

THE MISSIONARY HERALD.

THE CYCLONE OF THE FIRST OF NOVEMBER.

(From the *Friend of India*.)

WITHIN the past four years Lower Bengal has been visited by a succession of the most terrible physical calamities. In 1863 an inundation desolated the rich districts between the Ganges and the head of the Hooghly, which were passing through all the excitement and loss of a struggle between landlord and tenant. In 1864, when the whole province had begun to abandon itself to the orgies of the national festival, on 5th October, a cyclone swept up from the Bay of Bengal to the far north-east, accompanied by a mighty wave which engulfed at least fifty thousand human beings, and together destroyed property to the value of two millions sterling. In 1865 the same month and the same festival brought with them scarcity of food so severe as to deepen, in the course of the subsequent year, into a famine more intense than any recorded in history. What the famine spared another storm wave destroyed in Orissa ; and the loss is counted in a million of lives and an expenditure, public and private, little short of three quarters of million. Meanwhile an epidemic fever—which, like cholera, still defied scientific definition and remedies—has been steadily wasting the districts along the Hooghly, from Nuddea to Calcutta. It has depopulated many villages, and still broods over a large district only a few miles from the capital. After catastrophes such as prophets of old used to be commissioned to denounce on godless and idolatrous nations, surely the land would have rest. Famine and pestilence, the whirlwind and the storm, the floods and the waves, had all combined to proclaim to puny man that verily He is a God who judgeth in the earth, to repeat the lesson as old as the race, that when His judgments are abroad it is that men may learn righteousness.

But, as if all this were not enough, another cyclone has followed the track of that of the 5th of October, 1864, with a destructive violence hardly less, but with a terror all the greater that it came at midnight upon a sleeping population, not even illuminated by the lightning of heaven nor alleviated

at its close by the heat of the sun. The Englishmen who battled with the storm in their own houses during the midnight of Friday and Saturday last, which seemed so brief, cannot realise what this hurricane was to a population who live in huts, to whom by race and habit life and heat are life, who cower before the terrors of the night and know not whether to remain under the roof, which is sure to bury them in its ruins, or to risk the violence of the hurricane, which is almost equally certain to sweep them away. Nor is it their houses alone they fear for. This cyclone has occurred at a time when not only was there neither light nor heat as on the 5th of October, but when the rice crops were in the ear, and the whole province, wasted by famine and pinched by high prices, looked forward to an abundant harvest. Where the ear was formed, it was torn off; where the stalk had reached mature height, it was snapped. On a low estimate at least one-half of the rice crop has been destroyed in the ten miles to the south of the Hooghly over which the cyclone extended. That is but little, except to the individual sufferers, in a vast country like Bengal. But the cyclone wasted with far more violence the country to the north and east of the Hooghly; of its effects there we have still to obtain information. From Nuddea, still suffering from an inundation of the Ganges more severe than those of 1863 and 1856, we learn that the vegetation which survived that calamity has been almost entirely destroyed. Not only will the rice crop yield but half its tale, but of the cattle, which had been sent to the high lands from the inundated tracts, a tenth has perished, for they had to withstand the storm for two days and a half without shelter or food. All the crops recently sown within the tract blasted by the whirlwind, have been destroyed. The condition of Jessore is worse. Not five per cent. of the brick houses in the district have withstood the blast. He who would understand the difference between the cyclone of 1864 and that of 1867 must look not to the shipping of Calcutta, but to the experience of the rural population. We have spoken to many natives, and all are unanimous in this, that the visitation of Friday and Saturday last is more appalling, because it came at night, and it came when the *Amun* harvest was near at hand.

Nor has it been without its tragic element to Europeans. When the morning broke, cold, raw, and gusty, the scene presented by the Hooghly between Barrackpore and Serampore showed that the ruin wrought among the boats in the river had not been less than among the huts and crops on land. The turbid stream rolled down piles of wood, fragments of boats, straw, oars, helms, and bamboos in wild confusion. Everywhere, in spite of the police, or rather in their absence—for in Serampore not one was visible, although the Municipality pay so much for them—hundreds of houseless poor might be seen risking their lives to secure the floating treasures which would help them to rebuild their huts. What might have been

a serious tragedy had happened higher up, at Bansberia, above Hooghly. Three ladies with two children, one of them ten days old, were on their way to the Ganges in one of the few indigo planter's boats yet left in these districts. The rain and wind, which, preceded the cyclone for forty-eight hours, detained them under the lee of a *chur* or high sandbank opposite Bansberia. When the cyclone burst from the north-east, about 10 o'clock on Friday night, they were well sheltered. But as it veered towards the north-west, and the sandy cliff became exposed to its violence, it was evident that the boat would either be parted from the bank or be buried under it. The ladies and children managed to find their way to the top a minute before the boat went down, and the bank fell. They crawled along at the very height of the violence of the storm, digging their hands into the sand, till, in the pitchy darkness, they stumbled on a hut which was weathering the hurricane. But out of this the surly owner, a fisherman, drove them, and the wretched group spent the night on the bare *chur* with an infant of ten days. Faint in body and spirit, they had no strength to drive away the jackals which surrounded them, sniffing for prey. In the morning they were hospitably received by the catechist in charge of the Bansberia mission, but the same fisherman who had thus treated them, refused at first to assist in raising the sunken boat unless he was paid a fourth of the value of its contents. Such incidents as these enable us to realise the horrors of a cyclone at night in the tropics. Are there none to interpret to us the feelings of the vast Native population, which suffered far more than we have? True, they are fatalists, but there is a state of mind, intermediate between the serene insanity of the Oriental sage and the stupid despair of the lowest peasant, which some educated Hindoo can surely give expression to. And fatalism does not reconcile even the most ignorant to the loss of property or the certainty of pinching want, unless in a calamity like that of Orissa where the body succumbs with the spirit.

DAMAGE FROM THE CYCLONE IN BENGAL.

From the Rev. J. Wenger, under date of Nov. 7, we have the following account of the loss of life and damage done in our various stations in Bengal, by the fearful cyclone that lately devastated the country :—

“The all-absorbing topic of interest here, at present, is the fearful cyclone that swept over Lower Bengal during the night from Friday to Saturday last (Nov. 1st and 2nd), and I hope you will excuse me if I refer principally to that in the present letter. I will try not to say what the papers will tell you; still I may just mention that *here* its character as a cyclone began clearly to manifest itself soon after 10 on Friday night, and that it was most furious about 2 a.m. on Saturday. When the wind was horizontal it was to the North, beginning N. by E., and being most awful when it came to N. by W. After that, as it veered to W. it moderated, soon after 3. But the perpendicular thumps of the wind upon the roofs were most awful.

"All the Mission property here has suffered; the chapel in Lal Bazaar most severely of all. I need not describe particulars. At the *Press* three windows in the bindery were blown out, and the wind and rain played sad havoc with the piles of sheets, and especially with the sheets that were hanging up to dry. In the compositors' room three windows were blown out, but the damage inside is of no importance. The Mission-house suffered severely on the north side, and lost some sunshades, and a window in the library. The damage done to the Intally premises will amount to upwards of Rs.50 (perhaps nearer 100), when all is examined. At Serampore, the college suffered most; after it the college-house, (Mr. Trafford's). I fear the damage there will not be covered by Rs.1,500. Most of our native Christians here are houseless. The South villages suffered more, in comparison, than Calcutta. The native Christians have, with very few exceptions, lost all their houses, and more than half their cattle. The rice crop will not yield more than one-fourth, if so much. At Khari every building is level with the ground. Only the bare walls of the chapel are partially standing. In that village fifteen lives were lost among our native Christians. At Lukhyantipore and Dhankata the people fared a trifle better; but Brindabun, one of the pastors, lost two children through the fall of his house.

"Bro. Anderson came here on Friday evening for the salaries, and went back by the 7 p.m. train. That train never stopped at Serampore, but dashed on to Chandernagore. There he spent a dismal night in the waiting-room of the railway station, whilst pieces of it were successively blown away. Bro. Hobbs, with Mrs. Hobbs, managed to reach Serampore on Friday evening. Very bad as the storm was here, it was much worse in Jessore. Kooshtea and Magoorah suffered severely; from Jessore itself, very distressing news appear in the papers, but I have not yet heard how our native brethren there have fared. At Khoolneah, Bro. Gogon's house fell in; he and his family had just before taken refuge in a brick building, a public office. The Mission boat was carried to a distance of three miles, and is a wreck, the "Calcutta" steamer having been driven into or over it. He has heard that the Christian villages in the Sunderbuns (Booridanga, &c.) have been swept away, but he is going to see. I have just had a letter from Bro. Ellis, commenced before and concluded after the storm. He was in his boat, on a tour, I believe, with his family; and, from the way he writes, I conclude that the storm there was nothing very extraordinary; but I have no news yet from Burisaul itself, or from Bro. Bate. Neither have I any from Dacca; but the newspapers say that 600 lives were lost at Dacca. Here at Calcutta the loss of life amounted to upwards of 1,000, more than half occurring on the river.

"Thus the judgments of the Lord are abroad in the land; they are mysterious. Hundreds of thousands of people are absolutely houseless, and one endeavours in vain to discover the object God has in view, in permitting such extensive desolation."

The Rev. R. Robinson writes more particularly of the effects of the storm on the Christian villages to the south of Calcutta:—

"You will be prepared to hear that the devastation among the south villages has been complete. With the exception of the brick-built chapel at Lukhyantipore, one of whose walls has split clean down from top to bottom, and is gaping wide, I have not a chapel standing throughout the district. The bungalows and huts occupied by our people have, with rare exceptions, shared the same fate; the *golahs* in which their grain was stored, have been blown down, and the grain either blown away or utterly ruined by the rain. At this moment, there are hundreds of families in those southern villages that are without shelter, without food, without clothing, without a stick of property of any kind, and without hope. The crops still in the ground have been severely injured, and will not yield more than one-third of what was expected; because, though there was no wave of salt water this time to inundate them, the gale was severer, and it just laid them low and beat them into the ground. In respect of loss of life, Khari has suffered

more severely than any other station. This is owing partly to the large Christian population here, and partly to its neighbourhood to the Mutlah, up which a storm-wave five feet high did come. This wave has also swamped Tambulda. In Khari, not one house has escaped, the largest and strongest having come down as helplessly as the smallest and frailest. The brick chapel at Narsigdarchoke has been levelled with the ground, and my house at Bishtopore has had one of the rooms fallen in.

"In view of all this distress, the first thing we have to do is to feed the hungry. A Relief Fund is being organized by the Chamber of Commerce, and the Lieut.-Governor has promised to double any amount of contributions that the public may give, and there can be no doubt that in a short while the present pressing necessities will have been relieved. But as I cannot wait till this Fund is prepared to give me help, I have asked and obtained from Mr. Wenger a grant of Rs.400, which, with other private contributions, I intend to use in supplying food to the starving. In the meanwhile, I apply to the Government for relief for the heathen and Christian population, indiscriminately, of the villages where we have Christians resident; and I am in hopes that thus we shall be enabled to set the people on their feet again in great measure. When, by the aid of our English congregations in Calcutta, and the public Relief Fund, I have been able to help them up, there will still be a large sum of money wanted to rebuild the chapels. As already stated, I have only *one* left out of nine, and that one in too dangerous a condition to remain serviceable much longer. Besides the chapels there are preachers' houses, those of them, I mean that are Mission property, which will need to be re-built. The utmost the people will be able to do with all the relief they get, will be to house themselves and their little ones again; and for the money that will be needed to get up the chapels, &c., I have no resource but to look to you. For this purpose there will be no money forthcoming in India. The liberality of the European population has already been taxed by the cyclone of 1864, and the Orissa famine; they are now girding themselves to meet the necessities of the present disaster. Our English congregations in Calcutta will help me in relieving the poor; but their own chapels have been fearfully battered, and after they have done all they can, there will still be the chapels to be replaced. We can do nothing in this matter; you must do it for us. We shall want at least £400 for this purpose, and if you can let me know the mind of the Committee by an early mail, we can begin the work of re-erection in February or March next. Till then, the people must meet for service in the open air. After that it will be impossible to do so."

We earnestly commend these suffering brethren to the prayers and sympathy of our friends.

SELECTIONS FROM A MISSIONARY'S JOURNAL.

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

June 14.—To-day I passed through Nilgunge, a village two miles south of Jessore. About twenty persons were resting under a tree near the turnpike gate, some sleeping, some talking, and others eating a little refreshment. I saw at once that they were a party of pilgrims, and a little conversation soon convinced me that they were all very ignorant. Only one of them could read, and that very imperfectly. I told them that I was a Christian, that my teacher was called Jesus Christ, that He was the most wonderful person that ever walked the earth, that millions of people in twenty different countries followed His teaching, and looked to Him for deliverance, and if they would like to know anything about Him, I would sit down amongst them and tell them some of His amazing works. To my astonishment they said they knew all about Him; that they thought of Him and His dear mistress too, very frequently, and expressed their astonishment that I, a

pale-faced Sahib, should take such an interest in their religion. For awhile I was puzzled to understand the scope of their remarks, but found out, at length, that they imagined I was alluding to Krishno instead of to Jeshu Khreeshto. When I pointed out to them that I was not alluding to their lustful god, but to an Almighty, sinless, and compassionate Saviour, they gazed at me in wonder, and said it was a curious thing that one bearing a name so much like Krishno, should be worshipped in twenty different countries. Here a bystander (an intelligent Bengali) said with a sneer, "No doubt Krishno and Khreeshto are one and the same person, but the English are such a restive people, never satisfied with anything as they find it, that they have altered Krishno's name and deeds into the name and miracles of Jesus Christ." Having thus delivered himself of his opinion, he was proudly marching away, when I caught him by the arm and said, "Baboo, if I were to speak ill of your mother, you would expect me either to prove my words, or pay you damages for slander. Now my teacher, Jeshu Khreeshto, is dearer to me than my mother, and since you have tried to degrade him, you must prove your point, or eat your own words." He tried hard to get away, telling me that he would come to me and prove his point to-morrow, that I might *depend* upon his coming, that his name was Sham Baboo, that he never told a lie or failed to keep his promise.

"Your name is Sham?" said I (his name suggesting a probable line of argument)—just answer me one question, and then I will decide whether I can or cannot let you go. "What is your employment?" "I am a farmer." A farmer? then you cannot go away till my discourse is ended; if *you* will not, or cannot, prove that Krishno and Jeshu Khreeshto are the same person, you must stop and hear *me* prove that they are not. All of you listen with attention to my words.

This man's name is Sham. I have an uncle with a very similar name. His name is Sam.

This man says he is a farmer. My uncle Sam is a farmer also.

If any one hearing this were to say the names are nearly the same, and both are farmers, no doubt, therefore, Sham Baboo is the Missionary's uncle;—what would any sensible man say to such a rash and foolish speaker? Would he not say, Simpleton, what are you talking about? Because a name and an occupation correspond, does that prove identity? Are there not amongst Khysts 10,000 men bearing the name of Ram Charun Ghose? Do not hundreds of them keep shops? Do not scores of them keep the same kind of shop? And yet they are different individuals. Your name and occupation is the same as that of the Missionary's uncle, indeed—but see the points of difference. He lives in England—you in India; he is a white man—you are a brown one; he is a married man—you are not; he is a Christian—you are a Hindoo; his father's name was William—your father's name is Gobindo Nath. To say more would be superfluous for me and degrading to you.

And yet *Sham Baboo* says that because Krishno's name is a little like Jeshu Khreeshto (Jesus Christ), and because Krishno is said to have become incarnate, to deliver the Hindoos from oppression, as Jesus Christ became incarnate, to deliver the world from the oppression of the Devil—therefore, they *must* be the same person; and as Krishno lived *before* Jesus Christ, *he* is the true Saviour—the name of Christ, and the works said to be done by him, being alterations made from the name and works of Krishno, more congenial to the tastes and ideas of Englishmen.

