tell you what good our thirteen schools are doing, combined, as they are, with preaching and teaching from house to house. It is quite a different thing from the large schools among high-caste boys, whose parents dread nothing so much as their becoming Christians. The parents of our boys themselves read the Bible, and are proud when their children can do so. Our object is openly proclaimed to be the spread of Christianity, and many children are sent to us for this express purpose. They also attend services on Lord's days in the chapel, and meetings in their own neighbourhoods. We are thus imparting Christian knowledge in every way we can—by schools, nightly meetings for instruction, and continual preaching in the streets. The Mahommedans are very much excited just now, and nightly come to our preaching—stands for controversy. We have been weekly answering their questions for years. Lately I have turned the tables on them, and told them that it is now our turn to question them; and hence we demand proofs of the Inspiration of the Koran and the Divine character of Mahommed's mission. This course has quite startled the people, especially as I have closed all controversy with them until our reasonable demands are complied with. One or two especial meetings have been appointed to receive their proofs, but they have failed to come, and are manifesting much uneasiness at the awkward position they find themselves in. The crowds do not at all decrease in the bazaar, and every night we preach the plain Gospel to hundreds in the public streets. Now, it is absolutely necessary to send me help. This is my fourth hot season alone in Delhi; and, with all the duties of an English pastorate, added to missionary work of no ordinary kind, I feel that there are limits to my strength, and limits, too, I am obliged to disregard, or permit the cause to suffer."

THE NATIVE MISSIONARY.

We give the following letter as written by our estimable native brother, Gogon Chunder Dutt. He labours at Khoolnea, in the district of Jessore, Bengal, and, as will be seen, with sure evidence of the Divine blessing:—

"Honoured Sir,—I have just returned from Begumpore. A man named Mokim became Christian, with his wife, at Korya Kally, near Begumpore. It is about three weeks ago Mokim had come to me with a letter of our brother Warish, pastor of Begumpore church, and stated that just after his profession of Christianity publicly, his sons rose against him, and took away all his things, and reduced him penniless. I promised to visit their village (which is about thirty-five miles from Khoolnea), and addressed him to bear his trials like a true Christian, and quoted some passages from the Bible regarding the blessedness of those who suffer for Jesus Christ our Lord. He listened to what I said, and went home with contented mind. According to my promise, I visited Mokim's village after a week, and found that, after his return from Khoolnea to his own village, his friends, relatives, zemindar, and all the villagers attacked his house, and beat him so severely that for two days he could not rise from his bed. After his return from Khoolnea, all his villagers came to him, and said, 'Mokim, give up your Christianity; then we all will become your friends, or would turn your enemies.' Mokim kindly replied them that 'I cannot forsake my true friend Jesus Christ for your sake.' When his friends and villagers found their entreaties—

and threatenings without effect, the following day they all together attacked his house, and beat him cruelly. Police has taken up his case, and I will tell you the result, perhaps, in my next. Mokim is very firm in his faith, and I hope he will prove himself a sincere believer. May the Lord be with him. There are two other families in Mokim's village who thought of joining us with Mokim; but the present disturbance prevented them to come among us. There are many hopeful villages around Begumpore church. I could constantly visit this part of our Jessore Mission. Then, I trust in God, I would see the fruit of our labour soon.

"Lately I have established a debating club here. All the educated men of this place become its members. Our Bible women are getting on well with their work. My salaam for the present. Pray for me and for the Mission."

A MISSIONARY'S REMONSTRANCE.

BY THE REV. B. BION, OF DACCA.

"What is all this outcry of many in England for? Have we faith and patience to labour on with joy in this present heat, and shall the friends at home despair of India? Instead of pouring fire of zeal and perseverance into our hearts, they pour cold water over us to extinguish, if possible, the little flame which burns on amidst difficulties and hard toiling.

"If at any time, it is now, that our hearts leap for joy in the prospect of the coming harvest. And should we give in now, we should be the most faithless cowards. India Missions at a standstill! Let the internal commotion among the people refute that falsehood.

"Mr. L. has daily from twenty to forty educated youths at our chapel, who listen with unabated interest to his lectures. Allen, Supper, and myself preach daily in three different localities to hundreds of attentive Hindoos. Supper is carrying on house visiting among the upper and wealthier classes, which one day will testify to his zeal and ability in handling them. Mrs. L., my wife, Miss Robinson, Mrs. Allen, and two native Christian women, have got access to more native gentlemen's houses than they can visit. Six female missionaries are instructing the women and girls of the higher classes in reading and needlework, and conversing with them of the way of salvation. This you call a standstill forsooth! I have been travelling in January, February, and March to Comillah and Mymensing, and taken up the latter place with two preachers, and intend to travel about from next month, preaching the Word of Life everywhere and the *regions beyond*; and this people can call 'stationary!'

"I have already baptized five converts; Allen five more in Dacca, and some ten candidates are awaiting the ordinance, and shall be baptized by me before you can send me a letter.

"There is a letter before me from Mr. Bronson, in Assam, which give the lie in burning words back to those at home who pronounce our mission 'stationary.' You have heard me narrate the conversation of two Garrows, a hill tribe north east, and reaching up to Assam. These two Garrows heard the Gospel from me in Gowalpara, twenty days from here, when on a preaching tour. They were baptized by Mr. Bronson in Gowhatti, and then sent, according to their own wish, back to their wild mountain homes. Before I arrived here seven more had been baptized; and last month Mr. Bronson baptized thirty-seven in one day, and

calls on me to help him. This is going on at the northern border of the Garrow hills. The southern range borders on the district of Mymensing, and from there I intend, with God's help and blessing, to work, by two of Mr. Bronson's converts, the southern part of the Garrow hills, so that in time the sound of the Gospel shall echo through those wild hills, and the whole tribe be gathered into the barn of God. I shall not rest till this plan is carried out. I have been several times at a market at the foot of their hills, and next July I hope to go there again, and look out for some eligible spot to put two preachers there.

"So you see that though some people at home are ready to despair of success, we in the midst of the battle-field are full of hope and joy, because the hand of the Lord is with us."

NATIVE CONVERTS WORKING FOR CHRIST.

Since his return to Calcutta, the Rev. R. Robinson has been much occupied with the Intally school, endeavouring to increase its efficiency, and especially to make it useful to the native Christian community. He has also visited the churches to the south of Calcutta, and reports the result of his visit as follows:—

"I have been down visiting among the southern churches, and am in a position to understand something of the state of affairs there. There is more true and wholesome Christian feeling among the people than I had thought to find. For example, it is a mistake to suppose that Bengali Christians, owing to their natural apathy, are content to be Christians themselves, and think that the duty of Christianizing their heathen neighbours should be left to paid agents, kept for the purpose. How much they do in the shape of unpaid effort in the cause of the Gospel is not known in England, because it is not always known to the missionaries themselves; but I believe that the number of those who come to a knowledge of the truth through such effort is very nearly as great as the number of converts made by the paid agency. I was very much pleased in course of my visit to find how much was being done in a quiet way to extend the knowledge of Christ. When I urged such love-labour upon the people, telling them that it was as much their duty as that of the preachers to preach Christ, they told me how it was a common thing for them on going to a market or to the bazaar, to say 'two or four words,' to translate a Bengali phrase, about the Saviour. And that they have told me truth is attested by the fact that I met with people, now Christians, who owed their first teaching to some poor, hard-working agricultural labourer, who had gone with a basket on his arm to buy some fish from the market.

"The preachers submit monthly reports to me, in which they record, day by day, the work they do, the heathen villages and the markets visited, &c. ; and I have arranged to meet them all in conference once every quarter to discuss all matters arising out of their evangelistic labours. I baptized twelve people during my last visit, and since then six have been baptized at Tambulda, a station not far from the Mutlah. At a place called Rajarampore, where we have no church as yet, there are six men who have applied for baptism. When these are baptized I hope to form them into a church by themselves, without any native preacher to preside over them. They must begin by standing on their own feet; they must learn to exhort one another and propagate their new faith as well as they can. Tambulda is a very promising field, if it could be properly worked; but I have no competent man who is free to go there, and by his countenance and influence give courage to many who, from all accounts, are otherwise willing to embrace Christianity."

THE LAST OF THE HINDUS.

IN our last issue we gave some particulars of the religious opinions of the late Rajah Rhadakant Deb, of Calcutta. To the day of his death he clung to the idolatries of his country ; and, that he might die as it became a true Hindu, he caused himself to be taken to Bindrabun, on the river Jumna, a city in the N. W. Provinces, famous for its worship of Krishna, to which god the Rajah was especially devoted. From a native newspaper we learn the particulars of his last hours ; and we give the narrative here for the purpose of informing our readers how a Hindu dies, and that they may see the dark cloud that overshadows his dying moments. The *Tulsi* plant referred to is a small shrub, held in high religious estimation by the Hindus, and is much used in their sacred rites. For the following translation we are indebted to *The Friday Review*, a weekly newspaper published in Calcutta :—

“ Everybody knows that Sir Rajah Radha Kanta Deva Bahadoor had a severe cold three days before his death. On the night before his death, feeling a heaviness in his system, he did not eat anything. The following morning he got up from his bed, made himself clean in the usual way, and went to his oratory. At that time the father-in-law of his daughter, approaching him, said, ‘How are you, sir, to-day? Wouldn’t it be as well to take some medicine?’ The Rajah Bahadoor replied : ‘Medicine cures disease, but it does not prevent death. If you have any medicine which will do me good in eternity, please administer it.’ After saying a word or two more in the above strain, he addressed himself to his evening devotions. The rosary having been repeated, he said to his favourite servant,—‘Nobin, I am feeling weak, give me some milk to drink.’ The servant brought some milk, the Rajah Bahadoor drank it, and went to the sitting-room, with the rosary in hand. After a little, he called for more milk. This time, however, he could not drink much, as he felt a difficulty in swallowing. Then he said to his servant Nobin : ‘To-day I shall leave off my body. It is not, therefore, advisable for me to remain here on the second story. Send for the priest.’ We may state here that the Rajah Bahadoor, on going to Bindrabun, had selected a learned Brahmin of the place for his priest, to whom he had imparted a knowledge of the mysteries of funereal cremation, which the Rajah had himself collected from a diligent perusal of many Shástras. On the priest being brought before him, the Rajah Bahadoor questioned him as to his knowledge of funereal obsequies, and gave him further explanation regarding the last rites. Continuing in the same seat, he said to his servant Nobin : ‘You remember I explained to you long ago the way in which my body should be treated after life has taken its departure. Listen, I will now repeat to you the same in brief. After I am dead, you are to bathe my body, to put new clothes on it, to deck it with the *gandhamályá* and other flowers, and to place it in the case which I ordered to be prepared a year ago. You are then to carry the corpse to the banks of the Jumna, scattering all the way fried paddy, ginger-powder, and *koomkoom*, and accompanied by a band of Vaishnava singers repeating the name of Krishna. You are then to see to it that my body is again bathed, and all the rites gone through which I explained in the instructions given to the priest. See to it that the funeral pile is longer than my body ; and you are to take care that no other fuel is used than the wood of the *Tulsi* plant. [We may state here that the Rajah Bahadoor had himself collected a large quantity of *Tulsi* wood for the purpose.] You are to place my body on the pile exactly in the same attitude which I have been accustomed to take while living. You are, moreover, to take four long bamboos and put them in the ground at the four corners of the pile, and let the canopy of my curtains be suspended on those bamboos over my body, but at such a height that the flame of the pile does not reach it. Then will follow cremation according to the instructions I have delivered to the priest. See to it that the

fire is put out when my body becomes reduced to about one seer in weight. Divide that unburnt portion of the body into three parts. Feed turtles with one part of it; another part you are to throw into the deep waters of the Jumna; the third part you are to bury in this Bindrabun so deep in the ground, that animals may not be able to disinter it. Cremation over, you are to return to your dwelling-place in a silent mood. There should be no cooking that day in your houses: if you be very hungry, you could go and eat something elsewhere. On the eleventh day after my death, offer ten *pindas* to the Jumna, and give a good feast to the Brahmins of Bindrabun. After which you may turn your face towards your native land.'"

"The devout Rajah Bahadour having said all this, was preparing to go down stairs, when the father-in-law of his daughter and the respectable men of the place came to see him. He received them all with his usual urbanity, and went down. In the grove of *Tulsi* plants, which was on the premises, he ordered a bed to be prepared at the foot of a *Tulsi* plant. The magnanimous Rajah, emancipated, though in the body, stretched himself on the bed, put a *salgram* stone on his chest, and began counting his rosary. No more did he talk to any mortal. For nearly two hours he remained thus absorbed in meditation. Then did life depart. At the moment of his death, his whole face was lit up with a smile. No other symptoms were seen. When his spirit left his body, the groves of Bindrabun resounded with shouts of the blest; and the telegraphic wire that moment carried the melancholy tidings to the city of Calcutta."

THE MISSION WORK IN TRINIDAD.

BY THE REV. J. LAW.

"The cause of Christ in Trinidad continues slowly, but steadily, to advance. In the country, considerable numbers have lately been added to our churches. In Port of Spain, we have had baptismal services during every month of this year, and now there are two persons waiting to put on Christ by Baptism. One of the persons lately received was formerly a member of the Church of Rome. The reading of God's Word, and the teaching of the Holy Spirit, were the influences by which she was led to receive the Lord Jesus Christ as her Prophet, Priest, and King—as her all in all.

"We have just had our annual Bible Meeting, which was of a most interesting character. The Honourable William George Knox, Chief Justice, was in the chair, and gave us a very touching speech. We had plenty of speeches and very good addresses. The collection was about £7.

"During the year the issues from the Depository have reached about 1,200 copies of the Word of God, in all the languages spoken in the Island. Some of our friends are very zealous—none more so than one of our members, a real African man, and an active Christian, especially in selling the Scriptures to all he can induce to purchase them. This man is a most faithful servant of the church. About forty years ago, of his own free will, he left the wilds of Africa and became a soldier, to improve his condition. He was twenty-three years a soldier, and during this time his captain told me there was not "*a single mark*" against him. He attained the highest position that was open to him.

He is now in the employment of the Government. His spare time he devotes to the circulation of the sacred Scriptures. Another of our friends, who is engaged at the Pitch Lake, is actively engaged in the same blessed work.

“As to my labours, I visit the people in Port of Spain and in the country around as much as possible, preaching to all I can reach the glorious Gospel of the blessed God. God will give the increase. He has done so already, and will do so more and more.”

THE RELIEF OF THE DISTRESSED IN THE BAHAMAS.

BY THE REV. JNO. DAVEY.

There is still great distress in the colony, arising from the destruction of property by the hurricane. The people feel it more because of the prosperity they enjoyed during the blockade-running. Many of the poor lost everything they possessed, and have not yet obtained decent clothing to come to God's house as they formerly did. I should be very thankful for a box of clothing for women. What we received through Colgate and Co. has been of great service; and, as you requested me to supply the teachers in Mr. Littlewood's district, I drew the £20 which you named, as it will all be needed to supply the wants of the destitute. We are distributing corn and flour to 85 persons weekly, and every now and then cases of distress are coming to light; so that the number will, no doubt, be greatly augmented before the supply is gone. I am told that some have died from want, because they would not make known their distress. I anticipate a year of trial. Sickness and death are very prevalent. We have already lost eight members by death since the year commenced. Labour will, in all probability, be scarce this summer, and, as a consequence, there will be very great poverty. But “Sufficient unto the day is the evil thereof.”

[A VISIT TO CAICOS ISLAND, TURK'S ISLANDS, BAHAMAS.

BY THE REV. S. KERR.

I first visited Blue Hills, the most distant settlement, where I spent four days, and felt glad to be found again imparting the bread of life to my fellow-men in that portion of the vineyard. Here I found forty-three members and four inquirers, two of whom I baptized for the dead upon a personal profession of their faith. Much disorder had arisen in the church in consequence of not having had a missionary visit for some time. I made known the object of my visit, and but for the late visitation, our friends would have been able to meet the calls of the Mission. They, however, promised to raise £4 per annum, hoping, in better times, to raise a larger amount. They are now endeavouring to build huts for their families. The chapel is not yet in course of erection; the people are obliged to worship in the house of one of our friends who kindly offered it for the purpose.

I next proceeded to Kew, with a view of travelling by land, while the craft had conveyed my traps to Lorimers. No sooner had the people at Kew heard the news of my arrival than they assembled together—it was truly a day of rejoicing

to them. I found these poor people much disarranged and scattered since the hurricane; they pitched small camps in the bush, not large enough to contain three or four persons, but in which several families are obliged to take shelter; this, I am impressed, cannot fail to result in immorality. The Government sent a partial supply of provision and clothing, and the Relief Committee decided not to send any further supplies until they transfer lime, wood, and coal to Grand Turk for disposal; this might have suited, were they in possession of boats for conveyance; but, deprived of all possible means of subsistence as they are, I think it a hard proposition. They worship in a private house, the only one remaining after the hurricane, the chapel having been totally destroyed. I preached the Word of life, and four hopeful converts were added to the church by baptism, after which I administered the ordinance of the Lord's Supper.

Some of the most thrilling accounts of distress were brought before my notice, a few of which I shall mention. A family of seven, who had suffered from hunger for two days, scattered themselves through the fields and woods in search of any remaining vegetable, but returned without success. Hearing of my arrival, the mother sent a meagre, half-naked girl, about twelve years of age, to obtain but the smallest morsel to save their lives. Another family of nine had cooked the last handful of ground corn which the mother found buried among the dried leaves of fallen trees to save the lives of her perishing children, and had just committed them to the hand of God, when the news reached her of my arrival. She lifted heart and hands to God in thankfulness that they were not entirely forgotten when brought almost to death. An old man was so weak from three days' fasting that he fell, after walking over eight miles to obtain a morsel; he was since found dead beneath the ruins of his house. A family of sixteen, most of whom were small children, had so suffered from hunger that the mother was forced to gather a few green paupans, which she cooked without salt, to preserve their lives. I gave a little medicine from my portmanteau, which met a cordial welcome after suffering from dysentery. The mother informed me that, accompanied by another, she had travelled twenty miles, with a child in her arms, to get a little provision from a vessel, and was glad to feast on a raw potato which she found on her way.

I might mention similar incidents, had I time to do so; but what I have already stated will suffice to show the distressed condition of many of these poor people.

I next came to Mount Peto, where I found our dear friends collected for worship beneath the ruins of the chapel. This being the Sabbath, I collected the children—and could our dear friends in England have seen these half-starved, meagrely-clad little creatures coming to receive instruction, they would have shed tears; and with what earnestness and attention they listened to the instruction given! After preaching and administering the ordinance, I proceeded to Bombarra, where our brethren anxiously waited my arrival at the chapel. This is the only chapel that remained uninjured. Here also, as at other settlements, I preached the Word; and, after stating the object of my visit, started for Lorimers. The church at Lorimers was much divided and scattered since the hurricane, not having had a visit for a long time. These poor people are without homes; they live in camps made of branches of trees and palmetto leaves tied together, and they are miserably protected from cold and damp. The Government supplies of food and clothing have since been exhausted; they must be thrown upon the charity of those who will not close their bowels of compassion against them. After service, an old disciple came up to me, and, grasping my hand, said, "How refreshing, sir, is this; I have not had such a sweet morsel for a long time." Here I spent a week. I called the deacons and leaders together, and inquired into the state of the church. Some disorder had arisen, which gave much pain, but was soon decided, each one confessing his fault and lamenting over it. There are seventy-eight members and sixteen inquirers at this settlement, one of whom, a hopeful convert, put on Christ

by baptism. I made known the object of my visit, and each readily assented to do all they can as soon as Providence be pleased to smile upon them. The *promises* throughout the island amount to £12.

I next visited Cockburn Harbour. Here the people are in little better circumstances, and much improved in a temporal point of view, but in a state of spiritual apathy. The church here, like other places of the Caicos, had been much divided. I pursued the same course as at other churches—decided all differences—preached the Word of life, when two hopeful converts were baptized, and two persons restored to the church who had been excluded for seven years, and now returned under deep penitence for sin. During my visit, several came to join the inquirers' class, and follow the Lord Jesus.

MORANT BAY, JAMAICA.

From a letter received from the Rev. W. Teall, who has taken up the evangelistic work in this far-famed district with great zeal and discretion, we extract the following brief account of the prospects of the Mission. We especially commend this important movement to the sympathy of our friends:—

“My work prospers; I have large accessions of people almost weekly—expect to baptize an interesting band in August. Oh! that I had one good hard-working native brother to take the pastorate here, that I might stretch myself further a-field and take hold of the people of the whole region. The people already organized will support one young native pastor, and will, I hope, soon be in a position to support two. Nothing done yet with respect to the chapels; our local committee is cramped with want of funds. I am expecting good father Dendy and brother Henderson as a deputation to confer with me as to sites, chapels, schools, &c., shortly; they ought to have been here last month.”

DECEASE OF THE REV. JOHN JACKSON.

After our last *HERALD* had gone to press, we learnt with very great regret the death of the Rev. John Jackson, at McGregor, Iowa, United States. Mr. Jackson was pastor of the church at Falmouth, in Cornwall, which office he surrendered in the year 1852, to become the pastor of the two English churches at Agra, in Northern India. Here he laboured to the close of 1856, when he left India, and found an interesting field of labour at Milwaukie, in the State of Iowa, North America. Subsequent to the mutiny his heart again turned to India, and in 1864 he accepted an invitation from many members of his church at Agra to take the oversight of them at Allahabad, whither many of them had removed, on the adoption of Allahabad as the seat of government for the North-Western Provinces. Here he renewed his labours with great efficiency and success. They were of short duration. Disease seized him, and he was obliged to leave the work he loved. He reached this country in February last, in a most painful, emaciated, and dangerous state. After a few weeks stay, in which his health somewhat improved, he started for America to rejoin his wife and son, who had gone thither the year before. Feeling better, he was able to accept the pastorate of the first Baptist church at McGregor; but after a few weeks' effort his constitution completely broke down, and he was borne to the country above. He was much beloved by all who knew him, and he died gently, calmly, peacefully, with unfaltering faith in the love and grace of the Master whom he served.

DEPARTURE OF MISSIONARIES.

As announced in our last issue, the service for the ordination of the Rev. Joseph Thomas took place in Bristol on the evening of the 6th August. The Rev. Dr. Gotch gave the charge to the youthful missionary, and the Revs. F. Trestrail, T. Wheeler, with other ministers, took part in the service.

The Valedictory service at Salters' Hall chapel was of a most interesting character. By a large congregation, the missionary brethren, the Revs. C. B. Lewis, John Gregson, and T. Martin, with their wives and children, were commended to the care and blessing of God. The Rev. J. H. Hinton addressed the missionaries. The other parts of the service were taken by Dr. Underhill, the Revs. C. Bailhache, E. White, Dr. Hoby, and others. The brief addresses of the Missionaries, especially the reference to the toils and trials of their partners in the missionary work, was very warmly responded to. It was a season of hallowed enjoyment, and our brethren depart with the warmest affection and prayers of many to whom their visit has been one of instruction and profit.

The Missionaries, with their families, embarked on board the "Shannon," on Monday the 12th ultimo, and sailed the same afternoon. The day was a very brilliant one. At two o'clock the noble vessel left her moorings, amidst the tenderest farewells of the numerous friends who had accompanied the departing families to the ship. All leave behind them dear children; except Mr. Thomas, who, however, had to leave the dying bed of a dear sister to go on his voyage to the scene of his chosen toil. Since his departure, the beloved child has reached the heavenly shore. Our dear friend, the widow of our late highly valued missionary, the Rev. J. Thomas, has thus been called to bear a double portion of sorrow. It will be her consolation that she surrenders her two children to the service of the Lord; the one in the choir of heaven, the other on the plains of that land to which her husband 'gave his life. It would have been his greatest joy to welcome his son's entrance on the same career of usefulness.

 THE SOCIETY'S SEVENTY-FIFTH ANNIVERSARY.

From various letters that have come to hand, we are happy to learn that it is the intention of our friends in many parts of the country to commemorate the formation of the Society, on Lord's day, the 13th October, by sermons adapted to the occasion, and a collection towards the debt of the Society. We trust that the commemoration will be universal among our churches.

 HOME PROCEEDINGS.

The harvest month is not one in which Missionary meetings are generally held. Nevertheless our friends in Worcestershire have held their usual services, and the meetings in the East Riding of Yorkshire have been begun. Our Missionary brethren, the Revs. G. Kerry and R. Smith, attended the former, and the Rev. D. J. East, with the Rev. J. Allen, of Oxford, has entered on the latter series; Mr. East has also visited Coseley and other places in Staffordshire for the Mission.

The vacancy in the Committee, occasioned by the resignation of Mr. W. Olney, has been filled up by the Rev. Charles H. Spurgeon, in response to the unanimous invitation of the Committee.

CONTRIBUTIONS

From July 19th, 1867, to August 17th, 1867.

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.		
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Mrs. Lewis also acknowledges most thankfully Parcels of Fancy Work prepared for Zenana teaching, kindly given by

Mrs. Start, Gordon Square.				Mrs. Brock.			
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Mrs. Lewis also most gratefully acknowledges Boxes of Fancy Articles for sale on behalf of the Zenana Mission, from

The Newport United Zenana Mission.				The Ladies at Leeds, per Miss Scatchard.			
The Ladies of Buckingham Chapel, Clifton.				The Ladies of Rev. W. Brock's Chapel, Hampstead.			
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Thos. Harvey, Esq., Leeds, for Medicines, for Calabar Institution, and a Parcel of Books for Rev. J. Clarke, Mount Hermon, Jamaica.				Friends at Norland Chapel, Notting Hill, for Case of Clothing, for Rev. W. Claydon.			
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Young Ladies at Buckingham Chapel, Clifton, for Case of Clothing, for Rev. J. E. Henderson.				F. Hepburn, Esq., for Magazines.			
				Mrs. Whitechurch, Edgbaston, for Magazines.			

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Joseph Tritton, Esq., Treasurer; by the Rev. Frederick Trearail, 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.

SKETCH OF THE HISTORY OF THE BAPTIST MISSIONARY SOCIETY.

FROM 1792 TO 1867.

OCTOBER 2nd, 1792, was the memorable day on which the Baptist Missionary Society was formed. It took place at Kettering, Northamptonshire, after the services of the Association were concluded, in the house of Mrs. Beeby Wallis, the widow of a deacon whose ancestor had been the instrument, in the hands of God, of establishing the Baptist Church in that town a century before. The ministers were twelve in number, who on that occasion withdrew together to discuss the plan which, in obedience to a resolution of the Association at the Nottingham meeting in the spring, had been prepared. With perfect unanimity, after prolonged and prayerful deliberation, the ministers embodied their scheme in seven resolutions, and supplemented it with an immediate contribution of £13 2s. 6d. Among the names of the twelve founders of the Mission stand conspicuous those of William Carey, John Ryland, John Sutcliffe, Samuel Pearce, Reynold Hogg as Treasurer and Andrew Fuller as Secretary. A Committee of five (to which Mr. Pearce was subsequently added) was named, and William Carey immediately offered to embark for any country that the Committee might select.

The subject of a Mission to the heathen was not then broached among the ministers of the Northamptonshire Association for the first time. Although the Society was formally founded at this gathering, its origin was of earlier date. "The origin of this Society," says Mr. Fuller, "will be found in the workings of our brother Carey's mind, which, for the last nine or ten years, has been directed to this object with very little intermission. His heart appears to have been set upon the conversion of the heathen, before he came to reside at Moulton, an. 1786." As early as 1784, the Association had urged upon the churches a monthly meeting specially devoted to prayer for the revival and spread of religion. Mr. Fountain, writing from Bengal in 1796, refers to its blessed effects:—"I, for several years, beheld a pleasing revival in England, granted in answer to prayer; and I bless God that before

I left it, I beheld all denominations stirred up to promote the common cause of Christ." The Missionary spirit thus evoked was quickened by the publication of Carey's "Inquiry into the Obligation of Christians to use means for the Conversion of the Heathen," by the admirable sermons which had been preached by Fuller, Sutcliffe, and Carey, at the meetings of the Association, and by the manifest inconsistency of prayer without corresponding action. It was at Nottingham, in the spring of the year 1792, that Carey preached that "very animating discourse from Isaiah liv. 2, in which he pressed two things in particular—viz. (1) That we should *expect* great things; (2) That we should *attempt* great things." Memorable words, which henceforward became the stirring and appropriate motto of the Society. An immediate resolution to proceed was taken, and Carey saw his ardent desire bursting into flower.

The state of the world loudly summoned the Church of Christ to Missionary work. According to the most authentic statements within his reach, Mr. Carey showed that of the seven hundred and thirty-one millions of inhabitants the world contained, forty-four millions only were Protestants. Four hundred and twenty millions, he said, were in pagan darkness, and a hundred and thirty millions were the followers of the false prophet, Mohammed. These millions had no means of knowing the true God, "except what are afforded them by the works of nature." They were utterly destitute of the knowledge of Christ, or of any means of obtaining it. In many countries there was no written language, and consequently no Bible. Childish, not to say barbarous and sanguinary, customs and traditions prevailed in many lands. Even where a literature existed, the Word of God formed no part of the store. Christendom itself required a new Reformation. "The face of most Christian countries," said Carey, "presents a dreadful scene of ignorance, hypocrisy, and profligacy."

It may be interesting here to note the objections to the Missionary enterprise which presented themselves to these men of God, and which called forth from Mr. Carey an elaborate reply. "The impediments in the way of carrying the Gospel among the heathen," said Carey, "must arise, I think, from one or other of the following things:—either their distance from us, their barbarous and savage manner of living, the danger of being killed by them, the difficulty of procuring the necessaries of life, or the unintelligibility of their language." All these difficulties, he was assured, could be—as, indeed, they have been—surmounted. It was not anticipated that the greatest trials of the Missionary life would come from nominal Christians, from men whose lives, in the presence of the heathen, are unworthy of the Gospel. It was not supposed that governments, conducted professedly by Christian men, would be anxious to protect the people they governed from the purifying and elevating influences of the Word of God. But "none of

these things" moved the resolution of the heroic man, who was not only the first to recognize the perils of the task, but was himself ready to encounter them. Mr. Carey found in Mr. John Thomas a colleague who had already pioneered the way; and on the 13th of June, 1793, the first two Missionaries of the Society sailed in a Danish Indiaman for Bengal.

"After their departure," says Mr. Fuller, "we had time for reflection. In reviewing the events of a few preceding months we were much impressed. We could scarcely believe that such a number of impediments had, in so short a time, been removed. The fear and trembling which had possessed us at the outset, had insensibly given way to hope and joy. Upborne by the magnitude of the object, and by the encouraging promises of God, we had found difficulties subside as we approached them, and ways opened beyond all our expectations. A new bond of union was furnished between distant ministers and churches. Some who had backslidden from God were restored, and others who had long been poring over their unfruitfulness, and questioning the reality of their personal religion, having their attention directed to Christ and His kingdom, lost their fears, and found that peace which in other pursuits they had sought in vain. Christians of other denominations discovered a common bond of affection; and instead of always dwelling on things wherein they differed, found their account in uniting in those wherein they agreed. In short, our hearts were enlarged; and if no other good had arisen from the undertaking than the effect produced on our own minds, and the minds of Christians in our own country, it were more than equal to the expense."

Such was the origin of the Society, and such were the feelings which stirred the hearts of the eminent men who began the work. Let us now briefly review, in three successive periods of a quarter of a century each, what, through the blessing of God, has been accomplished.

THE FIRST TWENTY-FIVE YEARS.

At the end of the first twenty-five years of the Society's labours, the parent station at Serampore, in Bengal, had branched out into numerous off-shoots. Carey and his companion landed in Calcutta in 1794, and immediately, by preaching and translations, began to unfold their message of peace. But their first years were passed amidst many trials, and it was not till the year 1799 that they found a settled home at Serampore, under the protection of the Danish crown. Mr. Fountain joined these primary labourers in 1796, and in 1799 Mr. Ward, Mr. Brunson, Mr. Grant, and Dr. Marshman, were added to their number. Fountain and Brunson were soon called away to their reward on high. Mr. Thomas only just lived to see the firstlings of the flock gathered into the fold of Christ, and the New Tes-

tament completed in translation, and then, as in an excess of joy, his spirit fled to the Saviour he so ardently loved. But year after year others consecrated themselves to the service of Christ, until, in 1817, not less than twenty-six brethren had gone from England; and thirteen others, raised up in India, had given themselves to the service of Christ. Death laid several low; a few were soon withdrawn from the field; but in 1817 there remained nineteen actively pursuing their evangelistic task. Twenty-eight natives and East Indians had been raised up to assist them, filling important spheres of usefulness in various parts of the vast continent. The stations in Hindustan were twenty in number, extending from Orissa to Sirdhana in the North West. Bombay and Surat, in Southern India, were also occupied; and the cities of Rangoon and Ava, in Burmah; with Java and Amboyna, in the Archipelago, and the Island of Ceylon, received the messengers of Christ.

Shortly after the commencement of the Society's existence, an attempt was made to commence a Mission in Sierra Leone. It soon failed, through the retirement of the two missionaries employed, but not without leaving behind traces of God's blessing, which remain to this day. A few years later the sympathies of the churches in this country were actively drawn to the Island of Jamaica. For some years correspondence had disclosed the existence, in the island, of a work of grace among the slaves, which owed its origin to the feeble instrumentality of some pious freedmen from America. At length Mr. John Rowe was selected, in answer to the urgent entreaties of the aged disciple, Moses Baker, for help. He entered on the work in the year 1813. Mr. Rowe died, however, in 1816, and on Mr. Coultart's arrival in the following year, he found himself almost alone.

No records exist sufficiently accurate to inform us of the number of persons baptized during this quarter of a century. The Serampore brethren roughly estimate the number of baptized converts in India at upwards of five hundred; while in the West Indies and Africa there had been admitted to the ordinances of the Gospel, some two hundred more. Over a few of the churches which had been formed, native pastors were ordained; but events were adverse to the establishment of self-supporting and self-governing communities.

The translation of God's Word into the languages of the East, began by Dr. Carey on board ship, on his way to Bengal, had been carried on with great success. On the 16th May, 1800, the first sheet of the New Testament, in the language of Bengal, was put to press. It was the work of nine months to bring it to completion. The Old Testament was then taken in hand. On the last Monday of June, 1809, Dr. Carey finished the translation of the entire Bible, and in the last week of September the final sheet came from the printers' hands. The devout wish of our first missionary, Mr. Thomas, uttered thirteen years before, was accomplished, and the

precious volume of Divine revelation was, for the first time, opened to the idol-worshippers of Bengal.

With assiduous, all-conquering toil, Dr. Carey laboured to supply the myriads of Hindustan with the Word of God. His colleague, Dr. Marshman, devoted his energies to the Chinese; both were assisted by an able staff of pundits, and others acquainted with Eastern tongues. By the year 1816 the whole of the Scriptures had been published in two of the Indian tongues; the New Testament, the Pentateuch, and the historical books, in four; the New Testament and the Pentateuch in five; the New Testament alone in six; four of the Gospels in eight, and three of them in twelve. The Missionaries add, that for twelve other languages the types were prepared, and the gospel of Matthew in the press. Of these versions, not fewer than forty-seven thousand copies had left the press by the end of the year 1817. This great result does not, however, fully show the extent of the labours of these devoted servants of Christ, in this department of Christian toil. Several translations were printed for other Christian bodies, as, for example—the Malay New Testament for the Bible Society of Calcutta; the Hindustani for the Rev. H. Martyn; also the Singhalese, Tamul, and Javanese New Testament Scriptures for the Bible Societies of Ceylon and Southern India.

Nor must we omit to mention other works which issued from the Serampore press, such as grammars and dictionaries, in one or the other of the Bengali, Mahratta, Punjabi, Sikh, Cashmire, and Sanscrit languages; also translations of the great epic poem of India, the "Ramayun," by Dr. Carey; the works of Confucius, and a key to the Chinese language, by Dr. Marshman; and the very valuable account, by Mr. Ward, of the writings, religion, and manners of the Hindus.

This review of the first quarter of a century of labour cannot be closed without a brief reference to the numerous schools which had been established. They existed at almost every station, and contained upwards of one thousand children. "May it not be hoped," says Dr. Carey, "that in time this system of education will sap the bulwark of heathenism, and introduce a change which will be highly important in its consequences to the people of the East." This anticipation is in process of rapid fulfilment, and to the Serampore Missionaries is largely due the inauguration of that era of enlightenment and change, which schools are producing in Hindustan.

It was during this period that the great battle with the power of the East India Company was fought. Through the blessing of God on the sagacious counsels of Fuller, the parliamentary eloquence of Wilberforce, and the support of their coadjutors in every section of the Christian Church, an entrance for the Gospel into India was nobly won. It was the last of the great services which Andrew Fuller rendered to his generation. In May,

1815, he entered on his rest, worn out with toil, to rejoin his beloved friends, Pearce and Sutcliffe, with whom he had been so closely united in the formation of the Society, and the conduct of its affairs.

THE SECOND TWENTY-FIVE YEARS.

The Jubilee of the Mission was celebrated at Kettering, in the month of October, 1842, by services of the deepest interest. Looking back over the fifty years of the Society's existence, the Committee could affirm that if the Society's labours had been abundant, so also had been the perils through which it had passed from adversaries abroad, and from financial embarrassments at home. Nevertheless the obstructions of its early years had been surmounted, and the extrication of the Society from its embarrassments had evidently proved that the Lord of Hosts was with His servants, and that the God of Jacob had been their refuge.

During the second period of twenty-five years new stations were opened in India and Ceylon, the Mission in Jamaica was largely extended, the Bahamas were drawn within the circle of the Society's operations, Central America had received the Missionaries of the Cross, and valuable assistance was rendered to the struggling cause of Christ in South Africa. To occupy the numerous spheres of labour one hundred and three missionaries had gone forth, the larger part of them during the last ten years of the period. But Death had stricken down many, among them the learned and venerable Carey, the acute and able Marshman, and the skilful and devoted Ward. A few had left the Mission from impaired health and other causes, so that of the hundred and fifty brethren who had been sent out since the formation of the Society, seventy-three only remained in the field.

It was during this period that the Society's labours in Jamaica acquired such breadth and importance, and that the horrible system of Slavery was destroyed throughout the Empire of Great Britain. Many amongst us remember, with deep emotion, the terrors and sanguinary executions of the insurrection of 1832; the din and noise of the conflict by which the fetters of the slave were broken; the noble and eloquent advocacy of the negroes' freedom by Knibb, Burchell, and their coadjutors; the hot hatred of the planters, in which many chapels were consumed, and the perils which beset the honoured men who defended the cause of the slave. It needs only the briefest reference to bring vividly before our minds the scenes of anxiety through which the Society, its agents and friends, then passed.

The period was also remarkable for the resolution of the Jamaica churches to sustain their pastors, and to aid, by contributions and personal devotion, to carry the Gospel to the land of their fathers. It was the fitting outcome

of the gratitude they felt for the freedom they had acquired, and for the possession of the Gospel by which it had been secured.

If less striking to the eye, certainly not less important in its far-reaching effects was the progress of Missionary labour in India. In 1818 Serampore College was founded, the first of those great scholastic institutions which have attained to such powerful development and utility through the able advocacy and exertions of Dr. Duff. Popular literature received a great impulse by the publication at Serampore of the first newspaper in the Bengali tongue; grammars and dictionaries of the Bengali, Sanscrit, and other languages, proceeded from the prolific pen of Dr. Carey. Chiefly through the agitation of the question by the Missionaries, sutteeism was abolished, and the evils flowing from the connection of the government with Jugger-naut and other idol temples of the land were exposed, and set on the path of removal. The system of caste had received a deadly wound; the first native schools for heathen children in Northern India were organized; female education began to evince its beneficent influence on the domestic life of the people, through the exertions of the noble band of brethren in Calcutta; and the Mission press, founded by the amiable Pearce, added its streams of sacred and secular knowledge to those proceeding from Serampore. Then came the first books printed in the language of Bengal, and by these ardent men was laid the foundation of a vernacular library for the people.