This is what Sham Baboo says—now hear my reply. I say that the points of disagreement between Jesus Christ and Krishno, are so numerous, and so glaring, that none but a fool or a babbler would argue that these two are one.

1. Krishno was a Hindoo, born in India; Jesus Christ was a Jew, born in Palestine.

2. Krishno was a man devoted to fighting ; Jesus Christ was called the Prince of Peace.
3. Krishno was guilty of many crimes (he was a cheat, a thief, a liar, a drunkard, and a murderer, as nearly all Hindoos admit) ; of Jesus Christ it is written, in the true Shasters, "He knew no sin ; neither was guile found in His mouth."
4. Krishno married ; Jesus never did.
5. Krishno devoted much of his time to amours and playful actions ; Jesus went about the country healing the sick and preaching against vice and hypocrisy.
6. Krishno often spent nights in debauchery ; Jesus often spent nights in prayer.
7. Krishno was accidentally killed by an arrow ; Jesus was nailed to a piece of cross wood, to atone for the sins of men.

Now, Sham Baboo, what do you say to Krishno and my heavenly teacher, Jesus Christ, being one and the same person ? If you still think so, say so, and prove it ; if not, retract your words before these pilgrims. With a better grace than I expected him to exhibit, he said, in the presence of all, "I am inclined to think I have not acted wisely nor rightly. I have never read much about Jesus Christ, but I have heard Hindoos sometimes say, who knows but they may have been the same person ? and I said what arose in my mind. It is evident that they are not the same person ; but whether Jesus Christ is the world-Saviour, or not, is another matter. Let those who think He is, worship Him ; I am no worshipper of Krishno, but neither am I of Jesus Christ, at least, not to-day." And thus saying, with a hasty salaam, he walked off in the direction of Jessore.

During this conversation the audience, which had increased to about forty persons, listened with pleased attention. After the departure of Sham, finding the audience was not weary (though I felt sadly weary myself), I preached to them the story of Christ's Crucifixion, and then walked on to Jessore.

June 17.—To-day I visited the village of Shakhate, three miles distant from Jessore, for the purpose of inspecting our School. About forty children were present. The owner of the School-house, seeing that I looked exhausted on my arrival, brought out milk, sweetmeats, and fruit, sufficient for half a dozen persons, and seemed disappointed because I could not eat them all. I was very much gratified, not only at the progress made in reading, grammar, and arithmetic, but also in Scripture History. The lads gave very creditable replies to many questions asked, touching the great Salvation, and one little Mussulman boy, of about eleven years of age, gave such a full and consecutive account of Jesus Christ, from His birth to His ascension, that I was obliged to hug him tightly to prevent myself bursting into tears.

There are some who think a Missionary's time wasted in entering a School-house ; believe me, sir, it need not be. Bhageadhor, our Circle School Superintendent, is a young man who knows how to make grammar and Christianity go hand in hand.

On the three following days I visited and gave religious teaching in the Schools of Areepore, Puratin, Kusha, and Jessore Bazaar.

BUDDHIST OPPOSITION IN CEYLON.

Our readers are doubtless aware that, of late years, the Buddhists of Ceylon have, in some measure, broken through the apathy they have generally shown at the spread of Christianity in their midst. Christians have been challenged to meet the most eminent priests. Numerous discussions have therefore taken place, characterized frequently by great unfairness on the part of the Buddhists, but

which have served to rouse attention, and to aid the progress of truth. Of one of these discussions, between the champion of the Buddhists and Mr. Juan Silva, assisted by others of our native brethren, a copy has been sent us. We are indebted to the Rev. Charles Carter for an abstract of its contents, which will convey to our readers a clear and accurate conception of the way in which the errors of Buddhism have to be met, and exhibit the relations of this ancient system with the Christian faith. We give the preface of Mr. Silva in full, as it explains the circumstances in which the discussion originated, and the manner in which it was conducted.

PREFACE.

"It having been intimated to us that some of the inhabitants of the village called Waragodde intended, on Sunday, the 27th of last August, to get the priest of Migettoowatte to preach against Christianity and us, in the ambalama (rest shed,) not far from the place where we preach in the village on Sundays, 1, and two or three other Christians, went to the place on that day at 2 p.m.

"Whilst we were there, though some of the Buddhists promised several times to allow us also to preach, the tumultuous behaviour of the crowd prevented our doing so; yet the priest of Migettoowatte preached twice without any hindrance. As he intimated in his second sermon that he wished to dispute with us, we promised to hold a discussion in a proper and profitable manner on the 8th of September, from 1 until 5 p.m. We came to the arena according to promise.

"There assembled on the Buddhists' side 14 priests, with the priest of Migettoowatte, and about 1,000 of the laity; and on the Christian side, about 30 Christians with me, and three other ministers. Then, according to agreement, the Buddhists proposed the first question in writing; but as it was found that it would take too long to answer it in writing, it was agreed that the answer should be given another day, as well as the answer to our question, should it be found, when proposed, to require too much time to answer on the spot. When our question was proposed, they wrote and read out an answer, and gave it to us. There being still an hour to spare we agreed to divide it between us on the subject of the existence of a Creator. We listened quietly to them on the negative side, but they would not hear us.

"Christians and Buddhists assembled again on September 22nd, but the Buddhists treated the Christians most unfairly and riotously. They not only pelted some of them when they went away, but circulated the report that they had driven the Christians off into the jungle defeated.

"The questions and answers, therefore, as given on the occasions, are published, that all may know on which side the truth lies. And now, O friend, who readeest this book, read both the questions and answers, and try to choose the truth without partiality towards either side. Truth alone, and not partiality, can profit. The Christians, most earnestly desiring that the reader's soul may attain to happiness in the next world, trust that it will be manifest to him that Christianity is indeed true, and that Buddhism, which teaches that there is no Creator, and such like doctrines, is *not* true.

"First proposition on the Buddhist side.

"'To seek and accept a true religion is of more importance than all else in the world.'

"'The three positions of beginning, middle, and end, of the true religion, will be conformable to the conscience of all rational beings. But any intelligent person will perceive that these three positions are not so in the Christian religion. The beginning of the Christian religion is Creation: Gen. i. 1. If any one made the sky and earth, where was he before that creation? It is said, in Gen. i. 2, that the Spirit of God existed (or passed existence) upon the surface of water.*

* This rendering in the Singhalese Bible is unfortunate.

Was it upon *water* that the Creator abode previous to creation? If so, who created that water? If He came upon the water after the creation of the sky and earth, from what place did He come, and who created that place? If the sky and earth were ever created, what did the Creator do before that time? What sort of a place is meant by the sky? Has the sky also a Creator? Was the creation intended for profit to the Creator? If so, why was he previously inactive? It is a habit of Christians to call what they cannot answer a divine secret or purpose; if any such childish answer should be given to these questions, the intelligent multitude assembled here will not accept it. By considering many such things as these, it does not at all appear that this world and beings were created by any one. Therefore, to say that they were, is exceedingly false, senseless, disgraceful.

“ ‘The end is the judgment, and the award of eternal happiness to those who have done good, and eternal misery to those who have done evil—that is, to sinners.’

Here follow certain suppositions and arguments too gross to appear in English. The objector then proceeds to argue that eternal suffering is unjust, and that punishment is administered for the purpose of discipline, which, of course, could have no place in *eternal* punishment. And further, that it is impossible for any person in this world to commit a sin deserving of eternal punishment.

“ ‘The middle is the mass of false statements in the Bible. I will mention only a few of them here. If the person called Jehovah, whom Christians believe in, be an all-powerful, all-seeing, benevolent and holy God, he would certainly not accept of animal and human sacrifices (Bili *).’

The institution of sacrifices in the Book of Leviticus is then referred to at some length.

“ ‘The slaughter of the Bethshemites is a great human sacrifice, which Jehovah offered to himself. He cut off the head and hands of a certain person called Dagon, and placed them before his ark. He had the throat of a young woman (Jephthah's daughter) cut, and offered to himself. Since Jehovah accepted these and other such disgraceful sacrifices without end, any one with the slightest sense will perceive that the middle portion of the Christian religion too is exceedingly disgraceful, and that such are not the works of a benevolent Creator or God.’

“ ‘Since, therefore, the three positions of beginning, middle, and end, of the Christian religion are alike erroneous, senseless, and disgraceful, the Christian religion being useless for our future welfare, is to be rejected like a stick on fire, and blazing at both ends, and smeared with filth in the middle.’

The above were proposed by
‘ M. GOONANANDA.’

The reply to the above was read and delivered on the 22nd September.

Mr. Silva, after remarking that the opponent's ideas of the three positions is wrong, proceeds to answer the questions in order.

“ ‘Previous to the creation, God existed where he now exists: in the unbounded eternal vault of space. It is extremely vain to ask what God did previous to the creation. Here is a man who has built a house; and in order to prove that he did not build it, some one asks why he did not build it before. Such is the question why God was inactive before the creation. But how did the interrogator ascertain that the Creator was previously inactive? Must not the design of the actions of the eternal and omniscient God be eternal too?’

* Propitiatory sacrifices to demons.

“First proposition on the Christian side.

“Our first question is, concerning the existence of beings. We have heard that Buddhist pundits of notoriety publicly teach that, according to their religion, the doctrine of creation by God is false; and that, of the existences in the world, neither any thing nor any being was created by any one. If so, we ask how things came into existence? To this they reply, through the actions* done in former states of existence. But it is plain that even if there have been such former actions, beings cannot come into existence through those actions themselves without the power and wisdom of another person. Besides, even were it true that things arise from those actions themselves, the very word action proves that the doer of the action existed before the action. If so, how did those previous actors arise? If it should be said that they also arose from action, it must be manifest to all who intelligently consider, that though we should go from action to being, and from being to action, until all number is exhausted, we must come at length to some beings who did not arise from action: just as we perceive that in a chain of innumerable links, the last of which alone we can see, there must be a first link upon which all depend. We ask, therefore, how did those actionless beings arise? If it should be said that they arose of themselves without a cause, it must not only be proved that it is taught in Buddhism, but it is opposed to the declaration that beings arise from action. Besides, ought not beings now also to arise uncaused? If it be said that beings are eternal, without beginning or end, that, too, is opposed to the truth. How can Buddhists prove that any beings are eternal, when they themselves, according to their religion, say, of all beings, that existence† is sorrowful and perishing? Yet it was said, in *The Durlabdivinodaniya* (a Singhalese periodical) published not long ago, that all beings are eternal, without end or beginning. Is there any combination of the eternal and the perishing? If, now, these things are not eternal, but perishing, and cannot arise of themselves, but must arise from a cause, and if that original cause cannot be action (Karma), how can the declaration be true—that the beings of this world were created by no one? Since it is proved that without a Creator there can be no origin or existence of beings as taught in Buddhism, there can be no soul-salvation by believing that religion, why then believe, and teach to believe that erroneous religion?’

“Answer to the First Question on the Christian side, September 8th, 1865.

“It is certain that the two divisions in the world of beings and things are, and continue eternally, in a perishing state.’

“There never has been an origin to the world and beings. Had any one originated them, that person would have had power to have originated them sooner than he did. To say, therefore, that they were originated is foolish ranting.’

“The law of existence (or condition) in the world ever continues; and any one will perceive, that by that law beings arise from time to time, and that there cannot have been an original making of them.’

“Buddhism does not teach that beings were *originally* made by action (Karma); but that they are born by the law of succession (transmigration‡), and that repeated existence is owing to Karma. Since Christianity teaches that Jehovah had no beginning, the words uttered by the omniscient one (Buddha) are thereby confirmed. Christianity says that beings have a creator, and that that creator has

* Karma: actions having a moral quality.

† Jathi—any particular stage of existence, or the existence between any two successive births.

‡ Buddhism does not allow that *anything*—either spirit or matter—passes away at death into another existence, but that another being arises in consequence of the existence of the former,

no creator, but is eternal. Buddhists teach that all persons are eternal, and that perishing exists at the same time. Concerning this, Buddha's discourse declares thus :

O priest, these endless transmigrations' former end
Does not at all appear.

'This declaration is exceedingly true and worthy of all acceptance.'

"Second proposition on the Buddhist side.

An exposure of the answers given by the Christians to the proposition made by the Buddhist side.

This is a mere re-assertion of some of the former objections.

The Christian reply to the second proposition includes, first, a further explanation of the account of the creation as recorded in Genesis; secondly, a re-statement of the case of the Bethshemites, showing that it was not a human sacrifice which God took for himself, but a punishment for their sin; and, thirdly, a further statement of the case of Jephthah's daughter, denying that God accepted her as a burnt sacrifice, and putting the blame of that human sacrifice upon Jephthah.

"The second proposition on the Christian side.

"The answer received from our opponents to our question concerning the existence of beings, is filled with a mass of absurdities, nevertheless there are four declarations to be mentioned.

"'1. That it is certain that the two divisions of beings and things in this world are, and continue eternally, in a perishing state.'

"'2. That the law of existence continues eternally, and that by that law beings arise from time to time.'

"'3. That all persons are eternal, and that perishing exists at the same time.'

"'4. That being born from stage to stage and mortality are eternal.'

"What is the meaning of these statements? How can anything be, and abide eternally in a perishing state? If anything possesses eternity (Singhalese "all time"), it can have neither origin nor end. How can argument be carried on where the intellect is so dark as not to perceive this?'

"In the second statement, things which had first been declared eternal are then said to be temporal, and that there is a law of existence which is their originating cause.

"What is that law of existence? If it belongs neither to beings nor things, it must be emptiness or space. Do you mean, then, that beings and other things arise from that nothingness?'

"The third statement is like the first, nor is there the slightest meaning in the fourth.'

"It is manifest from the opponent's statements that there is a law of existence according to which all that is and perishes, animate and inanimate, arises. To whom does that law belong? Can any rational person say that it is emptiness? If not, that law of existence must be the Creator's power. Who, then, does not perceive that whilst the most subtle statements on the Buddhist's side prove that there must be a Creator, that religion and teaching is nothing but error which declares that there is no Creator?'"*

* The above has not been answered. We have not only waited eighty days, but have written requesting an answer; but hitherto none has been received. This shows the state of the Buddhist side.

THE ZEMINDAR'S LETTER.

The missionaries, in their tours, meet with all classes of the community, and the intercourse, begun in the bazaar or in the house, is not seldom continued after their departure by letter. One of these letters has been communicated to us by the Rev. R. Bion. It is written by the amanuensis of one of the richest Zemindars of the district of Mymensing, in Bengal, and on his behalf, and expresses, in somewhat imperfect English, the state of mind into which the preaching of the Gospel has brought him. It is an illustration of the process which is going on throughout the country where missionaries have laboured, and in an interesting way opens up the thoughts which the true revelation of God stirs in the mind of a pure Hindoo. We see the light struggling, as it were, through the mists of imperfect apprehension; and the speculations of Hindoo philosophy, to which many of the best educated Hindoos are addicted, brought to the test of pure truth. After perusal, our readers will be prepared to sympathize with Mr. Bion's remark, "I have every hope that the writer will at some time be one of the Lord's people." May this hope be speedily realized.