The translations which so prominently characterized the first period of the Society's history, were continued. Dr. Yates was raised up to tread in the steps of his eminent predecessor, Dr. Carey. In forty-four languages or dialects of the East, spoken by at least five hundred millions of people, including the Chinese version of Dr. Marshman, had the whole or a part of the Bible been translated by these eminent servants of Christ, and nearly half a million of copies had been printed. No record has been preserved of the myriads of religious tracts which had been prepared and put in circulation, but which largely aided the diffusion of a knowledge of the Gospel.

It is not possible to recover the number of converts baptized during this period; but at its close we find that the native churches throughout the entire sphere of the Society's labours had largely increased. In the East Indies they contained 978 members, with about 300 Europeans in separate fellowship. The number of members in Jamaica was placed at 3,200, and in the Bahamas at 1,176. Central America had in fellowship 132. From among these converts sprang an increasing number of native helpers, who, as pastors or evangelists, laboured to maintain and extend the Kingdom of God. The East furnished fifty-three, and other parts seventeen more. In the West the foundation of an indigenous ministry had yet to be laid. Nor was the instruction of the young neglected. In the East there were 90

schools, with 2,700 children receiving instruction ; in the West there were 60 schools, with 6,700 children in daily attendance.

Glancing over these facts, and remembering that many countries, but a few years before closed, had been opened to the messengers of peace, the Committee could hopefully say, "Superstitions, which once held so firm a grasp on the human heart, are now in their dotage. It is unquestionably an enterprise of greater hope to assail the nations in this their hour of weakness, than fifty years ago, when magnificent and seductive systems of worship were at the height of their energy and splendour. Many abominations have been removed, and though the removal of them may not necessarily draw in the chariot of the Gospel, it is impossible not to regard it as the preparation of the way of the Lord."

Only one of the founders of the Society lived to see its Jubilee. The first treasurer, bending beneath the weight of ninety years, joined in the celebration. It was a season of hallowed joy, of precious memories, of holy expectation, and of fervent prayer, when the thousands of the Society's friends met in the birth-place of the Mission and the place of residence of Andrew Fuller, to pour out their thank-offerings before the Lord, and to glorify God for "the men who originated a scheme that holds so eminent a place in the annals of Christianity, and has given so powerful an impulse to the energies of the Church."

THIRD PERIOD OF TWENTY-FIVE YEARS.

The noble contributions at the Jubilee enabled the Society, not only to remove the heavy debt which burdened it, and provide a suitable house for the conduct of its business, but more especially to enlarge its operations in Western Africa, and to commence new Missions in Trinidad and Hayti. The very valuable Institution at Calabar, Jamaica, for the training of a native ministry, was opened, to which has since been added a normal school department for the education of teachers in the numerous day-schools connected with the Churches of the Island. The College at Serampore, brought into a state of great efficiency by the Rev. W. H. Denham, aided by the generous liberality of Mr. John Marshman, also came under the direct management of the Society.

During this interval, the charge of the Mission in Brittany was assumed at the request of the Welsh Churches, by which it had been established. In 1859 the China Mission, so often in previous years the subject of discussion and resolution, was entered upon ; and the services of an earnest Christian brother in Norway were accepted. In addition, the Indian Mission was strengthened, important assistance was rendered, in men and money, to the Baptist Churches of Canada, both English and French, and the Indians

received a small portion of the Society's regard. To the German Mission occasional grants were also voted from the Society's funds. Under the auspices of the Society, a successful effort was made to establish a Church of Christ in Madras, among the East Indian population; and a similar movement, in combination with native work, was begun by the lamented Cassidy, at Poonah, on the Western side of the Peninsula. Nor should we omit to mention that the Committee has been the medium through which the number of brethren has been increased, who, both in Australia and at the Cape of Good Hope, have advanced in new regions the kingdom of our Lord.

Although not under the immediate direction of the Society, the affairs of the Jamaica Mission necessarily received from the Committee unceasing attention. In the troublous periods of its history, the Churches of Great Britain have given large and essential aid; and if, to a great extent, the Jamaica Mission is now independent of its control, the Society cannot be unmindful of the claims this child of their faith and prayers has upon their sympathy. It could not refuse to render prompt support, in those times of conflict and suffering through which the emancipated people, and their pastors, have had to pass. The period under review, indeed, closes with a dark and terrible crisis, scarcely yet at an end, but one which we believe will issue in brighter times and assured prosperity.

To occupy these various fields of labour, in addition to those who were previously in the field, one hundred brethren were sent out. But of the entire number sent forth from the beginning, two hundred and twenty-nine in all, fifty-eight only remain in the Missions directly under the charge of the Society. To these must be added the eleven brethren still at their posts in Jamaica, several of them worn and weary with the toil of many years; and the five or six in different parts of the world, who still cling to their work though the Society has withdrawn its support. Such are two brethren in Canada, and others in Honduras and Sumatra. But in Jamaica the Society has raised up, through the blessing of God on the Calabar Institution, upwards of twenty native brethren, nearly all of whom continue to be usefully employed as full pastors of churches. The Society further sustains in the various fields it occupies the largely increased band of native helpers, above 300 in number, as evangelists and teachers. The Missions directly under the charge of the Society, at the present moment, are found in India, Ceylon, China, Western Africa, Jamaica, Hayti, Trinidad, the Bahama Islands, Brittany, and Norway.

We are unable to give the number of persons baptized during this period. The increase in the Churches has been very considerable; thus in India the period began with a membership of 1278 persons, it closes with a membership of 2,300, after a deduction of the losses which death and other causes have

brought about. Excluding Jamaica, in the West Indies the period began with 1,580 members, it closes with 3,200. The entire roll of the Mission Churches gives about 6,500 persons in fellowship, who are surrounded by a mass of nominal Christians calculated at 18,000, all of whom are under the direct supervision and instruction of the Missionaries of the Society.

In Jamaica, the number of Church members is somewhat less than at the beginning of the period under review, when the Churches were reckoned to contain from 25,000 to 30,000 communicants. Past events sufficiently account for the diminution; years must elapse before this once slave population can be entirely leavened with the pure and elevating influence of the Gospel of peace. Nevertheless, the Churches still embrace from 20,000 to 25,000 members.

On the whole there is progress everywhere, not indeed of so rapid a kind as to satisfy Christian desire and hope; but sufficient to assure us of the final fulfilment of the Divine promise, "In due season we shall reap if we faint not."

The labours of the brethren engaged in the work of translating and printing the Holy Scriptures, have gone on with unflagging assiduity and zeal. To the Indian translations have been added others in Fernandian, Dualla and Isubu, West African tongues; also the New Testament, and parts of the Old, in Singhalese. Grammars and aids to the acquisition of these languages have been completed, besides many other works of a religious, educational, and instructive character. Especial attention has of late years been paid to the distribution of the Scriptures in the villages of Bengal, in addition to the usual circulation at melas and other crowded assemblies of the people. Schools have been multiplied, and have contributed their full share to the general enlightenment, and to the acquaintance of the people with the truths of the Bible. The scholars in the day-schools, both in the East and West, not including Jamaica, number about 3,000 children of both sexes. The excellent Government schools of the Bahamas, render Mission day schools unnecessary there; but the Sunday-schools contain upwards of 2,200 children, which number, added to those connected with the Mission schools throughout the entire field of the Society's operations make a total of about 2,700 Sunday scholars. In Jamaica the day scholars are 2,451, and the Sunday scholars over 10,000.

Our space will allow us only the briefest mention of the important visits paid to the Indian Mission in 1850-51, by the Revs. J. Russell and Dr. Leechman; and again in 1854-57, by Dr. Underhill, one of the Society's secretaries. Dr. Underhill also visited the West Indies in 1859-60. On this occasion he was accompanied to Jamaica by the Rev. J. T. Brown, of Northampton. These visits of fraternal sympathy and devout conference have proved of essential service in the subsequent conduct of the Society's affairs.

PECUNIARY RESOURCES.

A few words relative to the pecuniary resources which this great work has called forth, may fitly close this necessarily brief and imperfect review of three quarters of a century of earnest and prayerful endeavour to propagate the Gospel of Christ.

The first collection for the Society's object, made by the founders themselves, amounted to the sum of £13 2s. 6d. The first addition to the store was the sum of £70, sent by the first Auxiliary formed at Birmingham, by the Rev. Samuel Pearce, and collected in the interval of four weeks which elapsed before the second meeting of the Committee. At this meeting a few personal subscriptions were also announced, and the entire sum was committed to a banker's care.

The resolution of thanks to the Birmingham Churches, expressed the hope that the Auxiliary plan would meet with the general and increasing approbation of the Baptist Churches, and that a number of corresponding societies would be formed in different parts of the kingdom. The Mission, however, met with very scanty support among the churches. The response made to the earnest appeals of the first secretary, Mr. Fuller, came chiefly from other sources—from individual gifts, and from sympathizing friends of other communions. In 1817, we find collections for the Mission were made in many Independent and Presbyterian chapels, as well as in a few instances in churches of the Establishment. At the close of the first quarter of a century, contributions were acknowledged from only 95 Baptist Churches, and 45 Auxiliaries. As these Auxiliaries were sometimes formed of several Churches, it is probable that the entire roll of contributing Churches may have numbered, but did not exceed, one hundred and eighty.

During the second period, the spread of the Missionary spirit among the Churches was very satisfactory. There was a large increase in the number of Baptist Churches in the land, through the expansion of the denomination—particularly in Wales. The report of 1842 states that contributions had come from 848 places; but only 450, systematically, year by year, collected for the object. There is reason to think that the number of contributing Churches was about 750.

In the present year, the report gives 1,217 Churches in Great Britain, as having collected for the Society, besides 77 places in which either a Baptist Church does not exist, or the gifts come from friends not in communion with one.

Till the year 1820, the annual services were held in the country. The last was held at Cambridge in 1819, when it was resolved to carry on the operations of the Society from the metropolis. In 1837 it became the

practice for the Metropolitan Churches to collect simultaneously on the Lord's day preceding the annual meeting. Forty-five Churches, in the first year, joined in this act of liberality; but in 1842, forty-one only consented to do so. The number has since very considerably increased; in 1866, eighty-four churches had sermons and collections; in 1867, owing to the change of day, the number was somewhat less, being seventy-four.

From all sources that have contributed to the income of the Society, among which the Mission Press of Calcutta and the Bible Translation Society hold a very honourable place, the entire sum received and expended is as follows, divided into periods of 25 years each:—

		Per Annum.
1792 to 1817	£98,549 : 6 : 2	Average £3,941 : 19 : 6
1818 to 1842	372,585 : 14 : 10	„ 14,903 : 8 : 7
1843 to 1867	632,410 : 11 : 3	„ 25,296 : 8 : 5
Jubilee Fund (1842)	33,704 : 0 : 7	
<hr/>		
Total...	£1,137,249 : 12 : 10	

It may give a still clearer idea of the growth of the Society's income, if we present a table containing a statement of the gross income of every tenth year:—

1792	£13 : 2 : 6	1842	£22,517 : 12 : 5
1802	2,479 : 16 : 10	1852	19,116 : 11 : 9
1812	4,856 : 14 : 9	1862	33,151 : 4 : 10
1822	12,291 : 11 : 4	1867	30,105 : 8 : 1
1832	12,740 : 7 : 8		

This instructive table exhibits a very fluctuating series of figures. Between 1832 and 1842 the annual income rapidly increased, partly owing to the accession of the entire staff of the Serampore Mission, on its reunion with the Society in 1838. The abolition of Slavery, and the share taken in its accomplishment by the Society's missionaries, also greatly increased the interest of the Churches.

The income of the year 1862 was the largest ever received, the Jubilee year excepted. But it contained the exceptional payment of £1,500 by the Spanish Government, for the premises at Fernando Po, from which island the Spaniards had driven the missionaries away; and two donations, one of £1,000, and the other of £2,000 from a friend now deceased. The legacies of that year were also unusually productive. Still, in the face of these fluctuations, neither to be avoided nor foreseen, the course of years has seen the Society's income enlarged, its means of usefulness increased, and its agencies multiplied in many parts of the globe.

It is our hope that the 75th anniversary of the Society's existence will be

another starting point, from which may be dated, in the years to come, a greatly increased appreciation of the work to be accomplished, a large addition to the means of usefulness it now enjoys, and, above all, in answer to fervent prayer, a mighty outpouring of the Spirit of God, quickening the seed so plentifully sown, and hastening the day of man's redemption from idolatry, superstition, and sin.

We cannot better close our brief review than with the striking, yet ever true words of Dr. Carey, written in 1791:—"The Scriptures teach us that the enjoyments of the life to come bear a near relation to that which now is, a relation similar to that of the harvest and the seed. It is true all the reward is of mere grace, but it is nevertheless encouraging. What a treasure, what a harvest must await such characters as Paul, and Elliot, and Brainerd, and others [Carey, Marshman, Ward, Knibb, Burchell, Pearce, and others!] who have given themselves to the work of the Lord. What a heaven it will be to see the many myriads of the poor heathens, of Britons among the rest, who by their labours have been brought to God. Surely a crown of rejoicing like this is worth aspiring to. Surely it is worth while to lay ourselves out with all our might, in promoting the cause and kingdom of Christ."

DECLINE OF JUGGERNATH.

(From *The Friend of India*.)

Second in sanctity and popularity only to the Juggernath festival at Pooree, in Orissa, is the same idol's worship at Serampore. The *Poojah* was likely to close last Thursday without the moving of one of the two great cars—an omen of evil import in the eyes of the people, and still more to the pockets of the priests. It was pitiable, and sometimes ludicrous, to see the vain attempts of the latter to incite the crowds to drag the ponderous erection. At last, desperate, the chief priest addressed this petition to the magistrate:—"On account of the heavy rain and the small gathering of the people on the first day of the Ruth Festival, the car could not be moved. To-morrow will be Sunday, and there will be a large concourse of people. Unless your honour looks with favour, it will be difficult to move the car. So I pray that the cost may be received from me, and that orders may be given by beat of drum, and the police may be deputed to the spot to have the car moved." This is a striking illustration of the extent to which the popular superstitions are losing their hold on the people. The crowds at the festival, often rendering some two miles of the broad trunk road impassable, are much less than they used to be. The number of men is especially small. The idol competes with the booths, merry-go-rounds, and peep-shows which give the fair an almost English aspect.

HOME INTELLIGENCE.

The Missionary meetings during the past month have been very numerous, and from the letters before us seem generally to have been well attended, and very interesting. The following is as correct a list as we are able to give; but some meetings have been held of which no account has yet reached us. In all cases, besides the deputations, the local brethren have given most efficient aid, and, in some instances, they have themselves been the sole representatives of the Society. We are greatly indebted to them for their ready help and zealous labours.

Places.	Deputation.
North Riding, Yorkshire - - -	Rev. D. J. East.
East Riding - - -	Revs. D. J. East and W. Allen.
Isle of Wight and Portsmouth - - -	Revs. R. Smith and J. Teall.
Somerset and Wilts - - -	Rev. J. Trestrail.
Bedford - - -	Rev. G. Kerry.
Northern Auxiliary (Newcastle) - - -	Revs. J. T. Brown and G. M'Cree.
Leicestershire - - -	Revs. D. J. East and R. Williams.
Hampshire - - -	Rev. G. Kerry.
Bedfordshire - - -	Rev. R. Smith.
Huntingdonshire - - -	Rev. W. Sampson.
Nottinghamshire - - -	Dr. Underhill and Rev. R. Williams.
Ipswich - - -	Revs. C. Bailhache and J. Bigwood.
Yorkshire, Bradford District - - -	Various local brethren.
Carmarthenshire - - -	Revs. Dr. Price and W. Roberts.

The series of services in the following districts are, we believe, to commence on the 29th of September. We go to press too early to hear of their actual commencement:—

Places.	Deputation.
Plymouth - - -	Rev. D. J. East.
North Devon - - -	Rev. W. Sampson.
South Devon - - -	Rev. T. Hands.
Carmarthen - - -	Revs. R. D. Roberts and E. Thomas.
Norfolk - - -	Dr. Underhill.

The quarterly meeting of the Committee will, D.V., be held at Cardiff, on Tuesday, the 8th of October, at half-past ten a.m. Such local brethren as are entitled to attend the sittings of the Committee will be heartily welcomed.

We are happy to record the formation of a County Auxiliary in Cornwall, by the County Association. Its rules express "the cordial approbation of the Auxiliary" with the fundamental principles and objects of the Society, and all the Churches of the county are requested to co-operate in the promotion of the Society's objects. J. D. Freeman, Esq., is appointed Treasurer, and the Rev. Joseph Wilshere, Hon. Secretary.

ARRIVAL OF MISSIONARIES.

We have the pleasure to announce the safe arrival of the Rev. John Trafford, M.A., of Serampore, with his two sons, and the Rev. E. F. and Mrs. Kingdon, from China. The voyage, in the case of Mr. Trafford a very prolonged one, has, we are happy to say, considerably improved the health of our brethren.

THE SOCIETY'S SEVENTY-FIFTH ANNIVERSARY.

We continue to receive intimations that the 13th October will be devoted by many of the Churches to celebrate the formation of the Society, and by collections to

augment its income, and to discharge the debt which burdens it. About £2,000 have already been contributed to the removal of the debt; a similar sum is required to extinguish it.

In the present number of the HERALD we give our readers a sketch of the Society's history since its formation. It is, of necessity, very brief, though it occupies several pages. It was not possible to "rehearse," in shorter space, the story of "all that God has done" by the instrumentality of the Society, and how "He has opened the door of faith to the Gentiles."

CONTRIBUTIONS

From August 19th, 1867, to September 18th, 1867.

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.		Tring, by J. Burgess, Esq. 7 5 0		DURHAM.	
B. B. 0 10 6		Walworth-road, by Mrs. Watson.....103 17 6		Hartlepool—	
Billson, Mr. W., Welford 1 1 0		Wrexham, Chester-st.—		Contributions..... 5 7 4	
Morley, Miss F., Tuxford 1 0 0		Jones, Mrs. Elizabeth 0 10 0		West Hartlepool—	
Pewtress, T., Esq. 2 2 0		Jones, Mr. S. 0 10 0		Contributions 7 13 8	
Shoobridge, Rev. S. 2 2 0					
DONATIONS.		LONDON AND MIDDLESEX.		GLOUCESTERSHIRE.	
Bacon, J. P., Esq., for Rev. J. Davey, Nassau, for Painting Mission Premises 20 0 0		Alfred Place, Old Kent Road—		Cheltenham, Salem Church—	
Hastings & St. Leonard's Ladies' Auxiliary, by Miss Boyes, for Rev. H. Millard, St. Ann's Bay, Jamaica 1 0 0		Contribs. Sunday-schl. by Y. M. M. A. 2 0 0		Contribution 0 10 0	
Morley, Miss F., Tuxford 1 0 0		Bloomsbury—		Eastcombe—	
By Rev. S. Green—		Contribs. on account... 35 15 2		Contributions 1 8 0	
Kershaw, Mrs. James 1 1 0		Camberwell, Denmark Place—		HAMPSHIRE.	
Williams, G., Esq. ... 2 0 0		Contribs. Sun.-school, for Rev. J. Sales' N P, Calcutta, by Y. M. M. A. 20 0 0		Portsea Auxiliary—	
Under 10s. 0 3 0		Do. do., for Child in Mission School Ceylon, by do. 6 0 0		Contribs. on account, by Mr. T. C. Haydon, Treasurer 80 0 0	
		John Street—		Wellow, Isle of Wight—	
		Contribs. on account... 30 0 0		Contributions 2 7 0	
SPECIAL FOR DEBT.		Upton Chapel—		HERTS.	
Angas, Miss, Plymouth... 20 0 0		Contribs. for N P, Cameroons, by Y. M. M. A. 12 0 0		Boxmoor—	
Banbury, by Mr. Cubitt 1 10 0		Vernon Square—		Contribs. on account... 10 0 0	
Brown & Lake, Messrs., Exors. of Saml. Porter, Esq., Bridge Hall, Braintree, Essex, by Treasurer 50 0 0		Contribs. Sun.-school, for support of David Meetom, under Rev. Q. W. Thomson, Cameroons 10 0 0		KENT.	
Gillmore, Rev. J., Far- ringdon, by Mr. J. Reynolds 0 15 0		Devonport, Morice Square and Pembroke Street—		Canthurst—	
Griffiths, John, Esq., Kingswood, near Wot- ton-under-Edge..... 30 0 0		Contribs. on account... 3 7 2		Contributions 1 11 3	
Newtown, Montgomery, North Wales—		Plymouth, George Street—		Woolwich, Parsons Hill—	
Davies, Mr. E. 0 10 0		Contribs. for African Orphans 9 13 5		Contribs. "Mission Band" 3 0 0	
Morgan, E., Esq. ... 10 0 0				Do. for Rev. R. Bion's N P, India (half-yr.) 9 0 0	
Under 10s. 0 5 0				LANCASHIRE.	
Paul, T. D., Esq., Leicester 50 0 0				Liverpool, Myrtle Street—	
Reading, by H. Clayton, Esq. 25 8 0				Contribs. Juv. Society, for Schools, Turk's Islands..... 17 10 0	
Stevens, Mrs., Black- heath 25 0 0				Do. do., Sav. la Mar, Jamaica — Mrs. Hutchins 5 0 0	
				Do. do., Makawitta, Ceylon 5 0 0	
				Do. do., for Rev. J. Smith's N P, Delhi... 12 10 0	

NORTHAMPTONSHIRE.		WORCESTERSHIRE.		MIDDLESBRO', WELSH CHURCH—	
£	s. d.	£	s. d.	£	s. d.
Kingshorpe—		Astwood Bank—		Contributions	
Contributions	4 8 0	Contributions	22 4 10	2 0 0	
SOMERSETSHIRE.		Stourbridge—		York—	
Bath Auxiliaries—		Collection		Contributions	
Contribs. on account...	25 0 0	Worcester—		8 0 0	
SUFFOLK.		Worcester—		NORTH WALES.	
Horham—		Contributions		MONTGOMERYSHIRE.	
Contributions	5 0 0	Yorkshire.		Newtown—	
WARWICKSHIRE.		Burlington—		Contribution	
Kenilworth, Albion Church—		Contributions		2 0 0	
Contributions	1 0 3	Do. for China		SOUTH WALES.	
		Dishforth—		GLAMORGANSHIRE.	
		Collections		Cardiff, Bethel Church—	
		Driffield—		Contribution	
		Collections		10 0 0	

CALABAR COLLEGE REMOVAL FUND.

Contributions by Rev. D. J. East£134 19 8

FOREIGN LETTERS RECEIVED.

AFRICA—CAMEROONS, Fuller, J. J., June 10, July 10; Saker, A., June 28; Thomson, Q. W., June 26.	HAMBURG, Oncken, J. G., July 9.
AMERICA—CHATAMOGGA, Merrick, Mrs., July 9.	WEST INDIES—BAHAMAS, NASSAU, Davey, J., June 29, July 17, 20, 22.
NEW YORK, Littlewood, W., July 17.	GRAND TURK, Kerr, D. L., June 17, 18, July 17.
ASIA—INDIA, BENARES, Heinig, H., July 3.	HATTI, Wobley, W. H., July 25.
BOMBAY, Edwards, May 31.	TRINIDAD, PORT OF SPAIN, Law, J., June 4.
CALCUTTA, Wenger, J., June 1, 3, 19, 23, July 3, 8.	SAN FERNANDO, Gamble, W. H., July 8.
DACCA, Allen, Isaac, June 29.	JAMAICA—ANNOTTA BAY, Jones, S.
DELHI, Smith, J., June 16.	BROWN'S TOWN, Clark, J., July 8, 23.
GTA, Greiff, J. E., June 20.	BLACK RIVER, Holt, S. W., July 23.
KHOLNEAH, Dutt, G. C., June 16.	KETTERING, Fray, Ellis, June 14, July 2.
MUTTRA, Williams, J., May 21, June 14.	LUCEA, Lea, J., July 22.
POONA, Gillett, A. C., June 22.	MONTGO BAY, Dendy, W., May 21, July 8, 23; Henderson, J. E., July 19.
SERAMPORE, Dakin, E., June 13.	MOUNT CHARLES, The Church at, June 25.
SEWRY, Johnson, E. C., June 6.	MOUNT HARNON, Clarke, J., July 8.
AT SEA, Lewis, C. B., Aug. 13.	MORANT BAY, Teal, W., July 4, 23.
COLOMBO—PIGOTT, H. R., June 28.	PORT MARIA, Sibley, C., July 23.
KANDY, Waldock, F. D., June 28.	RIO BUENO, Roberts, J. S., July 23.
EUROPE—MORLAIX, Jenkins, J., July 25.	SPANISH TOWN, Phillippo, J. M., July 22.
KRAGENOE, Hübert, G., July 28.	STEWART TOWN, O'Meally, P., June 9.
	ST. ANN'S BAY, Millard, B., June 26, July 6.

ACKNOWLEDGMENTS.

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

Ladies of Camden Road Chapel working party, per Mrs. Bidgood, for a Box of Work for Mrs. Robinson's School, Calcutta.	Mrs. Risdon, Pershore, for a Parcel for Rev. J. Kingdon, Jamaica.
Rev. J. P. Lewis, Diss, for a Box for Rev. J. M. Phillippo, Spanish Town, Jamaica.	Hastings and St. Leonard's Ladies' Missionary Working Auxiliary, per Miss S. S. Boyes, for a Box of Clothing for Rev. B. Millard, St. Ann's Bay, Jamaica.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Joseph Tritton, Esq., 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.

FINANCIAL REVIEW OF BAPTIST MISSION,

FROM 1850 to 1865—7.

FOR the purpose of supplying information which might be useful in the consideration of any plan for increasing the income and extending the operations of the Society, we have prepared a statement of the receipts and expenditure for the last sixteen years, and which the Committee, by its resolution at the meeting held at Cardiff on the 8th ultimo, have directed us to publish. We have followed the headings of the balance-sheets in order to facilitate any reference to them, making only one exception. Under the head of *General Purposes*, the contributions from the churches and the amount of legacies and donations have been usually included. It is proposed in this paper to separate them, so as to distinguish the contributions of the churches from the other two.

IN REGARD TO THE EXPENDITURE.

To avoid unnecessary detail, no specific notice will be taken of the amounts received from the Bible Translation Society, dividends, publications, special stations and funds, the house, private accounts of missionaries, and interest, for the sums carried to account under these heads vary very little indeed from year to year. The observations which follow will relate chiefly to Church contributions, legacies, donations, native preachers, and widows' and orphans' funds, and the advances made by the Calcutta Mission Press.

1. *Church contributions*.—In the year 1850 they amounted to £12,612, and for the following ten years they only once, in 1854, exceeded £13,000. In 1860 they came to £13,836, and from that time to the present they have gone on increasing, except in the year of the Lancashire distress, when they fell to £13,199, until in 1865 they reached £17,232. The loss in 1863 may be fairly put down at £2,300, about the amount of the estimated deficit on that year. From this it will be seen that from 1859 to 1865 the rate of increase in the contributions of the *churches* has been on an average £1,000 per annum. Making all due allowance for the increase in our

churches during this period, this may not be deemed satisfactory. But regarding these contributions as an indication of the interest taken by the churches in the Mission, it cannot be said that their interest in it has declined.

2. *Legacies*.—In 1850 they amounted to £1,408, to about one half in the two succeeding years. But in 1855 they reached £3,094. In the following year they dropped to £404, and in 1860 to £213, and in 1865 they only amounted to £535, and in 1866 to £566—differences which can neither be foreseen nor provided against.

3. *Donations received at Mission House*.—The same sort of difference is seen in the receipts from this source of income as in the case of legacies. In 1850 the amount of donations was £1,310, and they continued at about this rate for the next four years, when they dropped to £496. But in 1857 they reached £3,544, and in 1862, £3,444. In the next year they fell to £510. In 1865 the amount received from this source of income was £1,149, and in 1866, £1,936; but this latter sum includes a donation of £1,000 from Sir Morton Peto.

Now it is plain that in an income which is liable to such severe fluctuations from year to year, these legacies and donations can only be treated on the principle of striking an average. But it is also plain that there must be, now and then, the liability to a debt, inasmuch as the expenditure has always been pressed close up to the estimated income. It is, however, interesting to notice that when the legacies are low, the donations are tolerably high, and when the donations fall, the legacies rise. If we take an average of five years we obtain the following results:—

Legacies from 1850 to 1854	give a total	£6,303,	average	£1,260.
Donations „ „ „ „ „		£5,768,	„	£1,153.
Legacies „ 1855 to 1859	„ „ „ „ „	£7,922,	„	£1,584.
Donations „ „ „ „ „	„ „ „ „ „	£9,010	„	£1,802.
Legacies „ 1860 to 1865, six years,		£8,379	„	£1,396.
Donations „ „ „ „ „		£10,291	„	£1,715.

Thus we see that the average income from both legacies and donations was in the first five years, £2,413; the second ditto, £3,386; the third, with 1865, £3,111.

These periods are taken because it would seem as if these great inequalities and fluctuations in the income from legacies and donations were, somehow, adjusted during these times.

4. *The Native Preachers' Fund*.—The contributions to this fund were in 1850 only £88. With very little variation they have gone on increasing from year to year, until 1857, when they amounted to £354. During the next period the increase continued until the amount was £517. In the two

following years they dropped to less than £400; but in 1865 they rose to £468. Thus we find, that in the first eight years, from 1850 to 1857, the average was £231. In the second eight years, from 1858 to 1865, it was £422.

5. *The Widows' and Orphans' Fund.*—Acting on the suggestions of the secretaries, the Committee, in 1857, issued an appeal to the Churches, inviting them to make an addition to their contributions at the Lord's Table the first Sabbath in the new year, and to remit the excess to be applied to the relief of widows and orphans of deceased missionaries. From that time to the present this appeal has been cheerfully responded to. The cost of the collection is simply that of printing and posting the circulars. In the first year £515 were sent up; and this fund, with the exception of the years 1861-2, has gone on increasing, until it reached, in 1865, the sum of £818, or an average increase of £38 per annum.

6. *Press Advances.*—It is not, perhaps, generally known that until a somewhat recent period, the Committee were not aware of the exact amount paid yearly by the Press in India. Our friends in Calcutta deemed it undesirable to let it be known what the profits from the Press were, and for some years the Committee received no precise information, nor any balance-sheet of liabilities and assets. Until matters were put on the present footing by Dr. Underhill, when in India, they did not know the exact amount of the Indian expenditure. If, however, £2,300, or £2,500 be taken as paid by the Press up to 1860, it will be sufficiently near the mark for the purpose of this paper.

The recent advances from the Press have considerably exceeded that sum, the business having increased under Mr. Lewis's management, especially during the two or three years succeeding the mutiny. From year to year the difference between the amounts paid to the society's agents in India, and the sums paid in this country on behalf of the Press, constitutes what are termed *Press advances*. But every three years stock is taken and a balance-sheet is sent home, from which the Committee learn what the exact profits are. For the three years ending March 1864, the average annual advances were £3,752; for the last three years, however, the average has only been £2,402. Mr. Lewis, who is now on his way to Calcutta, thinks that, owing to a greater amount of competition, and the Government doing a good deal of their own work, the profits in future are not likely to be materially augmented.

From these statements, it is clear that the income of the Society, as derived from its chiefest sources of supply, has not decreased; but, on the contrary, has steadily advanced, especially the contributions from the churches, the largest in amount, and the most important, as indicating a

growth in their interest in the work. Any pecuniary difficulty which may have arisen, or which may now seem to press, has arisen chiefly from the enlargement of the Society's operations, and the increase of expenditure consequent thereon.

The heads under which the greatest increase of expenditure has taken place, are India, Ceylon, China, and Returned Missionaries. The annual expenditure in the other parts of the field has varied so little from year to year, that any reference to it would only incurber this statement with needless detail.

1. *The Indian Expenditure*, including translations, was £7,221 in the year 1850. And supposing we add to it the estimated advances to the Mission Press of £2,300, it will be £9,521. That expenditure has gone on increasing until in 1865 it reached £14,743, and last year, chiefly owing to a vote of committee advancing the allowances to missionaries, and the heavy expenses consequent on the return of so many in ill-health, it amounted to £17,611.

2. In *Ceylon* the expenditure in 1851 was £1,196, and with two exceptions, it also has steadily increased, until it reached in 1862 £2,965, and in last year £2,273; but should Mr. Carter's health permit his return, it would soon reach the former amount.

3. *The China Mission*.—This Mission was commenced in 1859, and has cost £7,311. Towards this expenditure special contributions have been received amounting to £4,236, leaving a balance of £3,075, chargeable to the general funds. These special contributions were, in the first case, asked for three years; the greater part has ceased since 1863; and only a few have been continued. It is, however, a singular fact, and one worthy of note, that the church contributions began to augment in the year that China was taken up, and have since continued to increase.

4. *Returned Missionaries*.—In the year 1852, the charge was £319. It has gone on increasing, and in 1858 it reached £1,300. In 1860 it dropped to £456, but in 1862 it amounted to £2,043; in 1863, £2,142; in 1865, £1,860; and last year, £2,988. It must, however, be borne in mind that during these later years the number of missionaries has increased. These amounts have, since 1862, been charged to the stations to which the Missionaries belong.

5. *The Home Expenditure* has varied a good deal from time to time, and sub-committees, and the finance committee, have looked at it carefully on many occasions. The change, for the most part, has been in the direction of economy. It may be sufficient to state, for this subject, embracing so many details, cannot be treated minutely, that in 1850 the

charges were £4,352; in 1865 they were £4,057; 1866, £4,158; and in 1867, £4,034; thus showing that a considerable extension of the Mission agency, and an increase of income and expenditure, have not only not been accompanied with an increase in the expenses of management, but there has been a diminution of these expenses.

No notice has here been taken of sums received from other societies, paying their proportion of house expenses and publication account, which vary from £100 to £150 per annum, though of course they really diminish home expenditure to that extent.

This part of the subject may, perhaps, clearly be seen by a brief comparative statement. If we divide the period under review into ten equal parts of eight years, we find that, from 1850-7 inclusive, the total receipts, including the estimate of £2,300 from the press, were £182,064, yielding a yearly average income of £22,758, with an average of 45 missionaries. From 1858 to 1865, inclusive, we have a total of £236,428, or a yearly average of £29,928, with an average of 58 missionaries; or, in these eight years, an increase in the total receipts of £54,364, in the yearly income of £6,795; in missionaries 13.

6. *On the Debts* which have accrued from time to time a few words may be said. In 1849-50, when the present secretaries were elected, there was a balance due to the treasurers of £4,946, which in the next year had increased to £6,357, owing to the payment of £1,554, balance of a special grant of £6,000, made in 1845, to assist the brethren in Jamaica in paying off various chapel debts, for which they were personally responsible, the burden of which had wellnigh overwhelmed them, and greatly hindered the prosperity of the churches. This amount was gradually reduced during the next four years, without any special effort, when at the annual meeting in 1854, Sir Morton Peto extinguished it by his generous gift of the balance, viz., £1,813. There was no debt for the next *three years*. In 1858 there was a small balance due to the treasurers of £286, augmented in the succeeding year to £932, which a few friends at once paid off, deeming it only just to Sir Morton Peto, on his taking the sole responsibility of treasurer in consequence of Mr. Gurney's death, that the Society should be freed from debt. *But no special appeal was issued on this occasion.* Four more years passed away without any debt, so that it may be fairly said, that the Society had been free from any debt worth mentioning for *nine years*. The statement so often made, and doubtless from want of a knowledge of these facts, when the necessity for an effort does arise, "you are always in debt," is shown to be incorrect.

In the year 1863, there was a debt of £1,176, and an expected deficit of £5,000. The facts were laid before the brethren unreservedly, and it was

resolved not to wait until the debt was actually incurred, but to make an effort to prevent its occurrence. The pastors and deacons, and other friends throughout the country, took on themselves the responsibility, the committee being expected to render only such assistance as was in their power. The appeal was eminently successful. The debt was paid; no deficiency had to be provided for, and a balance of £2,723 was left in the treasurer's hands. This balance was, however, absorbed in the coming year, but that year also closed without any debt.

In regard to the past two years little need be said as to the causes which have operated to bring about the present financial condition of the society. The Legacies and Donations have, in these years, fallen short of average of the previous six years, by nearly £1,200. The advance in the allowances of missionaries to India—the reasons for which are explained in the report—increased the Indian expenditure alone by £1,000 a year. The events which took place in Jamaica involved the Committee in an unexpected outlay of more than £600; and the desolation caused by the hurricane in the Bahamas necessitated an expenditure, to save native pastors and many poor members from absolute want. But for this outlay our Jamaica brethren would have been left to struggle alone with their difficulties, with reputations grossly assailed by calumnies, now proved to be utterly false, and our native agents in the Bahamas would have been unable to bear up under the calamity which had fallen upon them. If the debt has in part arisen from such causes, what generous heart will censure the Committee for acting as they did in these emergencies, or decline to give a proportionate contribution in order to extinguish it? Having faith in the liberality of their friends, as well as in their sense of justice, they have appealed to them in various forms, offering, at the same time, suggestions as to the various methods by which the debt, which seriously impedes the Society's operations, may be paid.

But not only has the debt to be removed, but the income must be increased by at least £3,000 a year, in order to sustain present operations, leaving, however, very little margin for an enlargement of them. The Committee are fully sensible of the wide-spread influence of the late commercial panic, the effects of which are still felt; yet the experience of 1863-4 seems to justify the belief that both these objects may be secured. But how is it to be done?

First, by a general and thorough organization in the churches.—Doubtless, in many instances, this is done. Where this means of raising the contributions has been tried, the result has been surprising. In some instances the amount given has been doubled. It is clear that no *external* agency can effect this purpose. It can only be accomplished by the pastors and deacons

and their friends. The main difficulties in the way are perhaps these. All pastors have not the aptitude for such work. All are not so warmly interested in the mission as some are, and the changes in the pastorate are frequent. But there are many active persons in nearly all the churches who could be specially appointed to this work, and if made a part of church work, it would be done effectually.

And if mission arrangements generally were made a subject of inquiry and interest in the annual gatherings of pastors and delegates at associations, great good would arise, and the churches themselves would be supplied with a wholesome stimulus to effort. If some brethren, of standing and ability, were selected to make this their business at these meetings in the coming year, no one can reasonably have any doubt as to the beneficial result.

Secondly, by a paid special agency.—This is costly. No one person could visit more than four or five churches in a week, at the outside, perhaps, two hundred in the year. It would take five years for one agent to go over the churches already in connexion with the Mission. Anyhow, not less than two brethren, thoroughly active, devoted, and of good report, could effect much within any reasonable period. This would cost at least £700 a year, and unless some £4,000 or £5,000 in new subscriptions and enlarged contributions from auxiliaries were the ultimate result, the outlay would be regarded with apprehension.

The Committee have given, from time to time, the most continued and anxious attention to this subject. It was thought that if the country could be divided into suitable districts, and brethren residing in them, intrusted with the special duty of seeking new subscriptions, and augmenting old, their remuneration being mutually agreed upon, good might be done; but, when inquiries were instituted, and correspondence passed, it was found that very few eligible persons could be obtained, and still fewer could devote the needed amount of time to the object. The Committee have found that almost all attempts to effect this purpose by an agency external to the churches have failed. The conclusion seems almost inevitable that the duty of raising funds to carry on the Society's operations does not, after all, devolve on the Committee. If the officers of the churches, and the members of them, do not do this work, it will never be efficiently done. The Committee have therefore resolved, as far as possible, to hold conferences of brethren, like to that now present, and to lay the facts before them, to offer all the assistance in their power, to supply information in the spirit of unreserved brotherly confidence, leaving the carrying out of any plans deemed most advisable to the brethren themselves; while they will then be more free to give a larger amount of time and thought than they, at least lately,

have been able to give to the careful and judicious expenditure of the funds entrusted to their care. Their hope and prayer are, that God may graciously vouchsafe His blessing to these conferences, and endue His servants with all needful knowledge and wisdom.

STATISTICS OF THE DELHI MISSION.

BY THE REV. JAMES SMITH.