"I have much pleasure in acknowledging the receipt of your letter of the 5th March, and beg to forward my ill health as an apology for not answering earlier. I am emphatically pleased at the kind expressions of your holding communications of letters with me on religious subjects, as my list [desire] is incessantly increasing to dwell myself on the subject, though I think I do not understand it; yet I hope you, as a messenger of God, and a friend of His wretched creatures, to enlighten my mind with divine precepts. I cannot understand how can the schoolians [scholars of the Government schools] form an idea of Godhead, while they do not believe in the revelation; for it is universally acknowledged that the Supreme Being is the origin or the seed of all things that are, were, or will be, which we feel by our senses or bodies. If He is the Creator of all things, the infinite space which they plead for Godhead or the receptacle of the Deity, must also be considered to have been a created thing like [the] five other elements, though we are not able enough to prove it by our limited faculties. Then He must be considered a being unlike to anything we see here or perceive. As such an idea, though true, is not able to fall to the reach of imagination, no service can be made unless we had His manifestation to fix our mind at. There can be no consideration as being imperfect for [on account of] its being visibly limited; for the limited and imaginable part of His manifestation, is equally perfect with the invisible unlimitedness of Godhead, which is known to be the fulness of His perfection, like the examples of lightning or fire, which spreads out through the whole atmosphere, and are manifested or visible by the works in one point, and with sufficient materials may possibly be manifested and spread throughout the whole atmosphere like the invisible spreading fire or lightning in the atmosphere.

"As the schoolians under the veil of reputed *Bramahs* are fearfully raging like *infusoria* to substitute their internal atheism in the country, I hope you, a Christian or a religionist, must be moved to attempt upon suppressing their folly, by delivering out lectures and instructions to all of us. Hoping to hear from you soon, I remain, Rev. Sir, yours obediently."

HOME PROCEEDINGS.

The meetings during the past month have been but few. Dr. Underhill finished his Lincolnshire tour early in the month;—Mr. Smith was engaged the Lord's day previous to his departure, at Edenbridge;—Mr. Kerry and Mr. Trestrail attending meetings at Watford, and the latter preached at Arthur Street, Walworth, when a collection was made for the debt.

DEPARTURE OF MISSIONARIES.

A Valedictory Service in connexion with the departure of the Rev. R. and Mrs. Smith, was held at Regent Street, Lambeth, on Friday evening, the 6th December. Rev. F. Trestrail presided at the meeting which was held after the numerous friends present had partaken of tea, and the brethren Platten, J. A. Spurgeon, Harcourt, Kerry, of Calcutta, and others, took part in the interesting service. Our friends left for Liverpool the following Monday, to embark the next day, and by this time are far onwards on their voyage to Cameroons. May the prayers offered for their safety, and a rich blessing on their future labours, be abundantly answered!

ORGANIZATION IN THE NORTH.

We have received a very interesting account of recent proceedings of our friends in one of the Northern districts in regard to the meetings lately held there. As it indicates what we deem to be the right mode of working, in order to diffuse among the Churches a more lively interest in the Mission, and to augment their contributions, a few particulars will be interesting to our readers, and their publication will, we hope, stimulate brethren in other localities to go and do likewise.

There are twenty-two churches in the district, five of which united in the services with considerable interest, and with financial results in advance of anything in the past. The different meetings were all taken by local brethren, with only an inconsiderable deduction from the funds, and it is believed with quite as much of interest and efficiency as would have been secured by any other arrangement. Twenty-nine sermons were preached, and fourteen public meetings held, two of them at places where no such service had ever been held before, and the result was both pleasant and satisfactory. The attendance at the meetings, and the spirit pervading them were, in every case, such as to leave a beneficial influence on the churches themselves. Nearly one hundred missionary boxes have been introduced in different places, with the organization of more system and method, wherever practicable, on behalf of the Mission, during the coming year. One example may suffice as an illustration. A church, which used only to raise some few years ago two or three pounds, contributed in 1865 £11, and last year £26. It is hoped that this example will be followed by others, and that so we may "provoke one another to love and good works!"

One feature of the arrangement was exceedingly satisfactory, as enlisting the services of *Christian gentlemen not in the ministry to take part in the services*. This fact we emphatically commend to the notice of all our friends. In these days when so much is said of priestism, one man ministry, and the tendency of ministers to repress lay co-operation and activity, the arrangement which our kind correspondent refers to, is not only an example in the contrary direction, but one which indicates a path of usefulness open to those who have the zeal and the gifts, in which they may enter with great advantage to themselves, and to the cause we have so deeply at heart. We will only advert to one more passage from the communication containing this most valuable and interesting information, and we earnestly commend the brief, but emphatic, exhortation with which it closes, to the conscientious regard of every reader. "Deeply conscious how little yet is done commensurate with our responsibility, and the need of the world, we pray that we may all have more of the spirit of our great Master, and that we may go forth to the help of the Lord against the mighty."

QUARTERLY MEETING.

The next quarterly meeting of the Committee will be held January 15th, 1868, at 10.30 a.m.

NOTICE.

We respectfully, but earnestly, request the Treasurers and Secretaries of Auxiliaries who may have any funds in hand, to forward them *on account*, without

delay. The particulars of such remittances can be sent at convenience, and what small amounts may remain uncollected can be easily gathered in before May 21, and duly forwarded.

MISSIONARY SCENES.

In consequence of the announcement in the last month's *HERALD*, several applications for these beautiful cards, ten in number, have come to hand. They are only *one shilling* the set. A considerable reduction will be made in taking a dozen sets. They will be found most useful as rewards in Sunday-schools. They may be ordered direct from the Mission House, or when not wanted in any quantity, through booksellers. Mr. Stock, or Messrs. Jackson, Walford, and Hodder, Paternoster Row, and the Sunday School Union, Old Bailey, will supply such orders.

HISTORIC SKETCH OF THE SOCIETY.

As several inquiries have been made respecting the above, we beg to state that it may be obtained of Mr. Stock, through the booksellers, or ordered direct from the Mission House. In the latter case it should be in quantities of not less than a dozen, which will be sent, postage free, for twelve stamps. The price is only *one penny*.

While wishing all our friends a happy new year, may we suggest that the wish will be best fulfilled by the cultivation of a deeper interest in the progress of Christ's kingdom in the world, and a spirit of very earnest prayer for the Divine blessing on all Evangelistic work.

CONTRIBUTIONS

From November 19th, 1867, to December 18th, 1867.

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

ANNUAL SUBSCRIPTIONS.		£ s. d.	ANNUAL SUBSCRIPTIONS.		£ s. d.	ANNUAL SUBSCRIPTIONS.		£ s. d.			
Harvey, Mr. W. C.	0	10	6	Cardiganshire and Pembroke-shire, by Mr. Henry Davies—	2	5	0	Milford, by Mr. James Gibbs	0	12	0
Martin, Mrs. W., Teignmouth	1	0	0	Cardigan	0	12	6	Newport Temple, by Rev. L. Evans	1	1	0
Winter, Mr. T. B.	2	0	0	Gerizim	0	6	0	Norfolk, by Mr. J. J. Colman—			
DONATIONS.				Herron Llanfrynach	0	6	0	Buxton	2	7	0
A Friend, Bridgenorth	1	0	0	Coulton, Mrs., by Rev. W. A. Blake	0	10	0	Norwich, St. Mary's	91	17	4
R. W.	100	0	0	Crookham, by Rev. W. Webster	1	0	0	Perth, by Mr. L. Pullar	14	0	0
Williamson, Mr. R., and Family, for <i>N P, Seury</i>	18	14	0	Devizes, by Rev. S. Pugh	9	18	0	Rhondda Ystrad Nebo, by Rev. J. R. Williams	1	10	0
SPECIAL FOR DEBT.				Emery, Mr. G., Market Harborough, by Mr. Samuel Wallis	1	0	0	Smith, Rev. Robert	1	10	0
A Friend, Milton, by Rev. G. McMichael, B.A.	5	0	0	Frome, Badcox Lane, by Rev. W. Burton	3	0	0	Stead, Mr. W., Bradford	20	0	0
Anstie, Mr. Paul, Devizes	20	0	0	Folkestone, Salem Chapel, by Rev. W. Sampson	5	12	9	Trowbridge, by Rev. W. Barnes—			
Arthur Street, Camberwell Gate, by Mr. Barrett	5	0	0	Glyn Neath, Bethel, by Rev. T. E. James	1	11	0	A Friend	1	0	0
Bath, Somerset Street, by Rev. D. Wassell	3	10	0	Hiet, Mr. W., South Hackney	10	10	0	Barnes, Mr.	0	15	0
Blackwater, by Mr. S. Sale	3	17	0	Ivory, Mr. John, Worthing, by Rev. S. Green	21	0	0	Francis, Mr.	1	0	0
Blaenconin, by Rev. O. Griffiths	3	0	10	Keenysham, by Rev. W. C. Pratt	3	10	0	Fowler, Mr.	5	0	0
Camberwell, Denmark Place, additional, by Mr. B. Colls	35	0	0	Kettering, Fuller Chapel, by Mr. S. Wallis	27	0	0	Hayward, Mr. J. E.	0	15	0
Do., Mansion House Chapel, by Mr. W. Commin	3	0	0	MacGregor, Mr., Aberdeen	1	0	0	Mizler, Miss	0	10	0
				Manning, Rev. E., Bedford	1	0	0	Pocock, Mr.	0	10	0
				Marazion, by Rev. J. Wulshere	0	14	6	Stoncombe, Mr.	5	0	0
								Under 10s.	2	13	6
								Tottenham, by Rev. K. Wallace	9	1	6
								Wallingford, by Mr. E. Wells—			
								Lunting, Mr.	2	0	0
								Brooks, Rev. T.	1	1	0
								Hawkins, Mr. H.	1	0	0
								Wells, Mr. Edward, Slade End	1	0	0

	£	s.	d.
Watchet and Williton, by Rev. R. Priske—			
A. F.	0	10	0
Hole, Mr. H. G.	0	10	0
James, Mr. Jas. G.	1	0	0
Thorne, Mr. John.	1	0	0
Williams, Messrs. Jos. & J. W.	1	0	0
Under 10s.	1	2	6
West Lavington, by Mr. G. Shepherd	0	2	6
LEGACIES.			
Bennett, the late Mrs. Charlotte, by Mr. T. Bennett, Wantage, for Rev. A. Saker, for African Mission.	10	0	0
Jones, the late Mr. Thos., of Cold Harbour Lane, Camberwell, by Deacons of Denmark Place Chapel, Camberwell ...	10	0	0
Ryland, the late Miss, by Rev. F. Pocock, Monkton Combe, Bath	10	0	0
LONDON AND MIDDLESEX.			
Bloomsbury—			
Contribs. on account...	33	0	0
Islington, Cross Street—			
Contribs. on account...	20	0	0
Orchard Street, Portman Square—			
Contribs. by Mr. T. D. Marshall	2	2	0
South Kensington—			
Contributions	5	1	3
Stoke Newington, Church Street—			
Contributions	5	5	0
Trinity Chapel, John Street, Edgware Road—			
Contributions	2	5	0
Upton Chapel—			
Contribs. for Rev. A. Saker, by Y.M.M.A.	12	0	0
BEDFORDSHIRE.			
Houghton Regis—			
Contribs., Sundon	2	8	5
BERKSHIRE.			
Abingdon—			
Contributions	30	12	2
Ashampstead—			
Contributions	2	12	0
Do., Sreatley	0	18	0
Do., Conpton	0	12	3
Do., Ilsley	0	17	9
Shrivenham—			
Collection	8	1	1
Wallingford—			
Contributions	52	16	1
Do. for China	1	10	0
Do., Hoke	0	16	0
Wantage—			
Contributions	30	6	0
Wokingham—			
Collection	7	17	3
BUCKINGHAMSHIRE.			
Dinton—			
Contributions	8	12	0
Do. for N.P.	0	2	6
Spenc—			
Contributions	1	12	2

	£	s.	d.
CAMBRIDGESHIRE.			
Chatteris—			
Contributions	0	8	6
CHESHIRE.			
Congleton—			
Contributions	0	3	8
CORNWALL.			
Helston—			
Contributions	9	4	2
Grampond—			
Collections	3	0	0
Marazion—			
Contributions	2	6	0
Penzance—			
Collections	10	14	6
DEVONSHIRE.			
Telgnmouth—			
Contributions	4	10	0
ESSEX.			
Thorpe-le-Soken—			
Contributions	2	0	0
GLOUCESTERSHIRE.			
Tetbury—			
Contributions	3	0	0
EAST GLOUCESTERSHIRE AUXILIARY.			
Contribs. on account, by Mr. Robt. Comely, Treasurer	50	0	0
HAMPSHIRE.			
Brockenhurst—			
Contributions	1	10	0
KENT.			
Sevencoaks—			
Contributions	29	11	0
LANCASHIRE.			
Atherton—			
Collection	4	10	0
Astley Bridge—			
Contributions	7	17	6
Liverpool, Pembroke Chapel—			
Contribs. on account	30	0	0
Do., Stanhope Street, Welsh—			
Contribs., additional	0	2	6
Oldham, King Street—			
Collection for W & O, moiety	2	0	0
LEICESTERSHIRE.			
Leicester, Charles Street—			
Contributions	58	19	5
Do. for Kiduganawa Chapel, Ceylon	1	15	0
LINCOLNSHIRE.			
Great Grimsby—			
Contributions	10	2	6
Horncastle—			
Contributions	7	19	1
Do., Mareham-le-fen ..	1	8	6
Do., Sun.-school, for N.P.	7	11	4

	£	s.	d.
NORFOLK.			
Norfolk—			
Contribs. on account, by Mr. J. J. Colman, Treasurer	72	17	5
NORTHAMPTONSHIRE.			
Towcester—			
Contributions	7	11	0
NOTTINGHAMSHIRE.			
On account, by Mr. W. Vickers	91	10	0
OXFORDSHIRE.			
Coate, &c.—			
Contributions	34	7	2
Do., Aston	1	8	6
Do., Bampton	0	11	0
Do., Brize Norton	0	5	0
Do., Buckland	2	0	2
Do., Ducklington	0	3	0
Do., Hardwick	0	4	0
Do., Lew	0	6	0
Do., Standlake	1	2	0
SHROPSHIRE.			
Aston-on-Clun—			
Contributions	1	15	0
SOMERSETSHIRE.			
Cheddar and Stations—			
Contribs. on account...	25	5	0
Watchet and Williton—			
Contributions	8	2	8
STAFFORDSHIRE.			
Mining District Auxiliary—			
Contribs. on account, by Rev. R. Nightingale, Secretary	9	0	0
Croxton—			
Contributions	0	12	6
Stafford—			
Contributions	1	5	0
SURREY.			
Dorman's Land, Lingfield—			
Contributions	5	0	0
Outwood—			
Contributions	2	1	0
SUSSEX.			
Brighton, Grand Parade—			
Contribution	1	1	0
Do., Bond Street—			
Contributions	22	2	7
Hastings—			
Contributions	20	18	3
WARWICKSHIRE.			
King's Heath, nr. Birmingham—			
Contributions	3	2	2
WILTSHIRE.			
Downton—			
Contributions	37	10	11
Salisbury—			
Contributions	63	9	10
Do., Bower Chalk ...	1	0	0
Stratton—			
Collection	4	8	6

YORKSHIRE.		£ s. d.	MONMOUTHSHIRE.		£ s. d.	IRELAND.		£ s. d.
Armley—			Cardiff, Tredegarville—		25	0	0	0
Collections	1	11	7	Croesyparc—				
Rawdon—			Collection	1	5	6		
Collection	10	17	3	Merthyr Tydfil, High Street—				
Stanningley—			Contributions	11	0	0		
Collection	1	7	0	Neath, Tabernacle, English				
			Church—					
			Contributions	8	7	4		
NORTH WALES.			FEBROKESHIRE.					
CARNARVONSHIRE.			FFYNNON—					
Llandudno—			Contributions			11		
Contributions						10		
11						6		
18						6		
8						6		
SOUTH WALES.								
GLANORGANSHIRE.								
Canton, Hope Chapel—								
Contributions.....								
2								
10								
0								
NOTE.—The 4s. 6d. Contributions from Lion Street, Abergavenny, in last month's <i>Herald</i> , should have been acknowledged as additional Contributions.								