The following paper did not reach this country in time for the Annual Report; but the figures speak so forcibly of the zeal and success of the brethren engaged, both European and native, that we cannot withhold it from our readers.—ED. M. H.

“ This sheet contains the statistics of the Mission on Jan. 1, 1867. Last year we suspended baptizing, and gave ourselves to teaching, and now we have a number of men of intelligence offering themselves. This year I am confident the Churches will increase. We never had so many men reading the Scriptures; and the schools have also much increased since January. Mr. Lancaster, our treasurer, has not given me the accounts, but our expenditure is much increased with the Zenana and Girls' School operations. We pay nearly £40 per month, and cannot recede. Our native agency of all kinds is really working more perseveringly and effectually than at a former time, and I hope a great impression is being made on the mass of darkness around us. We must have more help, especially if we get a lady as a Zenana teacher, to join Mrs. Smith. I hope the Committee will consider this matter. The Propagation Society has three ladies in Delhi, and three ordained priests, besides the chaplain—four altogether; and we have much more, both native and English, work being done by myself single-handed. Do pray give us some help, for we expect a lady from Calcutta before long from the American Zenana Mission; half her cost, 50 rupees per month, we are to pay, and the Society will pay the other moiety.

STATISTICS OF MEMBERS, NOMINAL CHRISTIANS, AND INQUIRERS.

	Members.	Nominal Christians.	Inquirers.
1. Moree Durwaza	4	12	3
2. Furrashkhana	1	3	6
3. Bagheecha	13	18	6
4. Shahtara Gullee	2	5	4
5. Kala Masjid	—	—	8
6. Meer ka Gunge	3	3	3
7. Kala Mahul	9	23	4
8. Delhi Durwaza	11	37	6
9. Fais Bazar	2	3	—
10. Teliyawara	7	14	4
11. Other Parts of the City	7	23	—
12. Sudder Bazar	2	5	—
13. Out of Delhi in district	20	104	—
14. Pahar Gunge	28	58	6
15. Purana Killa	20	75	6
16. Shahdra	12	60	3
17. Gaziabad	2	4	6

Died, 2; baptized, 2; received, 4.
 14 Preaching Stands weekly within the City.
 8 " " outside the City.
 Average Weekly Hearers, 1200.
 Book Room, Chandni Chouk, 12 readers daily.
 Tracts and Gospels lent out, 120.
 Sold Books, 60.

STATISTICS OF ATTENDANCE AT PUBLIC WORSHIP, PRAYER-MEETINGS, AND BOOK-ROOM.

City:—	
Chapel, English Service, Morning	. . . 150
" " Evening	. . . 45
" Native Service, Morning	. . . 80
Kasee ka Houz Evening	. . . 30
Out of the City:—	
Teliyawara, Evening	. . . 25
Pahar Gunge, Morning and Evening, each	. . . 30
Purana Killa " " "	. . . 25
Shahdra " " "	. . . 20
Gaziabad " " "	. . . 15

ATTENDANCE AT PRAYER-MEETINGS WEEKLY.

In City:—	
1. Moree Durwaza	. . . 30
2. Furrashkhana	. . . 50
3. Bageecha . . .	. . . 45
4. Shahtara Gullee	. . . 40
5. Kala Masjid . . .	. . . 120
6. Meerka Gunge	. . . 50
7. Kala Mahul . . .	. . . 40
8. Delhi Durwaza	. . . 20.
Out of City:—	
1. Teliyawara . . .	. . . 50
2. Pahar Gunge . . .	. . . 30
3. Purana Killa . . .	. . . 20
4. Shahdra . . .	. . . 25
5. Gaziabad . . .	. . . 40
Evening English Services	. . . 25
13 Prayer Meetings weekly; average attendance, about 500 to 600.	

INSTRUCTION TO MEN, WOMEN, BOYS, AND GIRLS.

Central Boys' School	. . . 46
Zenana or Girls' School	. . . 35
Girls' Boarding School	. . . 8
Normal Class, Preachers	. . . 12
Women's Bible Class	. . . 6
	107

Branches:—	BOYS.	MEN.	TOTAL.
Moree Durwaka . . .	6	2	8
Furrashkhana . . .	17	4	21
Bageecha . . .	22	—	22
Kala Masjid . . .	14	7	21
Meerka Gunge . . .	15	6	21
Kala Mahul . . .	8	11	19
Delhi Durwaka . . .	8	3	11

Outside the City :—

Teliyawara	17	0	17
Pahar Gunge	12	11	23
Purana Killa	17	0	17
Shahdra	15	5	20
Gaziabad	15	12	27

Received Instruction during the year :—

73 Men, 212 Boys, 6 Women, 43 Girls.

"Fatima and Martha have also visited a number of Zenanas, and the work is being organized, so that if spared for another year, we hope to give the plan of labour more perfectly."

THE MISSIONARY ON A TOUR.

BY THE REV. J. LAWRENCE, OF MONGHYR.

Since the 11th February I have been on the river, and returned only on the 9th inst. Accompanied by two native brethren, I have been to the annual mela at Caragola-ghât. And on our way back we visited the larger villages and bazaars on the river's banks. The mela was large this year; we spent a week there, and we had three day's very hard work in addressing the crowds who came to our tent, from about 7 a.m. till near 6 p.m., excepting an hour in the middle of the day, when we rested a little. The people generally listened in a friendly spirit; and the discussions which arose rather forwarded than hindered our object of making known Gospel truth. We adopted the plan of charging a pice for a tract, two pice for a single gospel, two annas for the four gospels bound together, and so on. By so doing we disposed of, perhaps, not more than half the number we should have done had we made no charge at all; but I feel satisfied that those which have been disposed of will not be wantonly destroyed, as is very often the case with the books freely given without charge. On our return we remained a day and a half at Colgong, where there is a small bazaar. Here we found the people very willing to listen, and to give a trifle to obtain our books. One Sunday, and a part of the preceding Saturday, we passed very pleasantly, and I hope not unprofitably, at a large village on Bindah Deerah, a large island in the middle of the river. One of the villagers, somewhat better off than his neighbours, had been to Gya, performed the usual funeral ceremonies for his deceased ancestors, and returned to his home in safety. As usual, on such occasions, this man had made a feast for his caste-people, whom he had invited from the neighbouring villages, to the number of two or three hundred. As we entered the village we found this large company waiting for their feast. We soon had a good congregation, and for nearly two hours from 50 to 100 people sat quietly and listened, while we talked to them about sin and its consequences, and about salvation and the way to obtain it. On the Sunday we visited the village again, morning and evening. Our hearers were not so numerous as the day before, but they were very civil and attentive. We felt glad that our way had been directed to this village on that particular day. As our native preacher observed, "we had been able to preach the Gospel to the inhabitants of many villages at once." The following Tuesday we spent at Gogre, a village about twelve miles from Monghyr, on the north bank of the Ganges. Here there is a bazaar, but not much business done. As we stood to preach, some thirty or forty people came together, who

very quietly gave us their attention for upwards of an hour in the morning, and for more than two hours in the afternoon. A large portion of the people in this village are Mahometans, of the weaver class; in former years they would hardly allow us to speak to them; but on this occasion they seemed pleased to see and hear us. While at this village we ascertained that there would be a mela at the ghât on the morrow, on account of the eclipse of the sun. We therefore determined to remain, and be present. To our surprise, a very large number of people, not less, I think, than 2000, came to the banks of the Ganges to bathe in the sacred stream at the time of the eclipse. We put up one of the sails of our boat for a shade to keep off the rays of the sun, and beneath it we were able to keep up a congregation nearly the whole day. All who came behaved quietly and respectfully. Some sat for hours and expressed themselves as much interested in what they heard. Most of those who wanted books were willing to give a pice or two to obtain them. At the close of the day, the native brethren expressed themselves as very pleased that we had not missed this opportunity of preaching Christ's blessed Gospel to these poor deluded worshippers of the river and the sun; and I felt thankful that I had strength and health enough to take my turn with them. May these feeble efforts of ours be crowned with His blessing, who alone can make His word to grow and prosper!

HOME PROCEEDINGS.

During the past month the Missionary meetings have been very numerous, and, in respect to most of them, we have received encouraging accounts. Many have been held for which arrangements have been made by the local secretaries, of which no particulars have been forwarded. In some instances the brethren residing in the districts have done the work, this year, without any deputation from a distance:

Places.	Deputation.
Monmouthshire - - - -	Rev. W. Sampson.
Swansea, Neath, Bridgend and Merthyr	Revs. J. P. Macmaster, P. Scorey, and F. Trestrail.
Ryde, Newport, &c., Isle of Wight -	Rev. F. Trestrail.
East Lancashire Association - - -	Dr. Underhill.
Blackpool District - - - -	Rev. Geo. Rouse, LL.B.
Norfolk - - - - -	Rev. R. Williams, Geo. Kerry, and Dr. Underhill.
South Yorkshire, Sheffield District -	Various local brethren.
Leeds District - - - - -	Rev. Geo. Kerry.
Essex, Halstead, Braintree, &c. - - -	Revs. R. Williams and J. E. Giles.
Liverpool, Manchester, &c. - - - -	Revs. D. J. East and J. Aldis.
Reading - - - - -	Rev. C. Williams.
Rochdale - - - - -	Rev. C. Vince.
Rickmansworth, Battle, Hastings, Bromley, and Commercial Street	Rev. Robert Smith.
Camberwell - - - - -	Rev. F. Trestrail.
Parts of Bucks. and Oxon. - - - -	Rev. W. C. Gray.
East Gloucestershire Auxillary - - -	Rev. J. Trafford.
South Devon - - - - -	Rev. T. Hands.
North Devon - - - - -	Rev. W. Sampson.

In regard to the Bradford District, Mr. Chown writes: "You will not be unwilling to know that the meetings are passing off exceedingly well. The spirit is better than I have ever witnessed, and the financial result will be, I believe, considerably and permanently in advance of the past." Rev. T. Hands writes: "I found a great interest in the Society, and a deep and prayerful spirit in connexion with all our engagements." These are, we are glad to say, only *specimens* of many similar communications.

We have received a report of the Swaffham Home and Foreign Mission Auxiliary, which affords a striking example of what organization will do. There are four small churches connected with it, with 200 members; and they have raised during the past year nearly £55. Their weekly *halfpenny* subscriptions amount to £10 11s. 2d.; their monthly subscriptions to £24 5s. 3d.; the Sunday-school, £3 11s. 10d., besides collections. Nearly the whole of this large sum (*i.e.*, large for *such a church*) is raised by the many giving very often, though only small amounts. We heartily commend this example to the churches whose organization is not yet so thorough as it may be made.

Besides the conferences of pastors and deacons which have been held in Cornwall, and in various towns in Somersetshire, and at Cloughfold, of delegates from the churches of the East Lancashire Association; one was held at Cardiff, October 8th, the day previous to the Session of the Baptist Union. Between two and three hundred friends were present, the Rev. J. H. Hinton in the chair. Prayer was offered by Dr. Thomas, of Pontypool, Rev. T. C. Page, of Plymouth, and the chairman. After the business of the Quarterly meeting had been dispatched, the general condition of the society was earnestly discussed. A spirit of devout earnestness, as well as of deep sympathy with the society, was evidently felt and, by many, strongly expressed, and, after prolonged discussion, it was unanimously

RESOLVED—

"That the Committee, with the honorary and corresponding members, present at Cardiff, pledge themselves to use their utmost efforts to remove the present debt, and to augment the annual income."

And in accordance with another resolution, the financial statement, laid before the meeting, was ordered to be printed for the information of the friends and supporters of the society. This will be found in the preceding pages of the *HERALD*.

A public meeting was held in the evening, presided over by G. F. Muntz, Esq., of Birmingham. Long before the hour of commencement, Bethany Chapel was filled. It soon became evident that some arrangement must be made to accommodate the crowds of people seeking to obtain admission. It was resolved to hold *another* meeting, in the Tabernacle, a chapel equally large, and Mr. J. Herbert Tritton, son of our honoured Treasurer, kindly consented to preside. In half an hour after the doors were opened, not less than seven or eight hundred persons were assembled. The former meeting was addressed by Revs. C. Williams, J. C. Pike, Secretary of the General Baptist Mission, and Dr. Warren, Secretary of the American Baptist Mission, who spoke in English, and the Revs. J. Jones and C. Griffiths, in Welsh. The proceedings were most animated, and carried on to a late hour with unflagging interest. The second meeting was addressed by Revs. J. J. Brown, of Birmingham, and F. Trestrail, Secretary, and the Revs. M. Rees, of Swansea, and W. Roberts, of Newport, and though it terminated somewhat earlier, it was not less animated and earnest. Our cordial and most sincere thanks are due to the pastors and friends resident in Cardiff, and the brethren of other places, for their hearty and zealous co-operation, and for their great kindness in carrying out the arrangements. Those who were present at these meetings will not soon forget them. They were indeed most refreshing seasons.

An important meeting of our Camberwell friends was held on the 17th ult., at Denmark Hill Chapel, presided over by the Rev. C. Stanford, who, though still suffering severely from the indisposition with which he has so long been afflicted, rendered cordial and most effective service. It is intended, in addition to the organization at present existing, to form a gentleman's committee, and not only to raise a goodly contribution towards the debt, but to seek for enlarged and more numerous subscriptions.

Many letters, containing the amounts of special collections made on the second Lord's Day in October, have come to hand. They all breathe a kindly Christian spirit, and express unabated attachment to the Society. We have now great hopes of an effort being made to augment the income to its required amount, and we trust the Committee and the Churches will alike be spared the pain of the withdrawal of any agencies from the Mission field.

Meetings for special prayer have been arranged for Bayswater, Bloomsbury, Camden Road, and Hackney. May our friends be found there in large numbers, and may their supplications for a blessing on the Mission not only be heard, but be most graciously answered.

THE Rev. D. J. EAST requests us to publish the following:

NEGRO EDUCATION, JAMAICA.

The College at Calabar, Trelawny, Jamaica, under the superintendence of the Rev. D. J. East, the Tutor selected by the Baptist Missionary Society nearly sixteen years since, besides instructing negroes for the Ministry, has been highly useful during the last twelve years as a Normal School for masters on the British and Foreign system. This department is under the care of Mr. Roberts, a thoroughly competent British School Teacher, with first-class certificates.

When the College was established, pro-slavery prejudices ran so high as to stand in the way of obtaining land for it in an eligible situation. Happily, these prejudices are diminished. The increasing facilities and desire for education among the labouring people make it necessary to obtain another locality, which may now be easily had. An outlay of from £1,000 to £1,200, in addition to the value of the existing property, will secure premises suitable for healthiness of situation, for the number of surrounding inhabitants, and for opportunities of productive labour among the pupil teachers.

Friends who have visited Calabar, and seen what it has done in respect of education, earnestly recommend the contemplated change, as is testified by their contributions hereunder written; and the Missionary Committee, as seen in their resolution of July 10th last, copied in the enclosed circular, where the case is fully stated, also "commend the object to the kind support and assistance of the friends of negro education and advancement."

D. J. EAST.

Resolution of the Committee of the Baptist Missionary Society, adopted at the Quarterly Meeting, July 10th, 1867:—"That the proposal made by the President, the Rev. D. J. East, for the removal of the institution for the education of native ministers and schoolmasters from Calabar to a more salubrious situation, and to a position more suited to accomplish the ends for which the institution is formed, has the cordial approval of this committee, and they are happy to commend the object to the kind support and assistance of the friends of negro education and advancement."

(Signed,)

F. TRESTRAH, F.R.G.S.,
E. B. UNDERHILL, Esq., LL.D. } Secretaries.

DONATIONS PROMISED OR RECEIVED:

	£	s.	d.		£	s.	d.
Joseph Tritton, Esq., London.....	50	0	0	Wm. Brewin, Esq., Cirencester.....	5	0	0
G. W. Alexander, Esq.....	50	0	0	Miss Alexander, Reigate.....	5	0	0
H. Kelsall, Esq., Rochdale.....	50	0	0	E. West, Esq., Amersham Hall.....	5	0	0
G. T. Kemp, Esq.....	50	0	0	G. Palmer, Esq., Reading.....	20	0	0
"A Friend of Mrs. East's".....	50	0	0	John Reynolds, Esq., Blockley.....	5	0	0
Thos. Harvey, Esq., Leeds.....	25	0	0	J. H. Hopkins, Esq., Birmingham.....	5	0	0

	£	s.	d.		£	s.	d.
W. Middlemore, Esq.	10	0	0	A Friend	1	0	0
T. Crowley, Esq.	10	0	0	S. B. Pugh, Esq., Waltham	1	0	0
J. E. Wilson, Esq.	5	0	0	J. Osborne, Esq., Dunstable	1	0	0
Charles Buxton, Esq., M.P.	5	0	0	Miss Wise, Fairford	1	0	0
Wm. Bliss, Esq., Chipping Norton	5	0	0	F. Ewen, Esq., Birmingham	1	0	0
A Learnington Friend	2	0	0	J. C. Woodhill, Esq.	1	0	0
J. Boorne, Esq., Reading	2	2	0	E. Lawden, Esq.	1	1	0
A. Sutton, Esq.	2	0	0	John Phillips, Esq., Birmingham	1	0	0
R. D. Catchpool, Esq.	2	2	0	Wm. Morgan, Esq.	1	1	0
W. Palmer, Esq.	3	3	0	Mrs. Blackwell, Dunstable	0	10	0
George Gouid, Esq., Loughton	2	2	0	M. Gutteridge, Esq.	0	10	0
Mrs. Gould	1	0	0	E. Lockhart, Esq.	0	10	0
R. Brown, Esq., Luton	2	0	0	W. Bigg, Esq., Luton	0	10	0
H. Brown, Esq.	1	0	0	J. Howe, Esq.	0	10	0
A. Bright, Esq., Birmingham	2	0	0	D. Rose, Esq., Cosceley	0	10	0
John Payne, Esq.	2	2	0	J. Gutteridge, Esq., Dunstable	0	10	0
Charles Sturge, Esq.	2	2	0	Miss Sample, Beverley	1	0	0
A Friend	2	0	0	T. H. Sample, Esq.	1	0	0
W. H. Avery, Esq.	2	2	0	Thomas Sykes, Esq., Hull	5	0	0
Rev. J. Cardie, Esq.	2	2	0	Miss Hill	5	0	0
Rev. J. Aldis, Reading	1	1	0	J. H. Hill, Esq.	2	0	0
Miss Champion	1	0	0	J. Ackwood, Esq., Scarbor	1	0	0
J. Davis, Esq.	1	0	0	J. D. Franklin, Esq., Hull	1	0	0
Joseph Huntley, Esq.	1	0	0	C. T. Shaw, Esq., Birmingham	1	1	0
J. Clayton, Esq.	1	0	0	"A Friend in Christ"	2	0	0
J. Rosling, Esq.	1	0	0	Robert Charlton, Esq., Bristol	10	10	0

CONTRIBUTIONS

From September 19th, 1867, to October 18th, 1867.

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.			
DONATIONS.			Faringdon, by Rev. H. Gilmore	3	10	Pontypridd Tabernacle, by Rev. E. Roberts	2	0	0		
Dew, Mr. Jos., Beckington, for additional missions to India	10	0	0	Galashiels, by Rev. Alex. Thomson	2	17	6	Pontbrenllwydd, by Mr. D. Evans	0	16	0
Giles, Edwd., Esq., Dover	50	0	0	Hoby, Rev. J., D.D.	20	0	0	Pontygraith, by Rev. J. Morgan	0	5	0
Houghton, Hunts, by Mr. Potto Brown, for Rev. J. E. Henderson's Chapel, Watford Hill, Jamaica	2	1	0	Lewisham, by Rev. E. Dennett	2	14	8	Shepton Mallet, by Mr. W. Speed	0	10	0
Kelsall, H., Esq., additional for Bahamas	10	0	0	John Street, by Mr. M. Martin	100	0	0	Sturge, Miss Henrietta	5	5	0
Sat bene si sat cito	50	0	0	Liverpool, by Mr. Aaron Brown				Tritton, Mr. J. Herbert	30	0	0
SPECIAL FOR DEBT.			Birrell, Rev. C. M.	5	0	0	Upper Norwood, by Mr. H. H. Heath	22	7	6	
Aberdare, Calvary, by Rev. Dr. Price	1	14	0	Brown, Mr. Aaron	10	10	0	Whitehaven—			
Collection	1	14	0	Brown, Mr. J. G.	10	10	0	Charles-street, by Rev. J. Swindells	3	0	6
Price, Rev. Dr.	0	10	6	Brownt, Rev. H. S.	2	10	0	Whitland—			
Aberdare, Ynyalwyd, by Rev. T. John	1	6	5	Cripps, Mr. John	2	0	0	Nazareth, by Rev. T. Thomas	0	14	6
Anstruther, "A Family Thank Offering"	5	0	0	Cropper, Mr. John	50	0	0	Worstead, by Rev. W. H. Payne	10	0	0
Blaenau Gwent, by Mr. Titus Phillips	1	3	9	Greenwood, Mr. H.	3	3	0	LEGACIES.			
Blaenavon Horeb, by Mr. D. Lewis	1	19	0	Henderson, Mr. Wm.	5	5	0	Moon, the late Geo., Esq., M.D., of Leigh-upon-Mendip, Somerset, by Treasurer	100	0	0
Bootle, by Mr. Richard Johnson—				Jackson, Mr. S. B.	2	10	0	Pelly, the late Captain, by Messrs. Winterbotham, Bell, & Co	5	0	0
Bibbington, Mr. W.	6	0	0	Jones, Mr. Robert	5	0	0	LONDON AND MIDDLESEX.			
Dolby, Mrs.	2	0	0	Jones, Dr.	2	2	0	LONDON AND MIDDLESEX.			
Johnson, Mr. Richard	10	0	0	Jones, Mrs. E.	1	1	0	Arthur-street, Camberwell-gate—			
Lilley, Mrs.	0	10	0	Medley, Mr. G.	5	0	0	Contribs. Sunday-schl.	6	12	10
Starkey, Mrs. A.	0	10	0	Mounsey, Mr. Edward	5	0	0	Camberwell, Denmark-place—			
Webster, Mr. James.	0	10	0	Roberts, Mr. John	1	0	0	Contribs. on account	15	0	0
Under 10s.	0	15	7	Sayce, Mr. G.	5	0	0	Stockwell—			
Dinton, by Mr. James Saunders	0	10	0	Stowe, Mr. Jos. S.	2	0	0	Contributions	2	14	2
Dowlais Caersalem, by Mr. John Evans	1	13	3	Watts, Mr. W. H.	5	0	0	Walworth Road—			
Edminson, Mr. J., Stockport	5	0	0	Congregational Boxes, Pembroke Chapel.	11	10	0	£10 of the amount acknowledged in the August Herald was from the Sunday School, for Gahajaya School, Ceylon!			
				Llangynidr, by Rev. T. Davies	0	10	0				
				Lockwood, by Mr. A. Crowther	5	5	6				
				Lower Edmonton, by Rev. D. Russell	2	5	3				
				Markgate Street, by Rev. T. W. Wake	1	18	4				
				Paulton, by Mr. T. Bush	1	3	3				
				Peterchurch, by Rev. J. Beard	2	4	8				
				Piggott, Mr. J., Aylesbury	6	10	6				

BEDFORDSHIRE.		HERTFORDSHIRE.		WELLINGTON—	
£ s. d.		£ s. d.		£ s. d.	
Bedford—		Boxmoor—		Contributions	24 2 8
Contribs. on account	20 0 0	Contributions	10 0 0		118 9 8
Cranfield—		Hemel Hempstead—		Less expenses...	2 12 2
Collections	2 15 3	Contributions	10 0 0		115 17 6
Wootton—		Markyate-street—			
Collections	1 1 3	Contributions	8 19 10		
BERKSHIRE.		KENT.		STAFFORD.	
Reading—		Bromley—		Mining District Auxiliary—	
Contribs. on account	35 15 0	Contributions	2 5 0	Contribs. on account,	
CAMBRIDGESHIRE.		Forest Hill—		by Rev. R. Nightingale, Secretary	25 0 0
Cambridge—		Contribs. Ladies' Assn.	16 1 6	Walsall—	
Contribs. on account	2 16 6	Woolwich, Queen-street—		Contribution	5 0 0
CHESHIRE.		Collection (less exps.)	5 14 6	SURREY.	
Stockport—		LANCASHIRE.		Upper Norwood—	
Contribution	1 0 0	Liverpool—		Contribution	3 3 0
DEVONSHIRE.		LEICESTERSHIRE.		WARWICKSHIRE.	
Bovey Tracey—		Leicestershire—		Birmingham—	
Contributions	7 13 0	Contribs. on account, by		Contribs. on account,	
Devonport, Hope-chapel—		Mr. T. D. Paul, Treasurer	204 12 10	by Mr. Thos. Adams,	
Contribs. on account	10 0 0	Leicester, Victoria-road—		Treasurer	105 0 0
Do. Morice-square and Pem-		Contribution	2 2 0	Coventry, Cow-lane—	
broke-street—		Do. Thorpe-street—		Contribution	97 14 0
Contributions	12 0 0	Contribs. Sunday-schl.	2 0 0	Do. St. Michael's Chapel—	
Plymouth, George-st.—		LINCOLNSHIRE.		Contributions	17 0 5
Contribs. Sunday-schl.		Grantham—		WESTMORELAND.	
for Rev. J. C. Page,		Contribution	0 10 0	Crosby Garrett—	
<i>Barisal.</i>	6 0 0	NORFOLK.		Contributions	4 16 5
Do. do. for Rev. A. Saker,		Bacon—		Brough, Winton, & Asby—	
<i>Cameroons</i>	4 17 10	Contributions	2 11 10	Contributions	0 10 0
Torquay—		Worstead—		Do. for <i>Intally Schl.</i>	1 10 0
Contributions	24 9 7	Contributions	8 14 3	Do. Brough	0 18 0
DORSETSHIRE.		Do. for <i>Intally School</i>	0 11 6	Do. Winton	1 5 0
Bridport—		Do. for <i>Cameroons</i> ...	0 7 8	Do. Asby	0 15 0
Contributions	0 13 2	NORTHUMBERLAND.		WORCESTERSHIRE.	
Dorchester—		North of England Auxiliary—		Pershore—	
Contributions	7 2 8	Contributions on acct.		Contributions	53 16 10
Do. for <i>Hayti</i>	0 2 0	by Mr. H. Angus ...	30 0 0	Do. for <i>China</i>	1 0 0
Do. Sunday-schl. for		NOTTINGHAMSHIRE.		YORKSHIRE.	
<i>Mr. Kerry's School,</i>		New Basford, Pepper-st.—		Bingley—	
<i>Intally</i>	0 10 8	Collection	3 0 0	Contributions	6 8 0
Lyme—		OXFORDSHIRE.		Do. Juv. Aux. for	
Contributions	7 13 2	Bloxham—		<i>supporting Heathen</i>	
Poole—		Contributions	1 1 4	<i>Child.</i>	5 8 0
Contributions	14 7 0	Charlbury—		Blackley—	
Weymouth—		Contributions	2 14 0	Contributions	3 6 0
Contributions	19 16 8	Charlton—		Bradford, Sion Chapel—	
DURHAM.		Collection	0 6 0	Collections	54 13 9
Middleton-in-Teesdale—		Chipping Norton—		Halifax, Pellon Lane—	
Contributions	10 11 8	Contributions	14 10 2	Contributions	33 10 3
Do. Forest Chapel...	0 7 10	SOMERSETSHIRE.		Hebden Bridge—	
Do. Cotherstone	0 10 6	Bridgwater—		Contributions	33 1 6
GLOUCESTERSHIRE.		Contributions	47 4 8	Idic—	
Shortwood—		Boro' Bridge—		Collections	2 2 9
Contributions	12 5 1	Contributions	2 19 7	Lockwood—	
Stroud—		Crewkerne—		Collec., (less expenses)	8 11 5
Contribs. on account ...	10 0 0	Contributions	4 13 0	Masham—	
HAMPSHIRE.		Iale Abbot—		Contributions	7 3 4
Emsworth—		Collection	0 16 0	Millwood—	
Collection	3 16 6	Minehead—		Contributions	4 14 8
Portsea Auxiliary—		Contributions	8 11 9	Pole Moor—	
Contribs. on account...	50 0 0	Montacute—		Collections	17 0 0
Ryde (Isle of Wight)—		Contributions	18 0 0	Contribution legacy ...	1 1 0
Contributions	10 18 6	Stogumber—		Rishworth—	
		Collection	2 2 0	Contributions	3 9 4
		Taunton—		Salendine Nook—	
		Contributions	10 0 0	Collections	5 14 10
				Wainsgate—	
				Collec., (less expenses)	3 2 4

NORTH WALES.		Ponthewy--		Cardiff, Bethany--	
MONTGOMERYSHIRE.		Contributions.....		Collections	
Bethel & Llanfyllin--			0 16 2	St. Mellons--	13 19 6
Collection.....	0 10 5			Collections	3 6 6
SOUTH WALES.		GLAMORGANSHIRE.		MONMOUTHSHIRE.	
CARMARTHENSHIRE.		Cardiff--		Abergavenny, Lion St.--	
Drefach--		Collec. public meeting		Contributions	
Contributions.....	1 6 11	Less amount forwarded to General Baptist Missionary Society.....		Blaenafon--	
Newcastle Emllyn--				Contributions.....	
Contributions.....	17 17 1			2 4 6	
				FOREIGN.	
				New Zealand--Nelson, Hope--	
				Mr. J. Packer.....	
				1 0 0	

CALABAR REMOVAL FUND.

Mr. Robert Charleton, Bristol..... £10 10s.

CALCUTTA ZENANA MISSION FUND.

	£ s. d.	Upper Norwood, by Mrs. J. Tritton--	£ s. d.
Bessels Green & Sevenoaks, by Lady Peto--		Malraison, Mrs.....	1 0 0
Dovey, Mrs. J. C., Bessels Green	1 0 0	Richardson, Mrs.....	0 10 0
Palmer, Mrs., and friends, Sevenoaks....	3 11 0	Trestrail, Mrs.	0 10 6
		Under 10s.	0 5 0

FOREIGN LETTERS RECEIVED.

AFRICA--CAMEROONS, Finnock, F., July 16; Saker, A., July 28, 29, Aug. 12; Fuller, J. J., Aug. 27; Thomson, Q. W., Aug. 26.	NASSAU, Davey, J., Aug. 17; Leaders, &c., Sept. 16.
ASIA--CHINA, YENTAI, Laughton, R. F., July 15.	TURK'S ISLAND, Kerr, J. J., Aug. 3.
INDIA, ALLAHABAD, Gordon, C., Aug. 17.	HAYTI, PORT-AU-PRINCE, Baumann, W., Aug. 17; Webley, W. H., Sept. 24.
BARISAL, Bate, J. D., July 16.	TRINIDAD, Gamble, W. H., July 6, 26, Aug. 7, 22, Sept. 24; Law, J., Aug. 23, 24, Sept. 23.
BEKARER, Heinig, H., July 19.	JAMAICA--BLACK RIVER, Holt, S. W., Aug. 6.
BOMBAY, Gillott, A. C., Aug. 7; Tabor, T. C., Aug. 7.	BROWN'S TOWN, Clark, J., Aug. 6.
CALCUTTA, Robinson, R., July 22; Wenger, J., July 18, 21, Aug. 3, 8, 17, 19, 22, Sept. 7, 14.	FOUR PATHS, Claydon, W., Aug. 7.
CHITTAGONG, McKenna, A., July 13.	GURNEY'S MOUNT, Randall, E. C., Aug. 6.
JESSORE, Hobbs, W., July 21.	KETTERING, Fray, E., Aug. 21.
KOOLNEAR, Dutt Gogon, C., Sept. 15.	KINGSTON, Manning, S., Aug. 23; Palmer, E., Sept. 24; Muller, A., Aug. 24.
MUTTRA, Williams, J., July 17.	LECCA, Lea, T., Aug. 7, Sept. 16, 23.
MUSSOORIE, Parsons, J., Aug. 24.	MOUNT HERMON, Clarke, J., Sept. 23.
MONGIR, Parsons, J., Aug. 24.	MONTIGO BAY, Hewett, T., Aug. 19, 21; Dendy, W., Sept. 2; Maxwell, J., Sept. 4; Reid, J., Aug. 2; Henderson, J. E., Jan. 23.
FATNA, Broadway, D. P., July 10.	MORANT BAY, Teall, W., Aug. 22, Sept. 21.
SERAMPORE, Anderson, J. H., July 22, Aug. 2, Sept. 4; Reed, F. T., July 22.	RIO BUENO, Roberts, J. E., Aug. 22.
SIMLA, Page, J. C., Sept. 2, 3.	SHORTWOOD, Maxwell, J., July 21.
COLOMBO--Pigott, R. H., July 26, Aug. 28.	SPANISH TOWN, Phillippo, J. M., Aug. 6, 14.
EUROPE--FRANCE, MORLAIX, Jenkins, J., Sept. 6, Oct. 11.	ST. ANN'S BAY, Millard, B., Aug. 6, Sept. 20.
GUINGAMP, Bouhon, V. E., Sept. 13.	WALDENSA, Kingdon, J., Aug. 5.
WEST INDIES--BAHAMAS, INAGUA, Littlewood, W., Aug. 7, 17.	SAVANNA-LA-MAR, Burke, W., Aug. 17, Hutchins, Mrs., Sept. 4.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following Friends--

Mrs. Risdon, Pershore, for a Parcel of Clothing for Mrs. Saker.	Friends at Worcester, per Mrs. H. E. Von Sturmer, for a Parcel of Clothing for Rev. R. Smith.
Mrs. Coombs, Castle Carey, for a Parcel of Clothing for Bahamas.	Senior Class at Walworth Road Sunday School, for Shoemaker's Tools for Rev. Q. W. Thomson, West Africa.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Joseph Tritton, Esq., 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.

GOVERNMENT EDUCATION IN JAMAICA.

At the time of emancipation the British Parliament made considerable grants for the promotion of education among the freedmen. A large part of the sums voted was spent in the erection of school-houses, and for a few years a great stimulus was given to the acquisition of the elements of learning. These grants were gradually withdrawn, and the education of the people was left to be carried on by the island government. The planters, as a class, had no desire for the improvement of the people. They have never made any vigorous efforts to promote it. Yearly grants have been voted from the revenue; but of so totally inadequate an amount, that had it not been for the zeal of the religious bodies the people of Jamaica would have had the fewest possible opportunities for the attainment of the merest rudiments. Philanthropy has partially failed to cover the default of the Government, owing to the absence of any class above the peasantry interested in their improvement, so that a large proportion of the children of Jamaica remain untaught and in the deepest ignorance. From the latest return of the day-schools in the island in our hands—that of the year 1865—we find that the number of children on the books of the schools was 19,738, divided in the following proportions:—In endowed schools, the children attending which are chiefly white, 2,308; in Government schools, 6,858; in the schools of the various religious bodies, 10,572. The expenditure of the Government on these schools is put down at £3,485 18s. 2d.; but of this sum only £1,841 11s., a little more than half, actually reached the schools, the rest being swallowed up by inspectors and in other expenses. The latter sum was thus divided:—Endowed schools received £53 4s.; denominational schools, £631; and the schools under the immediate control of the Government, £1,157 7s. The following were the denominations receiving Government grants:—the Moravians, £300; the Wesleyans, £211; the American Mission, £95; and the United Methodists, £25.

The income of the endowed schools is large, amounting to £6,243 15s. 1d.; but it would appear to be by no means economically expended, while the

education given in them is chiefly confined to the children of the white and a small portion of the coloured population of the better classes.

Since the inauguration of the new Government, Sir John Peter Grant has given great attention to the subject, it being felt that one of the crying wants of the island is an educated and intelligent peasantry. The neglect of thirty years has to be remedied, and an education imparted that shall entirely remove the grievous effects of slavery. The Governor's greatest difficulty is to find the pecuniary means. This he hopes partially to do by largely diminishing the outlay on the Established Church, as well as by devoting a portion of the increased taxation to this object. Already he has cut down the Church Establishment by some £10,000, and further reductions are in prospect.

It will be seen from the analysis of the returns given above, that hitherto nearly all the religious bodies have stood aloof from the Government grants. This has arisen partly from the terms on which the fund was administered, and partly from the objections held by Nonconformists generally to Government interference with education. Much interest has therefore been felt as to how the Government would meet these objections. Few doubted, from Governor Grant's antecedents, that his scheme would be of the most liberal kind. The plan actually issued seems studiously framed to overcome every difficulty, and is one which may cordially be accepted by persons of every creed. We will not trouble our readers with a minute account of the scheme. It will suffice to mention the general principles on which it is based. And first, it proposes to measure the grants of the State by the results actually secured. No school will receive aid in which at least twenty children are not in regular attendance; but it is the *quality* of the school, and the actual attainments of the children, which will determine its rank, and the amount of the grant to which it may be entitled. This quality will be ascertained by periodical examinations in reading, writing from dictation, and arithmetic. An additional ground for increasing the grants will be in the qualifications and successful teaching of the master.

A second principle of importance is the requirement of fees from all the children, except in industrial schools, in which manual labour will be taken as an equivalent. Besides which, industrial schools will receive a larger grant than ordinary schools.

The third principle of importance is the liberty which is left to the managers of the school to introduce at their pleasure scripture knowledge. This subject may, or may not, be taught as one of the secondary tests by which the rank of a school may be determined. The other secondary tests, such as grammar, geography, singing, &c., are sufficient, without scripture knowledge, to secure the highest rank for a school; but the option is left

with the managers to introduce this additional subject at their pleasure. In all this the object of the Government is stated to be "to encourage every educational effort, either of societies or individuals, the object of which may be to impart sound practical instruction and good moral training to the children of the working classes."

We are unable to say how far the Government plan will meet the views of our Missionaries, or secure their co-operation. They are, however, prepared to give the scheme the most favourable consideration. "Property," they say, "in the island of Jamaica, whilst always careful to maintain its rights, has always eschewed the doctrine that there are also duties belonging to it. Thus it is that, after more than a quarter of a century has passed since freedom, we have still, for the most part, a population steeped in ignorance. Perhaps the time has come for Government to step in, and aid us in the important work of education. No scheme will, however, meet with our approval that manifests, in the slightest degree, a preference to any section of the Church, or touches on what we consider to be the natural rights of the people."

So far as we understand the Government plan it would seem to meet the requirements here so clearly and properly laid down.

ESTABLISHMENT OF THE BAPTIST MISSION AT MORANT BAY

(From the *Jamaica Morning Journal*.)

"It will be in the recollection of the readers of the *Morning Journal* that after the painful occurrences at Morant Bay, in which attempts were so unjustly made both in public and private to implicate Dr. Underhill and the Baptist Missionaries in them, when not a single agent of the society resided in the district, that the parent society in England, urged by the most influential philanthropists of every Christian denomination, resolved on re-establishing a mission in that part of the island, especially at Morant Bay, the scene of the outbreak, and to erect there a substantial place of religious worship. It is said re-establish the mission, as the society had repeatedly occupied the town and district in previous years, but had as frequently been obliged to discontinue their operations from the powerful opposition against which they had had to contend from the authorities and other influential residents in the parish.

"In accordance with their resolution thus recently expressed, the Rev. W. Teall, who for a number of years had exercised his ministry at Lucea with great usefulness, and with a degree of prudence and discretion which was generally acknowledged on his departure from the parish, was about six months since appointed to this most arduous and responsible post of duty. He was to collect the numerous individuals and churches who had been previously under the influence of teachers not recognized by the regularly organized churches in the denomination in connection with the parent society, with a view of instructing them in the 'way of the Lord more perfectly,' and to organize schools and other institutions by which the intelligence and character of the youth of the district, whose parents preferred his instructions and agency as a Baptist Missionary, might be advanced.

“ Mr. Teall had not been many weeks in occupation of this important and difficult post of labour when he was called to sustain a very heavy affliction in the sudden death of his amiable and beloved wife—a true helpmeet, distinguished alike for her piety and the general excellence of her character. She at the same time left behind her a large family, as well as her bereaved husband, to bewail her loss—a loss still more poignantly felt as she had just given birth to an infant, and most of the other children being at the time of her decease under the influence of fever, for which the town and neighbourhood is proverbial. Under these circumstances the Rev. Mr. Phillippo, his friend and relative, visited the bereaved with the design, as required by his afflicted friend, to improve the death of his lamented partner—to console him in his trying circumstances, and to assist him in his ministerial duties.