JAMAICA SPECIAL FUND.

Brown, Mrs., Bagley, by Rev. M. Philipin, Alcester, for <i>Morant Bay Chapel</i>	1	0	0	Heelas, Mr. J., Wokingham	5	0	0
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CALCUTTA ZENANA MISSION FUND.

Warmington, Mrs., Lee	1	1	0	Warmington, Miss, Lee	0	10	0
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CALABAR COLLEGE REMOVAL FUND.

Collected by Rev. D. J. East..... £130 0 0

FOREIGN LETTERS RECEIVED.

AFRICA—CAMEROONS, Fuller, J. J., Oct. 28.	WEST INDIES—BAHAMAS, NASSAU, Davey, J., Nov. 16; Bain, A., Nov. 14.
AMERICA—NEW YORK, Brown, N., Nov. 24.	GRAND TURK, Kerr, D. L., Oct. 17, 20; Kerr, S., Oct. 19.
AUSTRALIA—SYDNEY, Dixon, R., Sept. 24; Volier, J., Sept. 23.	INAOUA, Littlewood, W., Nov. 9. Oct. 26.
INDIA—CALCUTTA, Wenger, J., Oct. 23; Nov. 3, 7, 9; Robinson, R., Nov. 8.	HAYTI—Webbey, W. H., Nov. 24.
BOMBAY—Edwards, E., Oct. 29.	JAMAICA—BROWN'S TOWN, Clark, J., Nov. 7.
COLOMBO—FIGOT, H. R., Oct. 30; Waldoek, F. D., Nov. 9.	KETTERING—FRAY, E., Nov. 7.
EUROPE—FRANCE, MORLAIX, Jenkins, J., Nov. 29; Dec. 13.	MONTEGO BAY, Dendy, W., Oct. 22, Nov. 22; Hewitt, E., Nov. 5; Henderson, J. E., Nov. 7; Maxwell, J., Nov. 23; Laurence, T. B., Nov. 22; Reid, J., Nov. 22.
GUINGAMP, Bouhon, V. E., Nov. 28.	ST. ANN'S BAY, Millard, B., Oct. 22; Nov. 21, 22.
KRAGEBOE, Hubert, G., Nov. 14, Dec. 6.	

ACKNOWLEDGMENTS.

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

For Rev. R. Smith, Cameroons, West Africa— Friends at Wallingford, per Rev. T. Brooks, for a Case of Clothing. Onslow Chapel Sunday School, Brompton, per Mr. A. H. Baynes, for a Parcel of Thirteen Books and a Boat Rug. Upton Chapel Missionary Working Society, per Mr. W. Stiff, for a Box of Clothing and Stationery. Regent Street Sunday School, Lambeth, for a Case of Clothing.	For Mrs. Thomson, Cameroons— Mrs. Upton, St. Alban's, for a Case of Clothing and Stationery.
For Revs. A. Saker and R. Smith, Cameroons— Westbourne Grove Juvenile Auxiliary, per Mr. G. Rabbeth, for a Case of Clothing.	For Mrs. Pray, Jamaica— Mrs. Alexander, Reigate, for a Case of Clothing. Miss Forster, Tottenham, for a Parcel of ditto. For Mrs. Lewis, Calcutta— "Pastor's Bible Class," Arthur Street Chapel. Camberwell Gate, per Mrs. Cowdy, for a Case of Clothing. For Mission— Mrs. Renard, per Mrs. Tiddy, for a Parcel of Magazines.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Joseph Tritton, Esq., Treasurer; by the Rev. Frederick Trostnil, 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. Barelay, Beyan, Tritton, Twells, and Co.'s, 54, Lombard Street, to the account of the Treasurer.

THE MISSIONARY HERALD.

At the last Quarterly Meeting, the Committee had to deal with questions of unusual importance, and which required the gravest and most prayerful consideration. To two of them, more especially, we earnestly invite the serious attention of our readers; and we beg them not to be content with simply reading what we write, but to ponder the facts, and as in the sight of God to ask themselves *what they ought to do*.

For a long series of years the Committee, in all cases involving fresh outlay, have largely depended on the faith and liberality of the churches. It has, indeed, grown to be a sort of maxim, "send out the men, and do the work, and the means will come;" and if by acting upon it a debt has, in any case, been the result, they have sometimes had to bear sharp and severe rebuke. But the facts which we shall shortly advert to, will plainly indicate, that for the present at least, the Committee are compelled to pause.

Nothing is easier than to denounce an evil; few things more difficult than to suggest the remedy. In the present circumstances of the Society, events which no one could foresee, and which have occasioned unlooked-for but inevitable expenditure—the commercial condition of the country for the last eighteen months, with trade paralysed, entailing enormous losses and bringing severe distress on numerous classes of persons, among whom were to be found some of the most liberal supporters of the Mission, and the purely voluntary nature of the Society—have been too much overlooked. Moreover, its essentially aggressive character, and the success which our Divine Lord has graciously vouchsafed to its Agents, necessarily requiring larger means, have been sometimes forgotten.

But what is the remedy? Raise the income is the reply. Efforts have been made to do that. Separate appeals for augmented yearly contributions have been sent to pastors and churches, to *all* the members of the Society, and to our various chapels throughout the country; so that each attendant might see them. Very many have also been sent to *non-contri-*

buting churches, in the hope that they might be induced to put their hand to the good work. What the effect will be, we cannot yet tell; nor shall we be able to do so until the financial year is closed.

Meanwhile the appeal on behalf of the debt, for personal contributions, and congregational collections, in commemoration of the seventy-fifth year of the Society's existence, has been freely responded to. By the time these lines are in the hands of our readers, nearly £4,000 will have been sent up. This has been done with a spontaneity that has surprised us; and most of the letters we have received breathe a spirit of warm attachment to the Society, and express the most ardent wishes for its prosperity.

Then, again, reduction of expenditure is urged. Such expenditure as the Committee could at once deal with, *has* been reduced as far, perhaps, as is consistent with the efficient conduct of the Society's affairs. But to reduce it in the Mission field is not so easy, and requires *time*. Even if missionaries were at once recalled, months must elapse ere they would cease to be a charge on our funds. Moreover, there is a wide-spread and deep repugnance to such a step; nor should it be taken at all, except from dire necessity. "Anything rather than that," is often said, and in a tone which indicates the distress it would inflict.

There was only one other course open to the Committee, and in present circumstances inevitable,—resolutely to avoid *increasing* the expenditure. Only three missionaries have been sent out during the past three years. These have not supplied the losses occasioned by sickness and death. Benares, Delhi, Jessore, Barrisal and Eastern Bengal, cry out for help. In China, Mr. Laughton is now alone. Africa calls aloud for more labourers, and Mr. Allen's place in Ceylon has not yet been filled. In the face of these facts no one can question the sincerity of the Committee in their desire and effort to prevent, *as far as it is in their power*, any renewal of debt. Ponder, we beseech you, what follows!

Last year Mr. Knight, of Rawdon College, offered himself for Mission service. His own letters, those of his tutors, and others from friends who know him well, and had heard him preach, were indicative of a superior fitness for the work. As his period of study was not then expired, he was requested to renew his application; this he has done. Mr. Orwin, of Regent's Park, also offered for service in India; and his testimonials were equally satisfactory. Mr. Gordon, a member of the Church at Allahabad, born in India, growing up in familiar acquaintance with the languages, customs, habits of thought, and superstitions of the people, formerly a student at Serampore, and whose determination to preach the gospel to the heathen was the result of many striking indications of Providence, requested the Committee to take him into service, and place him under Mr. Evans's direction, that his qualifications might be *tested*. Being

native born, and therefore accustomed to the climate; already in the country, and therefore requiring no expenditure for outfit and passage; and living with his parents, and needing but little for his support, his offer was most difficult to resist.

Here, then, are three cases, such as, in ordinary circumstances, would have occasioned little hesitation; and if these brethren had been accepted, their acceptance would have given a thrill of joy to all our friends; for it is a joy to send forth a preacher of the gospel to the heathen! What was the duty of the Committee? Plainly to act on the resolution they had formed. It cost a struggle to do it, and it was not done without pain. But we believe they will have the sympathy and approval of their constituents. The following resolution sets forth the fact and grounds of their procedure:—

Resolved—“That this Committee record, with great sorrow, that although they have had before them three offers for Missionary Service, they have deemed it so essential to avoid additional expenditure in the present condition of the Society’s finances, that they have felt it their duty to decline, for the present, to entertain such applications.”

The condition of our China mission has, for some months, engaged the attention of the Committee. They have been deterred from all efforts to strengthen it by the state of the funds. But it has been said,—“Why not accept offers of service from men who are willing to go out in faith, not looking to the Society for help, but trusting in God for it, and prepared to run all risk of finding it in the country, and from the contributions of sympathising friends at home.” Now, there is nothing in the constitution or practice of the Society to forbid this. The first missionaries did so, and, more recently, the late Mr. Cassidy; and Mr. Gillott, who proceeded to Poonah to join him, did so too. Mr. Taylor, formerly connected with the Chinese Evangelical Society, who returned from China some years ago, to study in the medical schools of London, left for that country about eighteen months since, taking with him a considerable number of men and women. They depend on no Society, but a friend, who deeply sympathises with Mr. Taylor, receives contributions, from these funds they have assistance, as it may be wanted. They have no salaries, and hope, mainly, to obtain support in China itself, either from personal labour, or from the people they may gather together. We have not yet received sufficient intelligence to justify any decisive opinion on the scheme as a *general one*; nor whether the actual success has equalled the expectations raised. It is enough, perhaps, at present, to say, that this enterprise may lead to some modification of the modes of conducting missionary labour. There is no reason whatever to prevent our adopting *any plan* which time and circumstances may show to be expedient. There is some danger, doubtless, of great organizations falling into a stereo-

typed system of action ; nor is it, on the other hand, desirable to make changes for the sake of change. Rather should it be our care to give our plans all the elasticity of which they are susceptible.

Moreover, there is something heroic in thus going forth in this spirit of faith. It is a great gift, and not given to all the Lord's servants. Just now, at least, it cannot become the sole principle of action. One thing, however, must not be forgotten. Any one going forth on this principle who has not attained to a full belief in it, will be sure to fail. Disappointment and distress will inevitably be his lot who has not the firmest possible hold of and confidence in it. But we should honour those on whom this gift is bestowed, and be ready to assist them to the full extent of our power. As far as the means placed at the disposal of the Committee will permit, brethren animated by this spirit will be cordially welcomed. The opinions of the Committee on the subject will be best understood from the resolution which they have passed, and which we subjoin :—

Resolved,—“ That the Committee will be happy to receive proposals to labour in China, under the auspices of the Society (as has been done with respect to other parts of the mission field), from brethren who are disposed to enter on the service of Christ, to find, mainly or altogether, their support in the resources which the country they seek to evangelize may furnish, the Committee rendering only such aid, from time to time, as it may be in their power to afford.”

Resolved,—“ That the Committee are prepared to receive any contributions specially given for the use of such brethren, by Churches or private Christians, and to forward such funds to the brethren for whose aid they are designed.”

There is one class of men to whom, on this ground, we may, with great propriety, appeal, as we have done on some former occasions—we mean men of cultivated talent and ample means. Why should not they consecrate their talents and their property to the cause of Christ, and, for His sake, go out to heathen lands ? Young men of social position and ability do not hesitate, when opportunity offers, to go to India or China, or any other distant country, for pleasure, or to amass wealth, and then return. Is it unreasonable to ask the disciples of Jesus who can do this, to go and spend and be spent in the glorious work of preaching the Gospel ? What Missionary Society would not welcome them with open arms ? How great the interest they would awaken in the Churches ! Self-sacrifice and devotion of this lofty order would kindle a holy fire in Christian hearts, awaken an intense spirit of zeal and prayer, and bring again the heroism of former days ! “ The romance of missions is gone.” This may, in part, be true, and not very difficult to account for. A few such examples as we have supposed would surely restore it ; and without upsetting present plans of operation, or creating new organizations, or disarranging those already in existence, would impart to them the warmth and glow of a renewed life.

THE VOYAGE OF THE SHANNON.

BY THE REV. T. MARTIN.

November 29th, 1867.—We are in the Hooghly, and expect to reach Calcutta in a few hours. The voyage has been a prosperous one, though not so speedy as was anticipated. God has mercifully preserved the lives of all on board, and the health of some of them has greatly improved. You will be sorry to learn, however, that Mr. Lewis and Mrs. Martin have not derived as much benefit from the voyage as you and we hoped they might. Their appetite seemed to fail both of them a good deal, and during the last few weeks Mrs. Martin has suffered much from cough and extreme debility; but we trust the few months of the cold season that still remain will make amends for all. The rest of our mission circle, and all the children on board, have enjoyed excellent health. A few hours will put us in possession of the news for which we are anxiously waiting, respecting the dear ones whom we have left behind us. God grant that the tidings may be such as will cheer our hearts, and strengthen us for our future labours! Hitherto hath the Lord helped us. Blessed be the name of the Lord!

During the voyage there were no incidents worth mentioning. In rounding the Cape, our course for some weeks was upwards of forty-two degrees south of the Equator, and consequently we had cold squally weather, and a rough heavy sea. When we again entered the Tropics, we were the better able to appreciate the genial warmth of the sun.

We have on board thirty-two first-class passengers with eight children, six second-class passengers, and three Ayahs. Among the first-class passengers are the Rev. Mr. Roberts, a chaplain of the Established Church of Scotland; the Rev. Mr. Hacon, who, we understand, is connected with the "Additional Clergy Aid Society;" and the Rev. Mr. Scott of the American Baptist Mission. Mr. Hacon, the second of these gentlemen, is a young man, and a member of the Church of England. Being connected with the "Additional Clergy Aid Society," he has consequently no connection with the Government. Nevertheless, the captain singled him out from the beginning, and conferred upon him the honour of saying "grace," and returning thanks at dinner. He also exclusively read prayers every Sunday morning, and after prayers preached when the weather permitted.

We have had delightful services on board. At Mr. Lewis's request the captain gave us permission to hold a short service every morning in the cuddy, and to preach every Sunday evening when the weather was favourable. The daily morning service usually lasted about fifteen minutes, and consisted in singing a hymn, reading a portion of Scripture, and prayer. The brethren Scott, Roberts, Lewis, Gregson, Thomas, and myself, conducted these daily morning and Sunday evening services alternately. Most of the passengers attended them regularly, and seemed to appreciate them. We have no doubt their effect has been good. They have at least tended to provoke to love, and to maintain harmony and goodwill among us. It is not often that passengers meet together daily for prayer, and we felt thankful that so many on board the "Shannon" availed themselves of the privilege.

Mr. Thomas and I read a good deal of Bengali during the voyage. He applied himself with great diligence, and made considerable progress in the language.

December 6th.—We reached Calcutta at 10 o'clock on the morning of the 30th ult. We are all well, but the news of another cyclone has cast a gloom over us all. Distress and sadness every where. May God be our helper, and the helper of the poor! We go to Serampore to-day.

MISSION WORK IN DELHI.

BY THE REV. JAMES SMITH.

Amid considerable discouragements, I think, we are making progress. Last month our daily average attendance at the boys' schools was 304, and girls about 50. These are not ordinary heathen schools; for the boys are generally untrammelled by caste, and the parents are quite willing that they should receive Christian instruction, for many of them are nominal Christians, and hence a considerable part of them attend services on Lord's Day in the chapel. They are all, with the exception of the central school, taught by our town missionaries or Scripture readers, and I feel confident they are aiding our preaching operations most effectually, in spreading abroad the knowledge of the truth. Not less than 1,000 weekly attend our enquirers' prayer-meetings, at which easy expositions of the Word of God are given, and we have a Sabbath congregation of 150 in the city, besides Pahar Gunge, Purana Killa, and Shahdura, where they have small separate congregations. Crowds assemble every night in the city to hear the Gospel. The Mahomedans fight hard, whilst the Hindus, as usual, look on with apathy. We can see the effect of all this instrumentality, and have no doubt as to the eventual triumph of the truth; but it is nevertheless true that our converts are still counted by units, and when we get them they are a continual source of anxiety to us in consequence of their weakness and inconsistencies.

EXPECTATIONS.

No doubt we expect too much from them, and look for the effects of centuries of culture in as many years. Idolatry eats into the very soul, and produces defects of character, that to an European Christian are incomprehensible. These defects are hereditary, and a better atmosphere must be produced before moral health at all returns. I am tired of theorising. I know well that God has sent his Son to seek and to save the lost, and this seeking is going on wherever the simple Gospel is preached. The length of time necessary for finding treasure, depends a good deal on the amount of rubbish you have to move before you can get at it. So with the Hindu, the rubbish of centuries has to be removed before you get near his conscience; and when you find it, long disuse has produced such insensibility that all its powers have to undergo the vitalising and energising influence of God's Spirit and truth ere it is in a fit state for the performance of its proper functions. Unless we look for the return of the age of miracles, we must be satisfied with a gradual advance towards Christian consistency. This advance will be slow and discouraging in the old converts, and much quicker in their children. I have come to this conclusion after long experience and careful observation. We are responsible for using the means in our hands, viz., telling all we can to obtain access to the one Saviour, and the result is as certain as that the sun drives away night. My dear wife has got three Zenana teachers at work, and her schools are going on well. I hope in a short time we shall have systematic labours such as we have never had before, in the female department of the mission. I need not say that our expenses are very high: £500 per annum will not more than pay our present labourers, and £84 have been withdrawn from us by the Australian churches, that they may have a mission of their own in some way separate from the Baptist Missionary Society. I have just engaged a Mr. Middleton, on 50 rupees per month. He was formerly in the Benares mission in connection with Mr. Small, and is very highly spoken of by the people at Jullundur, where he has long had charge of the Station School. He gives up 25 rupees per month that he may labour in his own denomination, and be engaged entirely in the Lord's work. Do help us with funds, directly or indirectly. The mission, I am sure, was never doing so important a work in Delhi, and I hope we shall not stick for want of funds.

PROGRESS IN POONAH.

BY THE REV. A. O. GILLOTT.

I am very pleased to inform you that the meetings at our chapel are most encouraging—the people take quite a delight in coming to chapel, and it is a hopeful sign that most of them are regular in their attendance. Last Sunday fortnight I administered the ordinance of baptism, when the chapel was full. May the Lord give me many souls, and He shall have all the praise. The congregation, too, have just got up a subscription amongst themselves, and have covered the whole of the chapel floor with cocoa-nut matting. They also have been at a great deal of expense to raise the floor, and really it is now quite a nice comfortable chapel. Several of the members of my congregation gave very liberally indeed. To the Lord be all the praise for all his goodness towards me. "I sought the Lord and He heard me," and therefore I will cry to Him again. You are desirous, dear sir, to know what my prospects and plans are. I desire to give myself *entirely* to the work of the *ministry* without any secular employment at all, if God will. May the Lord guide the committee and Mr. Spurgeon in all their plans for the spread of Christ's kingdom, and especially may He guide them with regard to the mission here at Poonah!

NEWS FROM PATNA.

BY THE REV. D. P. BROADWAY.

I am glad to state our work is going on steadily, by the blessing of God. The people still crowd to us, as soon as we appear in the streets, and the manner in which they listen is very encouraging. I was under the impression for some time that the novelty of hearing strange preachers was drawing them to us in such exceedingly large numbers, but it was a mistake; they continue to assemble in the same way every day and everywhere; therefore, the Gospel must be the attracting power to them. I have carefully noticed the people at our permanent stands; scores are in the habit of attending them regularly, who seem to be convinced of the truth of the Gospel. I have questioned several on the subject, and they have acknowledged, without any hesitation, that such was the case; but when I have pointed out the necessity of throwing off the mask, and embracing it publicly, and the danger of smothering conviction, and so forth, some have told me they had difficulties in their way, and others, the time for them to take such a step had not yet arrived. May the Lord bless them, that conviction may lead to conversion, and make them the heirs of eternal life! I find the women of the middle and lower classes here stand and listen to the Gospel in the streets, and some, who have access to those of the higher class in seclusion, no doubt convey to them what they hear. It is a remarkable fact, that the woman of this country are foremost in all religious observances, and very fond of talking about them; consequently, it is hard to tell what amount of good of this kind a hidden current of the Gospel might produce one of these days. I should like to have either a European or East Indian female in the Mission for Zenana work.

I have been trying for the last two months to establish a good school in the chok [market place], but have not yet succeeded as well as I had expected. I have no difficulty in getting scholars—the people are willing to send their children to me; in fact, many come to me imploring to have them instructed—but they have been so impoverished by the recent famine, that the largest number of them are unable to help me with means to comply with their wishes. I asked the Government Inspector of Public Instruction of this division for a grant, and he told me he would be happy to let me have it as soon as I would show him a flourishing school, which can't be done without funds for teachers and materials.

I dare say you will be glad to hear that a respectable linen-draper and his son

who have been inquirers a long time, have at length resolved to join the Church. The matter is not likely to be allowed to consummate very quietly. Their friends have commenced persecuting them in every possible way; they even induce the vile fellows of the city to insult them, and seem so determined, that it might yet be necessary to obtain protection for them from the magistrate. I shall let you know more about them, and whatever might occur at their baptism by-and-by; in the mean time pray for them, and for the whole mission here. I was nearly forgetting to say that the number of my Sabbath congregation is increasing. Several Hindoos and Mussulmans have commenced attending my services in the mission house.

I am sorry to say fever, small-pox, and cholera have been prevailing all round us at an alarming rate for some months. The poor creatures run to me for medicine as soon as they are attacked. I have been very successful in treating them, by the blessing of God; but I find it rather expensive for my purse, and will not be able to keep up the practice regularly, unless some kind friends enable me to do so, by supplying me with medicines occasionally. The Killa House is situated in such a place that we are continually in the midst of all sorts of disease, which is very unpleasant; but our comfort is that we are in the Lord's hands, and not a shaft can touch us without His will.

A REMARKABLE WORK OF GRACE.

We have much pleasure in inserting the following extract from a letter addressed to a friend at Maiseyhampton, by the Rev. F. Pinnock, of Amboises Bay, and in appending to it the account of the old woman furnished by our esteemed friend Captain Milbourne. It is a remarkable illustration of the power of Divine grace to transform the most miserable of wretches into a child of God:—

“You and the friends at Maiseyhampton who have taken so deep an interest in the old woman whom you have been supporting for some time past, will be glad to learn that on the first Sunday of the present month she, with six other persons, publicly put on Christ by baptism, and is now in the full fellowship of the Church. You would be delighted to witness the simple trust of this poor old woman, and to listen to her words expressive of the great joy of her heart, consequent on her faith in Christ as her only Saviour. Oh! that we could see many such giving themselves thus unreservedly to the service of Christ, as this poor old woman! But we may hope, however, that if we labour faithfully, our labour shall not be in vain in the Lord. May the case of this poor old woman, and every like case, encourage us to put forth every effort in our power to help and deliver the helpless and the distressed!

“You will please remember us very kindly to the good friends at Maiseyhampton. Tell them how much I thank them for the great help they render me, in taking upon them the support of the old woman living with me, who is now a dear sister with us in Christ Jesus, and whom I trust they will meet at last in heaven. The poor old woman was very ill a little time ago, so ill indeed was she that I quite expected she would have died; but the Lord has mercifully spared her that she might be a witness for Him, before her own people and others, of the fulness and freeness of the grace of God which is in Christ Jesus our Lord. May the testimony which she has been thus enabled to give be not in vain, but may good eventually result from it, by others being brought to see their sinful state by nature, and to accept Christ as their Saviour and Redeemer!”

Capt. Milbourne says:—

“About six years ago, this old woman's daughter died at Fish Town (three miles from Victoria). According to African custom, it was at once concluded by the natives that her death had been occasioned by witchcraft. The mother of the

deceased and an old man were accused of having witched the young woman. The old man was hung on the branch of a tree. A sister of the deceased made out a strong case of her mother's innocence, and obtained a short reprieve till she could confer with a sorcerer in the neighbourhood of Bimbia. On her way to Bimbia, she called at Victoria. Her intense mental distress excited the attention of Mrs. Wilson (Deacon Wilson's wife), who inquired into the cause of her trouble; she explained that her mother was in custody, ready to be sacrificed for witching her sister. The case was made known to our missionary (Brother Pinnock), who at once set off for Fish Town, where he found the old woman in fetters, ready to be sacrificed. Mr. Pinnock's reasoning with the chief so shook their faith in this wicked superstition, that they offered to sell the old woman, and asked for her ransom upwards of £30 in merchandise, which, being so large, could not for a moment be entertained; nevertheless, before our missionary left, they delivered her over to him for two kegs of gunpowder, value 20s. On my return to England, some four years ago, the Church at Maiseyhampton felt so interested in this case, that they undertook to provide for the support of the old woman, and, as you know, have annually contributed £5 for this object. You must have had some account of this interesting case at the time of her purchase. I should judge her age to be about 70."

MORANT BAY MISSION. A MISSIONARY TOUR.

BY THE REV. WILLIAM TEALL.

I left home on the afternoon of Wednesday, the 24th of July. By previous arrangement I had a meeting at Style Hut, about eight miles on the road to Bath. There was formerly a chapel there, but it was burnt in Martial law; so I collected the congregation by the wayside and had a very considerable number, which kept increasing till the service was finished. After the service I went on to Sunflower, the residence of Mr. Murray, the Wesleyan minister of Bath, where I was most kindly entertained for the night. On Thursday I went on to Belle Castle, calling at Hordley estate by the way. Belle Castle chapel was well attended in the evening, and I enjoyed preaching to the people on the Ministry of Angels. Sunday, the 28th July, was a wet stormy day, and my congregation was small, but I had service morning and afternoon at the Tabernacle, when I advocated the claims of the Jamaica Baptist Missionary Society. I returned for the night to Mission Cottage, a small residence recently purchased by our missionary committee for the use of the Portland missionary, and where Mr. Service and his wife reside. On Monday, 29th July, Mr. Service and I rode over to Boston for an early prayer-meeting, and returned to the cottage to breakfast, where Mr. Harris, of Belle Castle, joined us.

In the evening we had at Tabernacle a very good missionary meeting, the first of the kind held there. The chair was worthily filled by W. Wemyss Anderson, Esq., the gentleman who so nobly wrote a letter of counsel to G. W. Gordon on board the "Wolverine," but which his murderers destroyed instead of handing to him. Three Baptist ministers and Mr. Pinnock, the Wesleyan minister of Port Antonio, besides the chairman, addressed the meeting. Wednesday morning we had to be astir early to attend a meeting five miles in the mountain south of Port Antonio. At six o'clock Mr. Service baptized, in the Rio Grande, ten persons, on a profession of repentance towards God and faith towards our Lord Jesus Christ. The scene was magnificent as the sun arose, and gilded the tops of the mountains and cast its sheen upon the surface of the flowing river. At noon we had a missionary meeting in the neat, rustic chapel at Fellowship, about half a mile from the place of baptism. Mr. Porter gave some interesting information about two or three of the old native Baptists who first introduced the Gospel into the district many years ago. The meeting was a thoroughly good one and well sustained.

On Friday, the 1st August, I had a meeting at Norwich, a small station

of Mr. Porter's, about three miles to leeward of Port Antonio; after which I went on to Burlington, and missing the proper fording of the Rio Grande, had to cross nearly a mile higher up, and got through and up the further bank with considerable difficulty. With only two bolts of the buggy broken, of which I had taken the precaution to have spare ones with me, I got over Daniel's river and so to Hope Bay, where my friend, Mr. Dias, an old neighbour of mine when I lived in St. Mary's, with his family, was expecting me. At the Hope I spent a pleasant evening, and after the fatigues of the day had a comfortable rest. Friday, 2nd August, leaving the Hope after first coffee, I drove up a steep and difficult ascent, commencing almost immediately after crossing the Swift River. The ascent is called Black Hill. At the top of it I found Mr. Porter, who has a small station called Hopeful there. I stayed an hour and had prayer with as many of the people as could be got together; then I proceeded to Buff Bay, and after resting for a time, went on to Annotto Bay, where Mr. Jones, my old shipmate, was waiting with a saddle-horse for me to accompany him to Ebenezer Cottage, at a distance of five or six miles from the bay. Whilst at the cottage I received a deputation of native Baptists from the high mountains between Annotto Bay and Kingston. They wished to be included in the system of stations I purpose forming to be supplied with native pastors under European supervision. I engaged to see them the following Thursday on my way across the island to Kingston.

On Lord's day, 4th August, I had the pleasure of preaching twice at Annotto Bay, where, twenty-four years ago, I landed and delivered my first address in Jamaica. As in other places, the congregation was much less numerous than in former days; but it was still a large body of people gathered together, and I enjoyed the services, especially the second, which was intended for the young. The Annotto Bay missionary meeting was held on Tuesday, the 6th of August, and was a good one. The attendance was large. To our great regret Mr. Jones became very unwell on the morning of the meeting, and was unable to be present, so I had to occupy the chair in his stead. On Thursday, the 8th August, at five o'clock in the morning, I left Annotto Bay for Kingston, a distance of thirty miles. Mr. Thompson accompanied me as far as Aqualta Vale, when he turned off for Brameld and I went on for the Junction Road. The rains in the mountains had been heavy the previous day, and the Agua Alta or Wag-water was much swollen. I had about five fordings to cross before I got to the new road, and some of them were very deep. After getting on to the new road the travelling was better, but there were some places where the mason-work had given way, leaving wide chasms to be crossed on mere green sticks laid over. At one of these breaks there were not two inches to spare between the Buggy wheels and a fall into the river of some seventy feet. But we passed safely, through the protecting care of our Heavenly Father. About eleven or twelve miles on the road I was met by one of the people with a saddled pony, and leaving the buggy by the wayside, I forded the river at a rocky and difficult place, and rode up a steep mountain-pass to one or two villages. I met a considerable body of native Baptists, and had an animated consultation with them. We are to have further communication. This visit detained me three hours, and then I resumed my journey to Kingston, and got there about three o'clock.

ANARCHY AND THE GOSPEL IN CHINA.

BY THE REV. B. F. LAUGHTON.

FROM my last you will have learned that we have rebels in the neighbourhood. They have not made an attempt on Chefoo; professedly for want of artillery. They are now encamped at a distance of 70 or 80 miles from us. It is reported that they are waiting for another body with artillery, which they expect to join them. Their future plans are not known. They are genuine Tai-Ping rebels, followers

of the late Tien-Wang, and now of his son, who succeeds to his father's titles, &c. There are several "Tai-Ping" armies in the interior, and they seem everywhere able to hold their own. I have one of the rebel general's proclamations which was posted up in this neighbourhood. He states that he comes at the command of Heaven; that his object is the salvation of the country, the establishment of the Tien-Wang's rule, and the submission of the people to his authority, &c., &c. Whether the rebel general will be able to establish the power of the "Tien-Wang" in this province is, I think, impossible to say. I think, from what I hear, that the Tai-Ping cause is gaining strength in the interior. If they should ever get to be as powerful as they were some years ago, I think the foreign powers will acknowledge them. Indeed, if they now approach Chefoo in good numbers, announce their intentions to the foreign consuls, and guarantee the safety of the life and property of foreigners, I do not think that much objection would be made to their taking the ports. The present dynasty is in its old age and apparently near its dissolution. Poor, weak, corrupt, and helpless, it is alike unable to defend its supporters and put down its enemies.