“ He was enabled to perform his engagement on the last Sabbath of the month, the 31st ult. He preached on the morning of the day in a dilapidated building once occupied by a native preacher, and was highly gratified by seeing so large, attentive, and orderly a congregation. The place was filled before the service commenced, and soon after numbers were unable to find admission. Among the hearers were several respectable inhabitants of the town, who attended, it was understood, although they were of other communions, to testify their goodwill towards the establishment of a Baptist cause in the town, under the direction of so experienced, well-educated, and able a minister as Mr. Teall. A collection was made at the close of the service on behalf of the sufferers in the Bahamas by the late destructive hurricane, when a sum was given by these poor people amounting to upwards of eight dollars, their charity being stimulated, as some afterwards said, by their own personal experience, they themselves having known what it was to be poor and homeless, although from another cause than that from which their brethren suffered in the island named.

“ In the afternoon, Mr. Teall presided at the Sacrament, which was now administered for the first time. The church, however, had been previously organized, and consisted of about fifty communicants, received from a large number who had offered themselves as having been members of other Baptist Churches, but whom Mr. Teall declined to receive until he had opportunities of becoming fully acquainted with their character and qualifications. The occasion was a deeply solemn and interesting one, and after addresses by the ministers present, the usual offering was given for the poor, several of whom were widows and other sufferers by the atrocities lately perpetrated in the district during martial law.

“ The Wesleyan Chapel was very kindly lent for the evening service by the Rev. Mr. Parnter, who kindly conducted the introductory parts of the service. A very large assemblage was convened on the occasion, completely filling this commodious place of worship, while numbers were on the outside, unable to find admission within the walls. It was said that the greater part of the inhabitants of the town were present, and that the congregation comprised the adherents of the three denominations of the town and neighbourhood, besides numbers not attached to any society. At the same time, as an additional gratifying circumstance, the ministerial representatives of these denominations were also present, together with numbers of their families, and a clergyman from a distant part of the parish, thus constituting a complete evangelical alliance.

“ The audience presented a truly gratifying appearance, not only by the diversity of condition and other peculiarities it exhibited, but also from the deep attention apparent throughout the service, while it was more especially so by the unusual occurrence of such catholicity of spirit as was manifested on the occasion. Here were two clergymen of the Established Church in a Wesleyan place of worship, occupied by an able and worthy minister of another complexion (the latter also present) listening to a funeral sermon by a Baptist Missionary, for a Baptist Missionary's wife lately deceased among them; and acting towards all

with a spirit of Christian kindness and charity, which, while it was not regarded as an act of condescension on the part of their Nonconformist brethren, was gratifying because of its novelty in Jamaica, and because of the influence it would exert in healing the distractions which have so long existed in this ill-fated town and district, and as affording, moreover, a guarantee for the hearty, united co-operation of these ministers in promoting that knowledge among the masses of the people—knowledge both religious and secular—which efforts if continued, may make Morant Bay hereafter as much known by its progress in all that is good as it has been hitherto for all that is ignorant and depraved.

“The clergyman now at Morant Bay, as also the present Curate of Bath, are represented to be men exempt from the unreasonable prejudices towards other denominations of Christians, which distinguish many of their class, and do not exhibit that sacerdotal mien and cold reserve towards other ministers which it is the unchristian and unmistakable policy of many of their brethren to adopt towards those who maintain their right to differ from them on comparatively immaterial points of doctrine or of discipline. Such men Jamaica now, more than ever, requires. May they be abundantly multiplied! then the cry of the Church in ‘danger’ will be seldom heard, and the great objects of the Christian ministry be more effectually secured within her pale.

“A collection was also made for the same benevolent object as that contributed to in the morning, and the services of the evening were closed, as usual, by prayer and praise.”

TO A BAPTISM IN A TROPICAL SEA.

BY MR. J. S. ROBERTS, OF THE CALABAR INSTITUTION, JAMAICA.

You enjoy a nice walk under a golden sunset, floating in crimson sheen, I know; but what of the balmy air, cheerful people, mission scenes, and the hearty welcome you may now have? Come, go with me. The horses are ready; the burning sun is sinking, so we must be off from this arid sea-coast town. Now then for a good ride—every mile more pleasant—and *there*, as we glow in delight, Brown's Town, Jamaica, embosomed under its wooded hills, peeps on our sight. What a glorious enlivening scamper we have had. Fifteen miles of cool elastic air has put us in charity with all mankind. The sea-side sickly heat, and your cares, are soon lost; transformed as by magic. Such is the tropic evening breeze after the burning heat is gone. It makes old folks young, and the young glad some and kind. The very animals enjoy it, and our roosting cocks begin to crow as at sunrise. So fresh and light is the air, that chanticleer is deluded into the belief that morn is near, and rather than Dame Partlet shall say the clarion sound is a mistake, he crows all night. But there is the chapel house. We ride up the lane, jump off the horses, and get such a hearty welcome, that in five minutes or less we think Mr. Clark and Mrs. Clark the dearest folks in the world. Tea soon comes, and round the table we listen to stories of the trials and joys of Missionaries and their people. Mrs. Clark you know, as well as Mr. Clark, has worked in the Mission more than thirty years; and through all the dark days and never-ceasing toils, both speak of being crowned with loving kindness and tender mercies in the service of the Master who ever shares the lot of His servants. Well, we hear and listen, and could stay up longer, and wish we were Missionaries too. Mr. Clark asks us about our Missionary Auxiliary at our Sunday-school, and urges us to report well at the Mission House, and says such interesting things to us, that in the long run we love the Mission more and more, and determine to collect with alacrity all we can for the noble work.

But it is getting late, and the Baptism is at five o'clock in the morning. We

group round in family prayer, and, being commended to God, retire with a loving "good night." Morning comes before we know it. A knock at the door, and a cup of coffee at three o'clock, are something unusual, and we must be ready. We emerge into the darkness, and as we gain our saddles, see more plainly the dusky activity. Silent and weird-like is the morning aspect of stars set in blue, with the rolling hills and dull sea beyond. Clatter along the lanes go the horses of church members, as eager as we to the Baptism; whilst groups of others on foot become visible. Some have come five to nine miles from Mr. Clark's other Mission stations. They are all glad to see us, and "How dye"—"Good morning, my Missy," or "Sir"—greet us right and left. Every step descends to the sea now, and as the orb of day gilds the horizon, we reach it, looking radiant like liquid pearl; and around us the shadows fly away, revealing a long line of golden sand, and flanked by hills above hills. Glorious beyond poetry or words is the scene of the unruffled sea of pearl and blue, profound with its setting of golden coral sand, framed in by a crescent of emerald hills—hills which, as they vanish away, seem in eternal repose on the bosom of the sea, whose waves kiss them and reflect their beauties in the crystal depths around. Glorious it is to "seek delight in all the works of God's great might;" but its eloquence makes the tongue silent. What shall it be when we see the city of our God? "Lost in wonder, love, and praise, 'mid seas of heavenly bliss."

So we feel as we stand under the shade of the noble cocoa-nut trees on the coral sand, as one by one our sisters come from the booths to enter the sea for baptism into the Lord of grace and glory. How we yearn that the crowds on the sands, on the pier, and in boats, may be only touched, and live to God. The service begins. A moment's silence, and "Jesus, and shall it ever be," swells up to the heavens. All seemed to join in the strains. Would that all felt the solemnity of the scene in their hearts! After prayer for the spectators and the candidates, John 1st chapter, 19th to 34th verses, and 6th Romans, 1st to 11th verses, were read to the attentive listeners by a friend of Mr. Clark's, who also spoke earnestly in applying the 4th verse of the 6th Romans. Mr. Clark now ascended the temporary pulpit, giving out, "In all my Lord's appointed ways." After an address to the bystanders—appealing to their hearts, and proving the binding necessity of immersion as the mode of administration—the seven sisters and two brothers were faithfully and lovingly spoken to of the solemnity, nature, and importance of this great act of their life. At the close, prayer was again addressed to God for all present. Fervent and many were the responses. It does not need much to move Christians to weep with mixed emotions at such a time as this, and many a silent tear and prayer were, we trust, sanctified to good. These natural glories, and the homage of hearts moved by grace, would move any company variously; and some deeply felt. Such is the Gospel. Many of these were once called soulless slaves and cattle. Mr. Clark descended, and led into the sea the sisters clad in white, whilst the men and attendants followed. Then, with words suited to each, our revered father baptized them, as he has done hundreds before, in the name of the Father, the Son, and the Holy Ghost. Each retired to the booths erected near. The benediction closed this solemn yet grand service, the picture of which will never be effaced from memory. We pray that the baptized may have risen with Christ indeed; that the attentive and quiet spectators may think on these things after to-day, and the glories of God's grace be over our lovely land. But we say, "Good bye." Mr. Clark gives us kind parting words. The people disperse—some have many miles to go—kind wishes mutually pass. It is now eight o'clock. What a pleasant, profitable morning to our day. We part, thanking God for the Gospel that joins us in one common Lord.

ZENANA AND HOUSE VISITATION IN DACCA.

BY THE REV. F. SUPPEE.

My house visitations have been, in some respects, a preparation to Zenana work, and broke the edge of the existing dislike to the entrance of anything that comes to native houses from the Christian religion.

My wife had begun visiting the Zenana. It then seemed to be a tremendous enterprise, for she stood quite alone, and I well remember the difficulty. The success, however, was good, and if her health had only not been so very feeble, it might have proved to be a great blessing. Soon after her departure Mrs. L. arrived here with her good and zealous husband. This lady was well acquainted with Zenana work, but she was a stranger here, and though having a glowing desire to continue what she had been accustomed to, was at a loss to know how to get at it. She mentioned the perplexity to me, and I asked her to go to what is called a Bow school (a school where married women are instructed), and that I would ask some Baboo to admit her to his house. This at once settled the matter, and the beginning was satisfactorily made. Since then it has been enlarged, for Mrs. L. introduced Mrs. Bion, Miss Robinson, and Mrs. Allen, into several houses. I procured two of our Christian women whom Mrs. L. employed, and they, I believe, are famous helps in the work. One is Ram Charun's wife, and the other is a young but very intelligent woman, the wife of Ram Chundra Dass, whom I baptized two years ago. She is not yet baptized herself, but I think it will soon take place. She chiefly instructs people in reading and sewing; the other breaks the way, finding new houses, at which her husband helps her much, being acquainted with lots of Baboos.

Is not there an immense success in the possibility of beginning Zenana work? Of course there are peculiar obstacles of great variety still to overcome, but for this we are prepared.

To turn to my own work, I give the history of a few days. The day before yesterday, for instance, in the evening, I went with Ram Charun into a new lane, and soon we wanted to go into a Baboo's house; the servants told us that we could not see the Baboo, as he had not yet returned from the office. This being the case, we said we would come another time. We then went a little further, and asking, at a large two-storied house that had a square yard in its centre, who lived there, we were told Munshi Gogon Baboo, at least so I understood. I told the servant to give my salaam to the Baboo, which means that I wanted to see him, and in a few moments he was down in his yard to receive us. I said, "I know a Gogon Baboo at Kulna; are you any relation of his, Baboo?" He said, "My name is Gogol, and not Gogon." "Then I understood your servant wrongly." "Will you please come up, Sahib?" "Yes, with pleasure;" and at once we walked up an outside staircase. We were taken along a good many rooms until we got to the other end of the house, where was his study or business room. There was a beautiful couch and easy chair lined with the best scarlet cloth, but covered with dirt. He asked me to sit on one of them, but I preferred a cane chair, having white pantaloons on, saying, "It is now rather warm to sit on cloth," which he at once accepted, taking the easy chair to himself. We had no sooner sat down, than he involuntarily pulled up his feet, as if he wanted to show us how respectfully these fine pieces of furniture are dealt with, for he had just come from the dusty road. At a little distance from us, were many old unbound books in octavo piled up under his writing desk. I therefore began our conversation by saying, "What a number of books you have, Baboo; what are they?" He replied, "All law books." "Then I am very glad that I have not to study them," I rejoined. He then asked whether I did not like the law. I answered, "No, I do not like law suits, and I have often seen that those who are well acquainted with the law have many law suits. I like one law very much, which is the law of God;" to which he at

once added, "Yes, certainly, the gods give us the best laws." I then made the subject more distinct, and we were in a free and spirited dispute. "Well," he said at last, "if our gods cannot save, how then shall we be saved?" I explained it all to him. I had one of his servants to fan me, for it was a very hot day, but the man stopped his fan; there were also two writers in the room, who gave up writing, turning round to know all that was said. At last we left. The Baboo said, "I cannot say anything about what you told me, except that it was very good, and seems to be quite complete; but how to embrace it, who can know that?" I admonished him to read our Bible. He said, "There it is, we do not read it that we may not be caught." We, however, left him with gladness to have had such a ready reception.

Yesterday morning we preached at the Baboo bazaar, selling also some tracts and Scriptures. A young Mahomedan youth, of very rich parents, had listened well, and, taking four tracts, ordered his servants to pay for them.

Arriving at home, two young men (one a pundit) were waiting for me. I quickly bathed and breakfasted, and after that we had a conversation of two hours, when they bought two lectures in English, on "Miracles." In the evening there was a storm, and it rained for some time, when I read with R. Charun in the Mahabharat and the Bible. After that I went to Brother Bion. On the road came a few Baboos, asking me a few questions. I knew it was only a pretence, and quickly I turned to religion; some twenty people came listening to the loud but good-natured dispute, which was at the same time carried on in perfect earnest, and only the night divided us.

This morning we preached at the Chowk. We had a good many people, and a number of tracts and Scriptures were sold. In the middle of the day the two Baboos came again, and remained for nearly an hour. In the evening, being a heavy storm with great rain, I began this letter.

HINDRANCES TO THE CONFESSION OF CHRIST IN BENGAL.

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

The preaching of Jesus Christ, as the only Saviour of men, goes on in all the villages and markets around as usual. I very frequently accompany a native brother in his morning excursions, going out at daybreak and returning about 10 o'clock. I am very pleased with the willing disposition the people manifest to listen to our exhortations; some of them appear really glad to see us, and before leaving them present us with cocoa-nut milk and cows milk in such quantities that it generally suffices for myself, the preacher, and my dog. During the last two months I have not had the pleasure of baptizing any new converts here, not that none have been undesirous of embracing Christianity, but because their desiring to do so was accompanied with conditions (more or less definitely expressed) that I should find them work to do, which is a thing in which I am not disposed to be very active. Indeed, if I were, the occasions in which I can secure employment for converts are few and far between. If converts will not tread the way of life for the sake of the blessings found within it, I cannot waste my time in carpeting it to allure them. Genuine converts regard safety more than comfort.

There are numbers of individuals around us who are half inclined to acknowledge Christ as their teacher, but ask for some tempting pecuniary motive to enable them to make a resolve.

One man says, "I am convinced that the Christian religion is the best one, and I should like publicly to prove it, but I am a priestly Brahmin, and hold, as such, a quantity of land rent free. If I become a Christian I shall either lose my land or shall have to pay rent for it; this I cannot afford to do. Will you, sir, pay the rent for me if I break my caste?"

Other three villagers say, "In our part of the village are six families—three of us wish to change our religion, and three do not; when our brethren will go with us, we will all become Christians together."

Another (a youth) intimates his intention of renouncing Hindooism for Christianity, if I will give him a school with a salary sufficient to keep him respectably.

A fourth says, "I read the New Testament repeatedly, and like Jesus and His good religion; Hindooism I see plainly to be a system of helplessness and deception; but I am in debt, and I want help to build a new house. When I am free from debt, and more comfortable, then I will at once avow my change of religion."

Now, although it is doubtless a gain to get a man to become even a nominal Christian; still, from such propositions as those I have mentioned, what can we do but turn aside, pray, and wait. Although I have not baptized any since last I wrote you, still our community has been strengthened by the accession of a young Prussian (formerly a Wesleyan) and the return of two members who have long been absent from fellowship.

Oh for gracious influences to convert more of the heathen Mussulmans around! Pray for us, that we may unceasingly see the result of our toils.

HOME PROCEEDINGS.

THE meetings for which we have had to make arrangements have not been so numerous as during the previous two months. We have, however, received encouraging reports of them. A cordial, earnest spirit has pervaded them, and in some instances we hear of increased contributions and additional subscriptions.

Oakham, Wolverhampton, Coate, Farringdon, Wantage, Woolwich, Stoke Newington, and Bourton have been visited by Rev. R. Smith; Olney, by Rev. J. Teall; Isleham district, by Rev. W. Brooks; Biggleswade, and Pembrokeshire, with Haverfordwest and the vicinity, by Rev. Geo. Kerry; Maidstone, Horn-castle, Lincoln, Great Grimsby, and Boston, by Dr. Underhill; Sevenoaks, by Rev. F. Trestrail; and the East Gloucestershire Auxiliary, by Rev. J. Trafford.

Our friends will be glad to learn that contributions, to the amount of £3,368, have been received towards the debt; and many more are on their way, especially from some of the larger Churches. It is worthy of note, too, that many of the smaller Churches have made collections; and as far as we can judge from the letters received, these collections have been made with great readiness and cordiality. They express, also, a warm interest in the Society, and an earnest desire for its prosperity and success.

WIDOWS AND ORPHANS' FUND.

The circulars usually sent out respecting this fund are prepared, and will be issued early in the month, so as to be in the pastors' hands in due time to make the needful announcements. We trust the results will be as satisfactory as they have been in previous years.

NATIVE PREACHERS' FUND.

The Christmas cards will also be posted so as to be placed in the hands of our young friends in good time. They have hitherto done nobly for this object. May their love and zeal abound yet more and more, and be crowned with great success.

MISSIONARY SCENES.

THESE beautiful cards, ten in number, may still be had, price one shilling, by application at the Mission House. They would make excellent rewards for Sunday-schools; and if more generally known, would be very useful. We invite the special attention of the superintendents and teachers of our schools to this announcement,

HISTORIC SKETCH OF THE SOCIETY.

THIS brief, but comprehensive, history of the Society from its formation, which was published in the HERALD two months ago, has now been reprinted, price one penny; and may be had by application to the Mission House. Packets of them can be forwarded by post. Our friends could order a few, and put one in their letters to their correspondents, without increase of the ordinary postage. Few methods would better secure their circulation, or be attended with better results in awakening attention, and securing an interest in the Society's operations.

CONTRIBUTIONS

From October 19th, 1867, to November 18th, 1867.