The Tai-Ping rebellion is not the only trouble of the government. The Mahomedans in the provinces of Shen-Si and Kansuh have for some time past been in open rebellion. Last spring their armed men were estimated at 100,000, and they have, doubtless, been considerably increased since then. The last advices from Peking state that this immense body is marching northward, supposedly for the purpose of attacking Peking. A celebrated Chinese general has already started from Peking to endeavour to stop them. The latest news from the south is that a Mahomedan rebellion has broken out in Yunnan, and that the leader of it has assumed the title of Emperor of China. Thus the poor country is everywhere torn by internal dissensions, the people impoverished by rebel and imperial armies; the latter everywhere the worse of the two. The state of things here for the last month can only be believed by those who have witnessed it. The poor people have been rushing from hill to hill for security; their little all lost; their lives in continual danger, and vast numbers captured and made to work as burden-bearers to carry rebel booty. Most of our Christian people fled into Chefoo for protection, and, being helpless, I have had to feed them. Most of them have returned home, but may be back any day. The rebels visited the chapels at Choong-Kia and Han-Khiau, broke the windows, and did other damage, but fortunately did not burn them.

I may be mistaken, but I think that these present troubles have made a very considerable impression on the minds of the thoughtful among the Chinese here.

The Chinese philosophers teach that great calamities are indications of the displeasure of Heaven, and are sent to punish people for their sins. I have found of late that in preaching to the Chinese this conviction has given me a great hold upon them. I have taken advantage of it, and my preaching has been a mixture of the denunciation of the Old Testament with the gospel of the New.

Our country brethren tell me that, when in danger, the heathen entreated that they would pray for them, and themselves kneeled down and joined in their prayers.

I am glad to say that our native Church has still to rejoice that God is with us. It was my pleasure to baptize eight persons on Sunday morning, the 4th of August. They were the wife, mother, and brother of our friend "Chang," from Han-Khiau; the wife of Loo-Woo, and the wife of Ki-Sien-Seng, from Choong-Kia; and a widow and her two sons belonging to Chefoo. It was a high day with us. The country brethren were all in Chefoo to rejoice with us at what God had wrought. I trust that there are one or two other persons who are under the influence of the truth.

Whatever may be the political result of this present rebellion, I believe it will be productive of moral and spiritual results to these poor afflicted people.

HOME PROCEEDINGS.

The only missionary visit we have to chronicle this month is one to Staffordshire, by Mr. Kerry. But the proceedings of the Quarterly Meeting of Committee, to which we have referred in a previous article, will, we trust, excite the attention of the churches, so that the Society may receive from them a larger measure of support for the coming year.

Mr. and Mrs. East, with their two daughters, will be returning to Jamaica, about the 14th instant. He has done right good service for the Society during his visit; while in the interest of Calabar, and the Jamaica School Fund, his untiring efforts have been crowned with signal success. He will leave England with the affectionate good wishes of all our friends for himself and family; and a cordial welcome awaits them on the other side of the Atlantic.

We beg to call the particular attention of the officers of Auxiliaries, and members of the Society to the following notices:—

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.

MISSIONARY SCENES.

In consequence of the announcement in the last month's *HERALD*, several applications for these beautiful cards, ten in number, have come to hand. They are only *one shilling* the set. A considerable reduction will be made in taking a dozen sets. They will be found most useful as rewards in Sunday-schools. They may be ordered direct from the Mission House, or when not wanted in any quantity, through booksellers. Mr. Stock, or Messrs. Jackson, Walford, and Hodder, Paternoster Row, and the Sunday-school Union, Old Bailey, will supply such orders.

 HISTORIC SKETCH OF THE SOCIETY.

As several inquiries have been made respecting the above, we beg to state that it may be obtained of Mr. Stock, through the booksellers, or ordered direct from the Mission House. In the latter case it should be in quantities of not less than a dozen, which will be sent, postage free, for twelve stamps. The price is only *one penny*.

CONTRIBUTIONS

From December 19th, 1867, to January 18th, 1868.

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.	"Nonconformist"		£ s. d.	Contribs. Sun.-schl., for		£ s. d.
Blackmore, Rev. S., Ear-			Price, Mr. W. C., by	0 11 0	Orphans in Mrs. Ander-			
disland.....	1 1 0		Mr. G. B. Woolley,		son's School, Jessore...		5 0 0	
Bibbrough, Mr. W. H.,			Hackney	10 0 0	Do. do., for Orphans			
Upton Farm, near An-			Reynolds, Mr. John,		in Mrs. Hobbs' Sch.		5 0 0	
dover	1 0 0		Malvern Link.....	10 0 0	Wandsworth, East Hill—			
C. R.	1 1 0		Roberts, Mr. Isaac, Ta-		Collection for W & O		2 12 5	
Chandler, Mr. John,			bernacle Row, Haver-		BEDFORDSHIRE.			
Sydenham	2 10 0		fordwest, by Mr. W.		Bunham—			
Francis, Mr. J.	1 1 0		Rees	1 1 0	Collection for W & O.		0 6 0	
Gibbs, Mr. S. N., Piy-			Scott, Mr. D. T., Sunder-		Cranfield—			
mouth	1 1 0		land	1 0 0	Contribs. for N P		0 10 0	
Macdonald, Mr. W.	0 10 6		Shoveller, Mrs., Portsea,		Luton, Union Chapel—			
Tipping, Mr. C., Rich-			by Mr. T. C. Haydon	1 0 0	Contributions		23 8 8	
mond	0 10 0		Stiff, Mr. James	10 0 0	BERKESHIRE.			
Walker, Mr. Jas., Car-			"Thank Offering"	1 1 0	Reading, West Street Hall—			
naveron Alford, N. B.	2 0 0				Collection for N P.....		1 1 11	
Woolacott, Rev. C.	1 1 0				Wallingford—			
					Collection for W & O.		2 15 6	
					Wokingham—			
					Collection for W & O.		7 0 0	
					Do., Blackwater, for			
					do.....		1 10 0	
					BUCKINGHAMSHIRE.			
					Amersham, Upper Meeting—			
					Collection for W & O.		0 14 0	
					Contributions		1 15 0	
					Fenny Stratford—			
					Collection for W & O.		1 0 0	
					Gold Hill—			
					Collection for W & O.		1 0 0	
					High Wycombe—			
					Collection for W & O.		2 8 0	
					Little Kingshill—			
					Collection for W & O.		0 15 0	
					Princes Risboro—			
					Contribs, Sunday-schl.		4 5 10	
					Swanbourne—			
					Collection for W & O.		0 2 1	
					Stoney Stratford—			
					Collection for W & O.		1 0 0	
					CAMBRIDGESHIRE.			
					Cambridge—			
					Contribs. on account...		59 14 3	
					Haddenham—			
					Collection for W & O.		1 2 0	
					Contributions		10 3 2	
					Landbeach—			
					Contributions		2 7 0	
					Melbourn—			
					Contributions		7 7 6	
					Shelford—			
					Contributions		4 0 0	
					NORTH-EAST CAMBRIDGESHIRE.			
					Barton Mills and Mildenhall—			
					Contributions		11 3 7	
					Burwell—			
					Contributions		7 10 0	
					Isleham—			
					Contributions		7 18 2	
					Soham—			
					Contributions		5 19 4	
					West Row—			
					Collections		2 13 5	
					Less Expenses		35 4 6	
							3 19 6	
							31 3 0	

LEGACIES.

Ferguson, the late Miss,		
of Castle Street, Car-		
lisle, by Messrs. S. &		
S. G. Saal	19	19 0 0

LONDON AND MIDDLESEX.

Arthur-street, Camberwell-gate—		
Contribs. Pastor's Bible		
Class.....	5	4 0 0
Bermudson, Drummond-road—		
Collection for W & O ..	2	0 0 0
Camberwell, Denmark-place—		
Collection for W & O ..	8	0 7 0
Camden-road—		
Contribs. Sunday-schl.	5	13 7 0
Castle-street (Welsh)—		
Contributions	4	5 9 0
Colney Hatch—		
Collection for W & O ..	0	19 3 0
Enfield—		
Collections for W & O ..	0	15 0 0
Hackney Mare Street—		
Contribs. on account ..	60	0 0 0
Hackney-road, Providence Ch.—		
Collection for W & O ..	3	14 3 0
Hawley-road—		
Collection for W & O ..	5	2 3 0
Highgate—		
Collection for W & O ..	2	15 0 0
Contribs. for N P	1	3 0 0
Islington, Cross-street—		
Contribs. on account...	20	0 0 0
John-street—		
Contribs. for China ...	3	0 0 0
Kingsgate-street—		
Collection for W & O ..	2	2 0 0
Notting-hill, Norland Church—		
Collection for W & O'.	1	15 0 0
St. John's Wood, Abbey Road,		
Chapel.		
Collection for W & O ..	8	6 6 0
Staines—		
Contributions	5	1 6 0
Stockwell—		
Collection for W & O ..	6	10 0 0
Tottenham—		
Collection for W & O ..	2	10 0 0
Upper Holloway—		
Collection for W & O ..	4	10 0 0
Walworth-road—		
Contribs. on account	31	1 2 0
Contribs. Sunday-schl.		
for Rev. F. Pinnock		
Cameron.....	10	0 0 0

DONATIONS.

Bacon, Mr. J. P., for		
W & O	2	0 0 0
Bible Translation So-		
ciety for T.	300	0 0 0
Bridges, Miss, Tuxford		
0 10 0		
Cooke, Mrs. Maria, Lon-		
ford Mill, near Seven-		
oaks, by Mr. John		
Palmer	50	0 0 0
Harris, Mr. R., Burn-		
ham, Somerset	10	0 0 0
Johnson, Mr. W., Ful-		
bourne	25	0 0 0
Morley, Miss F., Tux-		
ford	1	0 0 0
Reynolds, Mr. J., Mal-		
vern Link	10	0 0 0
Wood, Mr. F. J., LL.D.		
50 0 0		

For Cyclone Fund.

Acworth, Miss, Putney,		
by Rev. J. Aldis,		
Reading	0	10 6 0
Reynolds, Mr. J., Mal-		
vern Link	15	0 0 0
West, Mr. E., Amersham		
Hall	50	0 0 0
Under 10s.	0	5 0 0

SPECIAL FOR DEBT.

A Friend, Watford, by		
Mr. J. J. Smith	15	0 0 0
Anonymous, Carlton Cha-		
pel, Southampton	0	10 0 0
Birmingham, by Mr.		
Thomas Adams.....	105	2 6 0
Chard, by Rev. E.		
Edwards	5	0 0 0
Coleman, Mr., by Mr. H.		
H. Heath, Upper Nor-		
wood.....	4	0 0 0
Daniell, Rev. C., Somer-		
leyton	1	0 0 0
Holyhead, Bethel Cha-		
pel, by Mr. J. Lewis...	2	4 9 0
Kingsstanley, by Rev. J.		
C. Butterworth, M.A.		
Kington, by Mr. Robert		
Short	4	17 3 0
Lilycrop, Mrs., Windsor		
Neeve, Mr. Jas., Forest		
Hill	2	0 0 0

CHESHIRE.		£ s. d.			£ s. d.			£ s. d.
Stockport—			Tewkesbury—			Chilperfield—		
Collection for W & O.	1	5	Contributions	6	6	Collection for W & O...	0	10
			East Gloucestershire—			Hitchin—		
CORNWALL.			Contribs. on account			Collection for W & O...	5	0
Falmouth, Webber Street—			by Mr. R. Comely,			Watford—		
Collections—(less Ex-			Treasurer	20	0	Contribs. on account...	35	0
penses).....	11	7	HAMPSHIRE.			HUNTINGDONSHIRE.		
Redruth—			Brockenhurst—			On account by Mr. W.		
Collection for W & O.	0	10	Collection for W & O	0	7	Palne, Treasurer	80	0
			Niton—			KENT.		
DEVONSHIRE.			Collection for W & O	1	0	Bessels Green—		
Appledore—			Contributions	8	5	Collection for W & O...	2	13
Collection for W & O.	0	15				Dartford—		
Chudleigh—			Portsmouth, Portsea, and			Collection for W & O...	1	4
Contributions.....	29	4	Gosport Auxiliary—			Lewisham Road—		
Do. for NP.....	12	0	Contribs., Public Mtg.	13	19	Collection for W & O...	4	4
Collampton—			Portsea, Kent Street—			Matfield Green—		
Collection for W & O.	0	10	Contributions	20	5	Collection for W & O...	1	0
Devonport, Hope Chapel—			Do., Sun.-school, for			Tenterden—		
Collection for W & O.	2	5	Rev. J. Smith's			Collection for W & O...	1	0
Exeter, Bartholomew Street—			NP, Delhi	12	0			
Contributions.....	9	17	Southsea, St. Paul's Square—			LANCASHIRE.		
Do., South-street—			Contributions	35	14	Astley Bridge—		
Collection for W & O	1	2	Do., Maria-le-Bonne			Collection for W & O...	0	11
Hemyock—			Sunday-school ...	28	1	Bacup, Ebenezer Chapel—		
Collection for W & O.	0	5	Landport, Lake Road Chapel—			Collection for W & O	1	0
Liton—			Contributions	19	11	Do., Irwell Terrace—		
Collection for W & O.	0	3	Do. for T	0	16	Collection for W & O	1	0
Plymouth, George Street—			Do., Herbert Street—			Do., Zion Chapel—		
Contribs. (Weekly			Contributions	2	16	Collection for W & O	1	10
Offerings	27	7	Southsea, Ebenezer Chapel—			Bury—		
Stoke Gabriel—			Contributions	8	9	Collection for W & O...	1	5
Collection for W & O.	0	10	Gosport—			Colne—		
Contribs. for NP	0	10	Contributions	12	14	Collection for W & O...	1	10
Torrington—			Wellow—			Contributions	23	0
Collection for W & O.	0	5	Collections	2	1	Coniston—		
DORSET.			Do. for W & O	0	16	Contribs. for NP	1	14
Dorchester—				160	5	Goodshaw—		
Collection for W & O.	1	10	Less expenses and			Collection for W & O...	0	15
Gillingham—			amount acknow-			Contributions	1	1
Collection for W & O.	0	10	ledged before	132	8	Liverpool, Athol Street		
Poole—				27	17	(Welsh)—		
Contributions	1	5	Southampton—			Collection for W & O...	0	6
DURHAM.			Collection (United			Manchester—		
Hartlepool—			Annual Meeting)			Contribs. on account	100	0
Collection for W & O.	0	16	at Portland Chapel			Oldham, Manchester Street—		
South Shields, Barrington—			Sun.-schl. Mission-			Collection for W & O...	1	5
Street Contributions...	15	0	ary Union for NP,			Padiham—		
Sunderland, Sam Street—			Ram Kanto, Dacca			Collection for W & O	1	1
Contributions	11	1	Do., Carlton Chapel—			Do., Assembly Rooms—		
Wolsingham—			Contributions	10	10	Collection for W & O	0	7
Collection for W & O.	0	8	Do., Portland Chapel—			Preston, Fishergate—		
Contribs. for NP	0	3	Contributions	36	9	Collection for W & O...	2	3
ESSEX.			Do., East Street—			Rochdale, West Street—		
Barking, Queen's Road—			Contributions	8	9	Collection for W & O	4	10
Collection for W & O.	0	5	Shirley, Union Chapel—			Do., Drake Street—		
Earl's Colne—			Contributions	6	8	Collection for W & O	1	12
Collection for W & O.	1	0	Less expenses.....			Wigan, Scarisbrick Street—		
Loughton—				81	19	Collection for W & O...	1	0
Collection for W & O.	3	12		1	4	LEICESTERSHIRE.		
Romford—				30	15	Blaby and Whetstone—		
Collection for W & O.	1	0	HEREFORDSHIRE.			Collection for W & O...	1	4
GLOUCESTERSHIRE.			Ledbury—			Leicester, Victoria Church—		
Bourton-on-the-Water—			Contributions	0	1	Two-thirds of Congre-		
Collection for W & O.	1	0	Norton Skenfrith—			gational Collections	12	15
Cheltenham, Salem Chapel—			Collection for W & O...	0	8	Contributions, Box ...	1	14
Collection for W & O.	6	10	Ross—			Sheepshed—		
Colford—			Collection for W & O...	1	9	Contribution	1	0
Collection for W & O.	1	5	HERTFORDSHIRE.			LINCOLNSHIRE.		
Gosington, Siumbridge—			Breachwood Green—			Brocksley—		
Collection for W & O.	0	4	Collection for W & O...	0	8	Contributions.....	2	5
Kingstanley—			Buntingford—			St. Grimsby—		
Collection for W & O.	1	0	Contribs. for NP	0	12	Collection for W & O...	0	6