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

£ s. d.		£ s. d.		£ s. d.	
ANNUAL SUBSCRIPTIONS.					
Courtier, Miss.....	1 0 0	Brixton Hill, New Park		Smith, Mr. E.....	5 0 0
Harcourt, Rev. C. H.	0 10 0	Road Chapel, by Mr.		Watts, Mr.	1 0 0
Jackson, Mr. Thomas,		A. H. Rixon—		Wetenhall, Mr. H. J.	1 0 0
Morton-on-Swale, near		Collection	19 2 6	Under 10s	0 11 6
Northallerton.....	0 10 6	Brown, Mrs.	3 0 0	Cardiff, by Mr. David	
Mantz, Mr. G. F.	5 0 0	Cooper, Mr.....	5 0 0	Joseph—	
Reynolds, Mr., Cheney's		Dodson, Mr.	2 0 0	Vote of Committee of	
Lodge, near Royston	2 0 0	Dunt, Mr.	2 10 0	Baptist Union An-	
Do., Box	1 4 9	Freeman, Miss	2 0 0	tumal Services,	
Tucker, Mr. H. Carre,		Green, Mr. S.....	20 0 0	being part of sur-	
C. B.....	0 10 6	Hepburn, Mr. T.....	25 0 0	plus funds	10 0 0
DONATIONS.					
By the Rev. G. Kerry,		Hepburn, Mr. A. P. ...	5 0 0	Chippenharn, by Rev. J.	
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Hossey, Mrs., Dor-		Jones, Rev. D.	2 0 0	Cuddington, by Mr. T.	
chester	0 10 0	Miller, Mr.	10 0 0	H. Howlett.....	0 6 4
Pitts, Minnie, Down-		Rixon, Mr. A. H.	10 0 0	Frome, Sheppard's Barton,	
taunton, Mr. W.,		Robinson, Mr.....	1 1 0	by Mr. W. Thomson—	
Downton	1 0 0	Sewell, Mr.....	5 0 0	Collections	9 4 6
Small, Rev. G., for <i>Rev.</i>		Swinscow, Mr.....	5 0 0	A Domestic Servant... 1 0 0	
<i>H. Heimig's School,</i>		Under 10s.....	0 8 6	Other Donations	4 15 6
<i>Benares</i>	7 0 0	Burton, by Rev. J. Mer-		Glynceiriog, Denbigh-	
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Aberystwyth, by Rev. E.		Rev. Titus Jones	1 7 5	Wm. Smith.....	0 16 0
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Collection.....	2 19 0	by Rev. D. George—		Harcourt, Rev. C. H.....	0 10 0
Ellis, Mr. Griffith	0 10 0	Caersalem	2 0 0	Harlow, by Rev. F. Ed-	
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Morris, Mr. John	0 10 0	Foster—		Collection	5 5 0
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Chambers—		Basham, Mr. W. J.	2 0 0	Forster, Rev. E. L.	1 0 0
Crichton, Mr.....	1 0 0	Basham, Mrs.....	0 10 0	High Wycombe, by Rev.	
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pool	0 14 0	Coulton, Miss	1 0 0	Cox, Mr.	1 1 0
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Burt, Rev. J. B.	1 0 0	Foster, Mr. E. Bird		Pearce, Mr. Job	0 10 0
Drudge, Mr.	1 0 0	(Anstey Hall).....	25 0 0	Thompson, Mrs.....	1 1
Bingley, by Rev. J. C.		Foster, Mr. C. F.	5 0 0	Under 10s.	2 2 7
Forth	2 12 7	Foster, Mr. G. Edward	5 0 0	Houghton, Mr. John,	
Bond, Mr. W. H., R.N.,		Fison, Mr. W.	0 10 0	Liverpool.....	25 0 0
Falmouth.....	1 1 0	Gotobed, Miss	1 10 0	John Street, by Mr.	
Brentford, by Rev. W.		Gotobed, Miss A.	1 0 0	Marcus Martin—	
A. Blake	1 0 0	Johnson, Mr. E.....	0 10 0	A. E. L.	0 10 0
		Lilley, Mr. W. E.....	10 0 0	Bacon, Miss S. A.....	10 0 0
		Lilley, Mr. W. E., Jun.	2 0 0	Bacon, Miss E. R.	5 0 0
		Robinson, Rev. W.....	1 0 0	Cooke, Mr.	1 0 0
		Saunders, Mr. C. L.	1 0 0	Dennison, Mrs.	1 0 0
		Shippey, Mr. W. C.	0 10 0	Gardiner, Mr. & Mrs. 1 10 0	
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				Gundry, Mr.....	5 0 0

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Morris, Mr.	5 0 0	Matthews, Mr. John...	0 10 0	Do., Sun.-schl., for	
Nool, Hon. & Rev. B.		Owens, Mrs. John	0 10 0	<i>Victoria, West Africa</i>	2 10 0
W., A.M.	5 0 0	Morgan, Mr. Morgan ...	0 10 0	Do., Goldington Sun-	
Sands, Mr.	50 0 0	Thomas, Mr. W.	0 10 0	school	1 3 11
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Williams, Mr. & Mrs.	2 0 0	Under 10s.	4 19 6	Contributions	17 5 10
Under 10s.	0 2 6	Uley, by Rev. W. C.		Do., Danton	0 7 6
	113 2 6	Tayler	1 6 0	Heath—	
Less amount acknow-		Upper Norwood, addi-		Contributions	5 0 0
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	13 2 6	Heath	2 2 0	Contributions	3 14 2
Jones, Mr. Thomas, New-		Webb, Rev. Jas.	1 1 0	Thurleigh—	
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Thomas	1 7 0	LEGACY.		Contributions.....	3 0 0
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W. Norris	1 15 0	of Chelsea, by Mr.		Cambridge, Zion Chapel—	
Liverpool, by Mr. A.		Josiah Wood	5 0 0	Collection for <i>W & O...</i>	3 0 0
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Jeffery, Mr. J. W.	10 0 0	Albert Hall—		Redruth—	
Pembroke Chapel, per		Contribution	0 10 6	Contributions	13 0 3
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Llanfair, by Mr. S. Ellis	0 11 6	well Gate—		Chesterfield—	
Llanfllan, by Rev. T.		Contributions, Pastor's		Contributions	5 10 0
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Llanillyn, by Rev. K.		Bloomsbury—		Exeter, South Street—	
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Jones, Rev. Robert ...	1 0 0	for <i>Rev. W. H. Gam-</i>		Newton Abbot, East Street—	
Friends at Llanlyfán	0 11 0	<i>ble, Trinidad</i>	5 0 0	Contributions	9 5 8
Friends at Talsarn ...	0 14 0	Camberwell, Denmark-		PLYMOUTH.	
Llysfaen, by Rev. T.		Place—		Plymouth, George Street—	
Phillips	1 0 0	Contributions	32 11 0	Contributions	45 19 6
M. W. H.	5 0 0	Camden Road—		Do. for <i>China</i>	0 12 0
M. E. G.	5 0 0	Contribs. on account...	10 4 3	Do. for <i>West African</i>	
Markgate Street, by Rev.		Calthorpe Terrace, contri-		<i>Orphans</i>	5 4 0
T. W. Wake—		butions. Sun. School by		Do., Hoop	6 10 10
Cook, Mr. R., Woodend	0 10 0	Y. M. M. A., for <i>Rev.</i>		Do., Millbrook	2 13 0
Under 10s.	0 1 0	<i>H. Gamble, Trinidad</i>	11 8 11	Do., Buckland Mona-	
Milton, by Miss Dent—		Devonshire Square—		choron	5 13 0
Collection	5 2 0	Contributions	18 0 0		
Dent, Mrs., by Rev. F.		Ebenezer Sunday-school—			
Trestrail	10 0 0	Contribs. on account,			
Newport, Isle of Wight,		by Y. M. M. A.	1 12 0		
by Mr. E. J. Upward.	5 0 0	Grove Road, Victoria Park—			
Nisbett, Mrs. Margaret .	1 10 0	Contributions S. School	0 11 3		
Northall, Dunstable, by		Hammersmith—			
Rev. T. Hart	1 5 0	Contributions	17 12 2		
Plaistow, by Rev. J. Foster	5 6 0	Hawley Road—			
Powell, Mr. John, Benson,		Contributions	7 7 0		
near Wallingford	10 0 0	James Street—			
Ravensthorpe, by Mr.		Contributions	6 5 0		
W. Gray	1 4 0	Maze Pond—			
Rattlesden, by Rev. R.		Contributions	4 11 6		
Bird	2 1 6	Notting Hill, Free Taber-			
Redruth, by Rev. F.		nacle—			
Trotman	2 17 6	Contributions	13 0 0		
Ryde, by Rev. T. A.		Poplar, Cotton Street—			
Binns	5 0 0	Contribs., Sun.-school,			
Sandy, by Rev. P. Griffiths—		by Y. M. M. A.	3 3 1		
Collection	1 4 0	Regent's Park—			
Skillett, Mrs.	1 0 0	Contribs. on account	86 6		
St. Albans, by Mr. Jas.		Vauxhall, Sunday School—			
Fisk	11 14 1	Contributions	0 12 0		
Swansea, Bethesda Chapel,		Walworth Road—			
by Rev. E. Davies—		Contribs. on account	25 0 0		
A Brother	0 10 0	DORSETSHIRE.		Gillingham—	
Bourn, Mr. John	0 10 6			Contributions	5 0 0
Davies, Mr. John	0 10 0				
Davies, Mr. Daniel ...	0 10 0				
Davies, Mr. John	0 10 0				

DURHAM.		£ s. d.	KENT.		£ s. d.	NORFOLK.		£ s. d.												
Monkwearmouth—			Cosheath Tabernacle—			Mundesley—														
Collection	1	1	6	Contributions		0	18	0	Collection	1	3	4								
South Snields, Barrington Street—			LANCASHIRE.			Worstead—														
Contributions	10	0	0	Barrow in Furness—		Contribution			0	10	0									
Walsingham—			Collection																	
Contributions	5	10	0	Coniston—																
Essex.			Collection		1	3	6	NORTHAMPTONSHIRE.												
Barking—			East Lancashire Union—		Contribs. on account		190		12		0									
Contribs., Sun.-schl.	0	16	1	Lancaster—		Collection		1	16	10	0									
Waltham Abbey—			Liverpool—		Collections, &c.....		38	5	2	Brayfield—										
Collection for <i>W & O...</i>	1	1	0	Do., Athenæum, Everton—		Contributions		6	0	0	Contributions	2	3	4						
Contributions	2	11	5	Do., Athol Street—		Contributions		6	0	0	Contributions	8	0	8						
Langley—			Do., Egremon—		Collection		1	11	7	Cucknow—										
Contributions.....	1	10	0	Do., Myrtle Street—		Collection		69	12	1	Collection.....			2	12	9				
GLOUCESTERSHIRE.			Do., Pembroke Chapel—		Do., Richmond Chapel—		Contributions		35	1	6	Denton—								
Avening—			Do., Soho Street—		Collection		8	7	7	Contributions			4	4	10					
Contributions	2	2	3	Do., Stanhope Street, Welsh—		Contributions.....		10	11	2	Earis Barton—									
Coleford—			Do., Walnut Street—		Do., Walnut Street—		Contribs., Sun.-schl.		1	4	2	Contributions			3	15	9			
Contributions	1	8	6	Less expenses & amount		acknowledged before		112	14	0	Eton—									
Stroud—			Manchester—		Contribs. on account...		100	0	0	Contributions			3	10	0					
Contributions	12	2	6	Oldham, King Street—		Contributions		34	0	4	Northampton—									
Less district expenses			15		13		3		78		19		3		Contrib., Life Donation		10	10	0	
8			13		9		3		191		13		3		Less expenses...		35	8	0	
EAST GLOUCESTERSHIRE.			112		14		0		78		19		3		0		13		5	
Choucester—			Oxfordshire.		Banbury—		Contributions.....		3	8	10	RUTLANDSHIRE.								
Contribution	25	0	0	Langham—		Collection		2	9	9	Oakham—									
Maiseyhampton—			Preston, Fishergate—		Collections		13	3	5	Contributions.....			5	14	9	SHROPSHIRE.				
Contribs. for <i>Support of Female released from bondage in Cameroons</i>			Do., Pole Street—		Collections		4	6	10	Bridgnorth—										
5	0	0	Rochdale—		Collection, West Street		43	0	0	Contributions			2	2	6	SOMERSETSHIRE.				
HAMPSHIRE.			Collection, West St....		Do., Boxes & Sun.-school, West St....		13	11	0	Chard—										
Beaulieu—			Do., do., Drake St....		Sadden—		Collections		32	8	2	Contributions			40	12	0	STAFFORDSHIRE.		
Contributions	4	9	1	Leicester, Victoria Church—		Contribs. and Donations		on account		57	11	1	Wolverhampton—							
Blackfield—			Harris, Richard, Esq.,		for <i>N.P. Delhi</i>		25	0	0	Contributions			12	6	10	SURREY.				
Collection	1	19	1	Victoria Church Weekly Offerings		20	7	8	Do., Melton Street—		Collection		0	10	6	Haslemere—				
Broughton—			Do., Melton Street—		Collection		0	10	6	Contributions			0	14	0	Contributions				
Contributions.....	7	15	9	Sheepshed—		Contributions		10	12	0	Penge—									
Colwell, Isle of Wight—			Leicester, Victoria Church—		Contribs. and Donations		on account		57	11	1	Contributions.....			3	11	10	SUSSEX.		
Contributions	0	13	1	Harris, Richard, Esq.,		for <i>N.P. Delhi</i>		25	0	0	Battle, Zion Chapel—									
Lymington, New Lane Chapel—			Victoria Church Weekly Offerings		20	7	8	Do., Melton Street—		Collection		Contributions		6	5	0	Collections			
Contributions.....	13	Newport, Isle of Wight—		Do., Melton Street—		Collection		0	10	6										
Contributions	22	7	9	Sheepshed—		Contributions		10	12	0										
Do. for <i>Mrs. Page's School, Barisal ...</i>			5		0		0		1		1		6		6		0			
Do., Rond			2		11		6		HEARTFORDSHIRE.											
Coves, Isle of Wight—			3		19		0		Rickmansworth—											
Coll., Public Meeting			15		16		5		Contributions.....											
Ryde—			1		10		7		Do. for <i>Rev. R. Smith's Native Orphans ...</i>											
Contributions.....	15	0	1		10		7													

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Contributions.....	11	2 6	Contributions.....	0	13 0
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Adams, Treasurer.....	384	1 1	Do., Frogmore Street—		
			Contributions.....	13	11 10
WILTSHIRE.			Blaenafon—		
Melksham—			Collection, Public Mtg.	1	6 8
Contributions.....	14	15 0	Chepstow—		
Do., Broughton.....	0	5 0	Contributions.....	5	17 1
Rushall—			Do. for <i>NP</i>	1	0 0
Contributions.....	0	1 3	Pontheer—		
WORCESTERSHIRE.			Contribs., less expenses	10	7 10
Evesham—			Pontypool, Crane Street—		
Contribs. on account...	15	0 0	Contributions.....	19	11 0
Upton-on-Severn—			Raglan—		
Contributions.....	5	7 3	Collection for <i>W & O</i>	0	9 2
YORKSHIRE.			Contributions.....	2	18 5
Barnoldswick—			Rhymney Peniel—		
Collections.....	9	8 0	Collection.....	3	0 0
Barnsley—			PEMBROKESHIRE.		
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Bradford, Westgate—			Edinburgh, Dublin Street—		
Collections.....	44	14 4	Contribs., Sun.-school,		
Do., Trinity Chapel—			for <i>Rev. R. J. Ellis,</i>		
Collections.....	10	10 0	<i>Barisal, for Educa-</i>		
Do., Halfield—			<i>tion of Two Native</i>		
Collections.....	17	5 4	<i>Converts</i>	7	0 0
Do., Bower Street—			Glasgow—		
Collection.....	2	1 4	Contribs. for <i>China</i> ...	4	2 6
Bramley—			FOREIGN.		
Contribs., Ladies' Asso-			Australia, Sydney, by		
ciation, on account.	10	0 0	Rev. James Voller ...	37	16 7
Brearley, Luddenden Foot—					
Contributions.....	15	3 10			
Cullingworth—					
Collection.....	1	1 7			
Earby—					
Collection.....	6	2 0			
Farsley—					
Contributions.....	36	8 6			
Hawkinstone—					
Collection.....	2	10 0			
Haworth, 1st Chapel—					
Contributions.....	23	17 3			
Horsforth—					
Contributions.....	5	15 6			
Keighley—					
Contributions.....	24	7 0			
Long Preston—					
Collection.....	10	2 0			
Meltham—					
Contributions.....	6	11 10			
Middlesborough—					
Contributions.....	7	11 8			
Rotherham—					
Contributions.....	8	8 8			
Sheffield, Townhead Street—					
Contribs on account...	40	0 0			
Slack Lane—					
Collections.....	25	10 3			
Steep Lane—					
Contributions.....	5	14 2			
Salterforth—					
Collections.....	10	10 0			
SOUTH WALES.					
BRECNOCKSHIRE.					
Brynmaur, Calvary—					
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CARMARTHENSHIRE.					
Carmarthen, Priory Street—					
Contributions.....	20	2 2			

JAMAICA SPECIAL FUND.

By Rev. G. McMichael, B.A., Bourton-on-the-Water, for <i>Morant Bay Chapels</i> —			Maddox, Mr. J. T.....	1	0 0
Bourton-on-the-Water—			Under 10s.	0	5 0
Newitt, Miss.....	1	0 0	Winchcombe—		
Reynolds, Mr. J.	1	0 0	Smith, Mr. T.....	1	0 0
Truby, Mr. E.	1	0 0	By Mr. A. Brown, Liverpool—		
Milton—			Brown, Rev. H. S., for <i>Gordon Chapel,</i>		
Huckvale, Mr. W.....	1	0 0	<i>Morant Bay</i>	10	0 0
Kimber, Mr. J. W.	1	0 0			

CALABAR COLLEGE REMOVAL FUND.

Bacon, Mr. J. P.	10	0 0	Collected by Rev. D. J. East.....	185	0 0
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CALCUTTA ZENANA MISSION FUND.

Mrs. Winter, Caterham.....	2	2 0	Westbourne Grove, on account, by Miss Dunbar.....	3	12 0
Hawley Road, by Mrs. Ball—			Camberwell, by Mrs. Stanford—		
Ball, Mrs. A. M.	0	10 0	Young, Mr. J. W.	1	1 0
Ball, Miss, of Florence.....	0	10 0	Walworth-road, by Mrs. J. E. Tresidder—		
By Mrs. Croll—			Tresidder, Mrs. J. E.....	1	1 0
McLaren, Miss, Highbury Park-terrace	0	10 0	Under 10s.	0	5 0
Rooke, Mrs., Frome.....	1	0 0	Mrs. Alfred Kingsford, Dover	1	1 0
Cambridge, the Ladies of St. Andrew's-street Chapel, by Mrs. W. Shipley.....	8	0 0			

JAMAICA EDUCATION FUND.

The Trustees of the late Mr. Wm. Taylor, to the Schools under the superintendence			of the Day School Society of the Jamaica Baptist Union	200	0 0
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FOREIGN LETTERS RECEIVED.

AFRICA—CAMEROONS, Saker, A., Sept. 23; Pinnock, F., Sept. 17; Thomson, Q. W., Oct. 11.	PATNA, Broadway, D. P., Sept. 25.
AMERICA—BOSTON, Hubbard, G. G., Oct. 18; Murdoch, Oct. 25.	SEWRAY, Allen, Isaac, Sept. 21.
CHATTANOOGA, Merrick, Mrs., Oct. 8.	BOMBAY, POONA, Gilloit, A. C., Sept. 23; Edwards, E., Sept. 27.
ASIA—CHINA, CHEE-FOO Loughton, R. F., Aug. 19.	COLOMBO—Pigott, Mrs., Aug. 29.
INDIA, BARISAL, Ellis, R. J., Aug. 26.	EUROPE—FRANCE, PARIS, Vernes, T., Nov. 16.
CALCUTTA, Wenger, J., Oct. 7; Pearce, G., Sept. 23.	GUINGAMP, Bouthon, V. E., Nov. 2.
DACCA, Supper, F., Sept. 24; Bion, R., Sept. 20.	NORWAY, ARENDAL, Hilbert, G., Oct. 15.
DELHI, Smith, J., Sept. 18, 24.	WEST INDIES—BAHAMAS, NASSAU, Davey, J., Oct. 19.
DINAPORE, EVANS, R. H., Sept. 21.	TURK'S ISLAND, Littlewood, W., Sept. 3, Oct. 4; Kerr, D. L., Sept. 16.
JESSORE, Hobs, W. A., Sept. 20.	HAYTI, Kerr, S., Sept. 27.
HOWRAH, Morgan, T., Aug. 29.	JAMAICA—KETHERING, Fry, Ellis, Oct. 8.
MONGHYR, Lawrence, J., Sept. 20.	MONTEGO BAY, Dendy, W., Oct. 17.
MUSSOORIE, Parsons, J., Oct. 5.	MORANT BAY, Teall, W., Oct. 1, 25.
MUTTRA, Williams, J., Oct. 9.	ST. ANN'S BAY, Millard, B., Oct. 8.

ACKNOWLEDGMENTS.

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Ladies Working Society, St. Michael's Chapel, Coventry, per Mrs. Bently, for a Parcel of Clothing for Rev. Q. W. Thomson, West Africa.	Mrs. Risdon, Pershore, for a Parcel for Rev. J. Clark, Brown's Town, Jamaica.
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