NORFOLK.		£ s. d.	SOMERSETSHIRE.		£ s. d.	WESTMORELAND.		£ s. d.	
Aylsham—	Collection for <i>W & O...</i>	0 10 0	Bath, Kensington Chapel—	Contributions	5 13 0	Sedburgh, Kendal, Vale of	Lime Chapel—	Contributions	2 11 6
Downham Market—	Collection for <i>W & O...</i>	1 4 0	Bristol—	Collection at United	7 2 6	WILTSHIRE.			
Fakenham—	Contributions for <i>NP</i>	0 17 10	Communion Service,	Broadmead & King	4 9 6	Bearfield, Bradford-on-Avon—	Collection for <i>W & O...</i>	0 4 0	
Gt. Ellingham—	Collection for <i>W & O...</i>	0 6 9	Street, for <i>W & O...</i>	Burnham—	2 6 0	Chippenhams—	Collection for <i>W & O...</i>	1 13 4	
Lynn, Stepney Chapel—	Collection for <i>W & O...</i>	2 0 0	Burton	Collection	2 0 0	Corsham—	Collection for <i>W & O...</i>	0 5 0	
Norwich, Surrey Road—	Collection for <i>W & O...</i>	1 15 0	Cbard—	Collection for <i>W & O...</i>	2 0 0	Downton—	Collection for <i>W & O...</i>	0 16 0	
Swaffham—	Contribs. for <i>Chapel at</i>	6 0 0	Do. for <i>NP</i>	Contribution	50 0 0	Ridge, Chilmark—	Collection for <i>W & O...</i>	0 9 0	
<i>Kotalya</i>	6 0 0	Do. for <i>NP</i>	1 5 0	Crech—	Contributions	2 15 3	Salisbury, Brown Street—	Collection for <i>W & O...</i>	2 0 0
Thetford—	Collection for <i>W & O...</i>	0 12 8	Do. for <i>Cyclone Fund</i> ...	Frome, Sheppards Barton—	2 7 0	Trowbridge—	Collection for <i>W & O...</i>	3 0 0	
Yarmouth, Old Baptist Chapel—	Collection for <i>W & O...</i>	1 10 6	Hatch—	Collection	3 0 0	Westbury Leigh—	Collection for <i>W & O...</i>	1 0 0	
NORTHAMPTONSHIRE.			Highbidge—	Collection for <i>W & O...</i>	0 5 0	Winterlow—	Collection for <i>W & O...</i>	0 5 0	
Blisworth—	Collection for <i>W & O...</i>	0 17 0	Keynsham—	Collection for <i>W & O...</i>	1 10 0	Wootton Bassett—	Contribution	2 2 0	
Braunston—	Collection for <i>W & O...</i>	0 5 0	Montacute—	Collection for <i>W & O...</i>	1 0 0	WORCESTERSHIRE.			
Contributions for <i>NP</i>	0 14 0	North Curry and Fivehead—	Collection for <i>W & O...</i>	0 6 0	Worcestershire, Sansome Walk—	Collection for <i>W & O...</i>	2 0 0		
Earl's Barton—	Collection for <i>W & O...</i>	0 8 4	Yeovil—	Collection for <i>W & O...</i>	2 2 0	YORKSHIRE.			
Hackleton—	Collection for <i>W & O...</i>	1 0 0	STAFFORDSHIRE.			Bradford, Zion Chapel—	Collection for <i>W & O...</i>	7 12 5	
Patchill—	Collection for <i>W & O...</i>	0 10 0	Burton-on-Trent—	Contributions	0 9 0	Brearley, Lnddenden Foot—	Collection for <i>W & O...</i>	0 15 0	
Northampton, College Street—	Collection for <i>W & O...</i>	7 0 0	Hanley—	Collection for <i>W & O...</i>	1 5 0	Briercliffe, Ebenezer Chapel—	Contribs. for <i>NP</i>	1 7 0	
Spratton—	Contributions	1 8 4	Contribs. for <i>NP</i>	0 2 6	Farsley—	Collection for <i>W & O...</i>	2 0 0		
West Haddon—	Collection for <i>W & O...</i>	0 8 0	SUFFOLK.			Horkinstone—	Collection for <i>W & O...</i>	0 5 0	
Woolaston—	Collection for <i>W & O...</i>	0 7 0	Suffolk Auxiliary—	Contribs. on account,	60 0 0	Keighley—	Collection for <i>W & O...</i>	0 16 6	
Woodford—	Collection for <i>W & O...</i>	0 10 0	by Mr. S. H. Cowell,	Treasurer	60 0 0	Leeds—	Contribs. on account...	80 0 0	
NORTHUMBERLAND.			Eye—	Collection for <i>W & O...</i>	1 0 0	Mirfield—	Contributions	3 17 7	
Newcastle, Berwick Street—	Collection for <i>W & O...</i>	7 0 0	Ipswich, Stoke Green—	Collection for <i>W & O</i>	2 0 0	Rishworth—	Contribs. for <i>NP</i>	1 7 2	
NOTTINGHAMSHIRE.			(moisty)	2 0 0	Somerleyton—	Collection for <i>W & O...</i>	1 0 0		
Carlton le Moreland—	Collection for <i>W & O...</i>	0 6 8	Contributions	13 0 0	SURREY.				
Contributions	1 0 0	SUSSEX.			Upper Norwood—	Collection for <i>W & O...</i>	10 14 4		
Colingham—	Collection for <i>W & O...</i>	0 14 0	Brighton, Bond Street—	Collection for <i>W & O...</i>	1 0 0	Contribution	1 1 0		
Contributions	12 2 6	Hastings, Salem Chapel—	Collection for <i>W & O...</i>	1 0 9	Do. for <i>W & O</i>	1 18 0			
Newark—	Collection for <i>W & O...</i>	0 15 0	Forest Row—	Collection for <i>W & O...</i>	0 6 0	NORTH WALES.			
Nottingham—	Contribs. on account...	30 0 0	Rye—	Contributions	0 16 0	ANGLESEA.	Caergrëillog—	Collection for <i>W & O...</i>	0 7 0
Sutton on Trent—	Collection for <i>W & O...</i>	0 12 6	WARWICKSHIRE.			DENBIGHSHIRE.	Llangollen—	Contribs. for <i>NP</i>	0 7 8
Southwell—	Collection for <i>W & O...</i>	0 12 2	Birmingham, Christ Church,	Aston Park—	3 7 6	Wrexham—	Collection for <i>W & O...</i>	1 1 4	
OXFORDSHIRE.			Hastings, Salem Chapel—	Collection for <i>W & O...</i>	1 0 9	SOUTH WALES.			
Oxford—	Contributions	10 6 0	Do. for <i>W & O</i>	1 18 0	BRECONSHIRE.				
Thame—	Contribution	2 0 0	SUSSEX.			Brynawr, Calvary—	Collection for <i>W & O.</i>	0 4 9	
SHROPSHIRE.			Brighton, Bond Street—	Collection for <i>W & O...</i>	1 0 0				
Bridgworth—	Contribs. Sunday-schl.	0 18 0	Hastings, Salem Chapel—	Collection for <i>W & O...</i>	1 0 9				
Shrewsbury, St. John's Hill—	Collection for <i>W & O...</i>	1 13 0	Forest Row—	Collection for <i>W & O...</i>	0 6 0				
Wem—	Collection for <i>W & O...</i>	0 10 0	Rye—	Contributions	0 16 0				

£ s. d.		£ s. d.		£ s. d.	
CARMARTHEN.					
Pontrhyd, Bethlehem—		Maindee, Summer Hill—		Galushiels—	
Contribs. for <i>N P</i>	0 13 5	Contributions	3 0 3	Coll., surplus, for <i>W & O</i> 1	10 6
		Newport, Commercial Street—		Glasgow, John Street—	
		Contributions	56 1 10	Collection for <i>W & O</i>	5 0 0
GLAMORGANSHIRE.					
Aberdare—		Whitebrook—		Hawick—	
Contributions	4 11 7	Collection	1 5 0	Collection for <i>W & O</i>	0 19 3
Canton, Hope Chapel—		PEMBROKESHIRE.			
Collection for <i>W & O</i>	1 2 6	Bethabara—		Contribs., Sun.-school	0 6 6
Cardiff, Tredegarville—		Contributions	8 11 0	St. Andrew's—	
Collection for <i>W & O</i>	2 2 0	Haverfordwest—		Collection for <i>W & O</i>	0 16 6
Swansea, Mount Zion—		Contributions	167 18 4	Westray, Orkneys—	
Collection for <i>W & O</i>	0 15 0	Bethlehem—		Contributions	10 0 0
MONMOUTHSHIRE.					
Chepstow—		Neyland—		IRELAND.	
Collection for <i>W & O</i>	1 0 0	Contributions	1 8 9	Ballymonee Garrydoo—	
Contributions	5 14 3	Pope Hill—		Collection for <i>W & O</i>	0 5 0
Henllys, Zoar—		Collection	0 8 10	Tandragee—	
Collection for <i>W & O</i>	0 10 0			Contributions	1 0 0
Llanvihangel, Ystrad—					
Contributions	1 8 6	Less district expenses	173 12 0	FOREIGN.	
<i>This amount was received in November, and acknowledged in error in the December HERALD as from Coleford.</i>					
			3 15 6	SWITZERLAND.	
		Pembroke Dock—	169 16 6	Berne—	
		Contributions	19 14 10	Contributions by M. B. de	
		SCOTLAND.			
		Airdrie—		Watteville, for Rev. J.	
		Contributions for <i>N P</i> 1	0 0	Wenger's <i>N P</i> , Kader	
				Buksh, Calcutta	15 17 6

CALABAR COLLEGE REMOVAL FUND.

Various, by Rev. D. J. East	180 5 0	Tritton, Mr. Joseph	50 0 0
Plymouth, George Street—		Hoby, Rev. J., D.D.	2 2 0
Weekly Offerings, by Mr. T. W.			
Popham	10 10 0		

CALCUTTA ZENANA MISSION FUND.

Contributions, per Lady Peto, Treasurer

FOREIGN LETTERS RECEIVED.

AFRICA—CAMEROONS, Saker, A., Nov. 11, 26, 27, 30; Fuller, J. J., Dec. 11; Pinnock, F., Nov. 11, Dec. 6; Thomson, Q. W., Nov. 11 & 26.	JESSORE, Hobbs, W. A., Dec. 4.
SIERRA LEONE, Smith, R., Dec. 24.	SERAMPORE, Anderson, J. H., Nov. 23, Dec. 9.
ASIA, INDIA—	SEWRY, Johnson, E. C., Dec. 6, 13.
CALCUTTA, ALLAHABAD, Evans, T., Nov. 23; Gordon, C. M., Nov. 23; Deacons of Church, Nov. 23.	COLOMBO— Pigott, H. R., Nov. 26; Waldock, F. D., Nov. 15.
BARISAL, Bate, J. D., Dec. 3.	WEST INDIES— BAHAMAS, NASSAU, Davey, J., Dec. 14.
BENARES, Heinig, H., Nov. 23.	GRAND TURK, Keft, D. L., Nov. 26.
BOMBAY, Edwards, E., Dec. 28; Lindon, W., Dec. 13.	HAYTI, Webley, W. H., Nov. 20, 24.
CALCUTTA, Wenger, J., Nov. 23; Dec. 7, 23.	HAITIAN, Dutton, J., Dec. 19.
CHITTAGONG, McKenna, A., Nov. 12; Lewis, C. B., Nov. 30, Dec. 5, 6, 22.	TRINIDAD, Gamble, W. H., Dec. 19; Law, J., Dec. 6.
DARJEELING, Mullar, M. W., Nov. 29.	WEST INDIES—
DELHI, Smith, J.	ANNOTTA BAY, Jones, S., Dec. 2.
RIVER HOOGHLY, Martin, T., Nov. 29.	BROWN'S TOWN, Clark, J., Dec. 9.
MONCHYR, Parsons, J., Aug. 24, Dec. 5.	CLARKSONVILLE, Maxwell, J., Dec. 7.
HOWRAH, Morgan, T., Dec. 3.	FOUR PATHS, Clayton, W., Dec. 7.
	MORANT BAY, Teall, W., Dec. 7.
	MONTEGO BAY, Dendy, W., Dec. 4.
	SPANISH TOWN, Philippo, J. M., Dec. 23.
	ST. ANN'S BAY, Millard, B., Dec. 23.

ACKNOWLEDGMENTS.

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

“Juvenile Dorcas Society,” Salem Chapel, Cheltenham, per Mrs. Whittard, for a Parcel of Clothing for <i>Mrs. Millard, Jamaica.</i>	Mrs. Stevenson, Blackheath, for a Parcel of Magazines.
Kelsall, Mr. Henry, Rochdale, for 20 vols. “Words of Comfort” for <i>Missionaries.</i>	Denmark Place, Camberwell, per Miss Jemima Davies, for a Box of Clothing, for <i>Mrs. Sale, Calcutta.</i>

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. C. B. Lewis, 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 CYCLONE IN BENGAL.

OUR readers will remember that a like calamity to that of October last fell upon the lower parts of Bengal in the year 1864. Very great losses were then suffered by our native Christians, and much damage was done to their houses and chapels. On that occasion, the Calcutta Auxiliary of the Society undertook the chief part in repairing the mischief, and but little aid was given by the churches in this country.

Since then the famine in Orissa has powerfully appealed to the liberality of our friends in India, and the claim of the perishing was met with little or no aid from England. At the same time, India has been called to endure the same depression in trade as ourselves, while the cost of subsistence has been raised, owing to the scarcity produced by these calamities, and to the general rise in the value of commodities throughout the world. From these causes, in their endeavour to relieve in 1864 the distress of our native brethren, the Calcutta Auxiliary incurred a debt of which a sum of £83 still remains unpaid.

Under these circumstances the Committee of the Auxiliary—by the pen of the Rev. J. Wenger—appeals for help to the churches at home. They calculate that a sum of £400 will at least be required to meet the necessities of the case. Less than this sum can scarcely suffice, when we remember that out of nine chapels in the villages to the south of Calcutta one only remains standing, and that one so cracked as to be quite useless from its dangerous condition. The bungalows and huts of the people have, with few exceptions, been blown down, and their materials scattered by the force of the storm. In Khari—a village inhabited by some thousand persons—not a hut remains, and fifteen Christians lost their lives, the native preacher losing two of his children. The golahs, or granaries, in which the villagers store their food, have been levelled with the ground, and the grain either blown away or utterly ruined by the

rain. Hundreds of families are without shelter, without food, without clothing, with every stick of property destroyed.

On the occurrence of the calamity, the Bengal Government at once, in connection with a voluntary relief fund formed in Calcutta, furnished funds for the most pressing wants of the sufferers. But this relief does not extend to the replacing them in their houses and religious privileges. Hence the great necessity of some help being rendered, and as the sum required is not large, we may hope for a speedy and liberal response to this appeal from our friends. A calamity like the Cyclone of October last cannot be met out of our ordinary receipts. In its nature it is an exceptional case, and must be met by exceptional means.

The Committee are not without hope that some little help may be rendered by the native brethren of those parts of India not touched by the destructive storm; and a letter, of which a copy is below, and of which a translation will be made for their use, has been addressed to them on the subject. The response from them is not likely to be large; but it will be a pleasant thing to see the churches, which, through God's blessing, we have planted, unite with the churches of this country in rendering aid to their poor and needy brethren in Bengal:—

To the Members of the Native Churches in Bengal and Northern India.

DEAR BRETHREN,—It is with great sorrow that we have heard of the severe calamity, which, in the providence of God, has befallen our Christian brethren in the lower part of Bengal, especially in the villages to the south of Calcutta. In Calcutta and Serampore much damage has been done to the chapels and houses occupied by the Missionaries, and also to the dwellings of the people. But still greater afflictions have come upon the poor dwellers in the villages. Their brick chapels at Khari, Narsigdarchoke, and Luckhyantipore, have been almost entirely destroyed; while their fragile houses have been utterly laid waste. In many places the rice crops have perished; and the golahs, in which the food was stored, have been blown down, and their contents scattered to the winds. At Khari, fifteen of our dear brethren were killed, and Bindrabun—the native pastor—has lost two of his children by the fall of his house.

Now, dear brethren, it will be necessary to assist them, to rebuild their houses and chapels, and to restore and plant their fields, and to feed them till the crop time comes round. Friends in England will help them a little; but we think that you also will be glad to show your affection and sympathy. Like the disciples of old, of whom we read in the Acts of the Apostles, who when they heard of the famine which fell upon the saints in Judea, sent by the hands of the Apostle Paul, and other messengers, help to the distressed; so we trust you will remember with pity and love your suffering brethren in this their great need; that you will give such money as you can afford to enable them to purchase food and clothing, and to rebuild their dwellings and houses of prayer. Remember that these sufferers are your brethren and sisters in Christ Jesus, bought with His precious blood, and heirs of the same blessed hope with you. In their distress and poverty they cry for help. Remember the saying of our Lord Jesus Christ, "That it is more blessed to give than to receive;" and out of the mercies and gifts your Heavenly Father has been pleased to preserve for you, give freely and liberally to the poor and needy.

THE BENGALI BIBLE.

THE Committee have received, with very great pleasure, a copy of the fourth complete edition of the Word of God in the language of Bengal. It is remarkable both for the excellence of its typography, and for its very convenient form. Our readers may not perhaps be aware, that owing to the shape of the Bengali character, the entire Bible has hitherto been so large in size, as practically to hinder its use except at the table or the desk. No edition smaller than an imperial octavo, has till now left the press. A few years ago, a New Testament issued from the Mission Press, printed from a smaller type, and of a form suitable for the pocket. This edition has had a large sale among native Christians. It has not been given away, as is usually the case with those editions which are printed especially for missionary purposes. The small type of that book has now been used for the entire Bible, and we have before us a handy but handsome octavo volume, of about a thousand pages, printed on thin paper, and with a type the perfection of clearness and beauty.

It may not be known to our readers, that for some years past, the Bengali version of our brethren has been exposed to a series of strictures of the most searching kind. In certain quarters there has long prevailed a wish to set the version of Carey, Yates and Wenger aside, for one emanating from clerical sources, and possessing the imprimatur of the bishop of the diocese. Several applications have been made to the Committee of the local Auxiliary Bible Society, to undertake such a version. As the result of their investigations, the Auxiliary Committee were led, some time ago, to resolve to continue their issue of the version prepared by the Baptist Missionaries, at any rate till a better appeared; and thus, the Calcutta Auxiliary Bible Society has continued to circulate our version up to the present moment, only transferring the original Greek words relating to baptism into the Bengali character, instead of translating them.

A short time since the strictures on the version were renewed, by the publication of two pamphlets, both the production, we believe, of clergymen; and early in 1867, the Calcutta Auxiliary Bible Society issued a Circular to the missionaries of all denominations in Bengal, requesting their opinions on several points connected with the translation; as, for instance, whether the rendering of the original was correct? whether the language was idiomatic? whether it was understood readily by all classes? what amendments could be suggested? Was a new version desirable? and how could it be obtained?

It would be impossible to convey to our readers a complete knowledge of the answers supplied to these questions, without an acquaintance with the Bengali tongue. It must suffice to say, that by the common consent of all, the version is the best in existence; that though capable of improve-

ment in style and language, which our brethren would be the first to allow, it is idiomatic and intelligible to the masses of the people; that its renderings are, on the whole, accurate and scholarly, the chief differences being on points in which critics may justly differ without any impeachment of their learning or accuracy. As to the need of a new version, the Missionaries for the most part range themselves into two parties, and in such a way as to lead to the idea that the divergence of opinion arises from causes *not* wholly relative to the version in existence. On the one side, we find ranged, with almost no exception, the Missionaries of the two great Church-of-England Societies; and on the other, the Missionaries of the various denominations of Nonconformists. The former, almost to a man, press for a new version; the latter are content with the present one, subject to such improvements as the critical skill of the translators, and the growth of the language may suggest. To obtain the new version, its advocates propose a Committee of translators, to consist of natives and Europeans, the sections as they are translated by selected individuals to undergo the criticism and the approval of the entire body.

We shall not express any opinion here on these proposals, or on the spirit in which some of the strictures on the present version have been made. Mr. Wenger has given a masterly reply to many of the criticisms put forward, and has clearly shown, that if incompetence exist on any side, a fair share of it may be discovered on the part of those who have assailed his work.

We have now the pleasure to lay before our readers, the following resolution passed by the Committee, with which we are sure they will heartily coincide, and will continue to strengthen the hands of brethren by their sympathy and prayers, in this important department of their Missionary work.

Resolved,—“That this Committee receive with gratitude to God the fourth complete edition of the Holy Scriptures in the Bengali language, which, for beauty of typography and convenience of size, surpasses every previous edition. The Committee are glad to avail themselves of the opportunity thus afforded them of expressing their warm appreciation of the arduous labours of their esteemed friends and brethren, the Rev. J. Wenger and his coadjutors, in the translation of the Word of God, and the preparation of it for the press. They rejoice that by the grace of the Lord Jesus Christ their brethren have been enabled to furnish a work of such high character and excellence for the use of Bengali Christians, and by thus aiding in the diffusion of the knowledge of salvation amongst many millions of idol-worshippers, worthily to carry on the task begun by their eminent predecessors in the same field. The Committee beg to assure the Rev. J. Wenger, and his coadjutors, that they have had, and still have, their earnest sympathy under the trials incident to the accomplishment of so great a work; and they fervently pray that he and they may long be spared to render still further services to the Church of Christ, and to the heathen nations for whose salvation they are toiling in this most important department of missionary labour.”

CROOKED SPRING.—JAMAICA.

A MEETING of an unusually interesting character was held at Crooked Spring, near Salter's Hill, in the parish of St. James, on Thursday the 26th December.

Crooked Spring is well known in connexion with the history of the Baptist Mission, as the place where those labours were commenced which led to the establishment of that mission in Jamaica. The honoured Moses Baker commenced his labours here on the 15th October, 1794. It was at the urgent request of this humble but earnest Christian labourer that the Baptist Missionary Society sent out its first missionary, the Rev. Mr. Rowe, who arrived at Montego Bay, February 23rd, 1814. Mr. Rowe preached at Crooked Spring, soon after his arrival, to the congregation which had been gathered by Moses Baker, consisting of about 500 persons. But these were not all that might have been convened; for Moses Baker writing about this time says, "Had I full liberty to call all my congregation together, I speak within bounds when I say I could call 2,000."

After the death of Mr. Rowe, and when other missionaries arrived, Crooked Spring continued to be a preaching station, and a large congregation was permanently gathered. It was not till the year 1831 that the Church and congregation were obliged to remove from the place they had occupied, and a new chapel which they had built at Salter's Hill was opened for public worship on the 27th of December of that year.

Crooked Spring is part of Flamstead estate, and is situated in the midst of scenery of wild and romantic character. Here a stream flows through a deep ravine, the steep declivities of which are shaded by clusters of bamboo. Few spots could be found possessing more quiet beauty and impressive grandeur.

Notwithstanding very unfavourable weather in the early morning, a large number of people, variously estimated at from 2,000 to 4,000, assembled at this place to take part in the engagements of the day. A temporary platform had been erected near the side of the stream, and soon after 11 o'clock the service commenced by the Rev. T. Lea, of Lucea giving out a hymn, reading the Scriptures, and offering prayer. The Rev. J. E. Henderson, of Montego Bay, then read the following paper—

"This paper was read at Crooked Spring, in the parish of St. James's, on the 26th December, 1867, on which occasion a portion of land containing by admeasurement — acres, was presented to the Rev. Walter Dendy, for the purpose hereafter named.

"Crooked Spring is a household word with the old Baptists of St. James' and Trelawney. It was here, often in fear and trembling, with the almost certainty of meeting a terrible punishment, that many a poor slave was buried with Christ in baptism, and partook, for the first time, of the supper of the Lord. It was here that the self-denying Moses Baker, the devoted Tripp, and the excellent and well-beloved Thomas Burchell, shielded from persecution by the friendly hand of the former proprietor of the estate, the Hon. S. Vaughan, preached in peace and quietness the Gospel of the blessed God. It is here, too, that rest the remains of Mrs. Tripp, the beloved wife of the immediate successor of Moses Baker. This lady died on the 16th December, 1822, and was buried by the Rev. Mr. Ratcliffe, Wesleyan Missionary, and the Rev. Mr. Light, Moravian Missionary. It seemed therefore only natural and right that when the estate a few months ago came into the possession of two of the Baptist Missionaries, that they should adopt measures by which that portion of the property containing the old baptismal stream, the ruins of the old chapel, and the grave of Mrs. Tripp, should be made over in trust to the Baptist denomination. Crooked Spring being in the neighbourhood of Salter's Hill Church—that church, indeed, having had its origin at this very place—it was thought best that the property should be under the care and in charge of that body.

"It is therefore now handed over by the Revs. J. E. Henderson and

G. R. Henderson to the Rev. Walter Dendy, the pastor of the Church worshipping at Salter's Hill, to be by him and others whom the church shall appoint, held in trust for the use of the Baptist denomination for ever."

The Rev. W. Dendy then came forward and read the following reply:—

"Dear Sirs,—We, the pastors and deacons of the Salter's Hill Church, tender to you our sincere thanks for the presentation of a piece of land, including the place that was used for the ordinance of baptism, and the formation of a building in which Moses Baker preached.

"We have no superstitious feeling with regard to places, but there are certain spots that become historically dear to patriots. So also to Christians there are certain places in which their deepest feelings are interested; and we may be permitted to indulge these feelings in reference to the place where the Baptist Missionary Society made a fair start in its career at this end of the island; so that from Crooked Spring, through the exertions of its agents, and the blessing of the Most High, this part of the mission has extended over the whole county of Cornwall, and into the parish of St. Ann's.

"We gratefully accept the trust placed in our hands, and we hope when the property of Flamstead, once worked by slaves, has been settled by a number of small freeholders, that in the same spot some building will be erected for religious and educational purposes."

These papers were listened to with the deepest interest, and evidently caused much pleasure to many of those present.

Another hymn was sung, after which the Rev. C. E. Randall, of Gurney's Mount, solemnly addressed those who were present, on the importance of seeking Jesus Christ, and trusting in Him as their Saviour; after which fifteen persons were baptized on a profession of their faith, having been previously addressed by the Rev. W. Dendy.

The service was concluded by the Rev. E. Hewett, of Mount Carey.

A public meeting was held in the afternoon of the same day in Salter's Hill Chapel. J. S. Roberts, Esq., Normal School tutor at Calabar Institution, having been called to the chair, the meeting was opened by the Rev. J. Kingdon, of Waldensia. The Rev. W. Dendy gave a deeply interesting account of the circumstances under which the mission was commenced, and carried on in its early days at Crooked Spring; the Revs. J. E. Henderson, E. Hewett, G. R. Henderson, C. E. Randall, and T. Lea also took part in the service. All appeared highly satisfied with the day's proceedings.

THE NATIVE PREACHER'S DIARY.

BY SUDIN, OF MONGHYR.

On the 26th February I went from Monghyr to Dinapore, and at 2 a.m. next day Mr. McCumby and myself came to the railway station, and at 3 o'clock left for Allahabad, which we reached at 4 p.m. next day, and proceeded immediately to the Rev. Mr. Evans's, who was very happy to see us. After dinner he took us to the bazaar. A great number of people assembled to hear the word of God, and were very attentive. Four days the Lord graciously enabled us, and especially Mr. McCumby, to preach there, and great crowds congregated, and both Hindoos and Mahommedans were confuted, so that the people were astonished. Mr. Evans was very pleased with our visit. We staid over Sunday; then at 4 p.m. on Monday started by rail for Agra, which we reached next morning, and went to Mr. Etherington's, who entertained us in his house. Here we saw and conversed with the native brethren, and staid five days. When Mr. McCumby spoke in the bazaar, great crowds of people assembled. We visited the bazaar morning and evening.

THE AGRA MISSION.

Agra is a large city, and the inhabitants are numerous. There are four preachers in connexion with our Mission here, and it is evident that great numbers of the people have been made acquainted with the Gospel. One afternoon we went to the market. Four or five brethren were in company with us, and several spoke the Word to the people. Both Hindoos and Mahomedans were much pleased with Mr. McCumby's discourse. But there was a division among them. Some said, "His teaching is good, and in accordance with truth." Others said, "He is a reviler of our gods." The latter class, however, was small, and for the most part the people heard with much pleasure. After some days the city people began to recognize him, and would run together as soon as they saw him coming. Thus for five days we continued preaching, and on Saturday evening left in a camel-cart for Muttra, which we reached in a few hours, and proceeded to Mr. Williams's. We found Mr. Williams living in a tent, and repairing the chapel or school-house, which will shortly be completed. A native brother, Imam Musseeh, is with Mr. Williams, and both behaved very kindly to us. Muttra is a fine city, built mostly of stone, with large houses and paved streets. Many pilgrims are passing hither and thither, and it is a favourable field for preaching. It is to be desired that the Gospel should be constantly proclaimed here. We laboured four days here, and people assembled in great crowds to hear. Most listened attentively, but the Chowbey Brahmins often objected and argued. Mr. McCumby was very plain and pointed in his denunciations of the worship of Krishna, to which this city is especially devoted. For instance, he reminded them that Radha, whose name they are accustomed to take in conjunction with Krishna's, was not Krishna's lawful wife, but a concubine, the wife of his uncle, whom he had taken in an illegal and shameful way. Yet the hearers showed no signs of displeasure, but paid much attention to what was said. I wish Mr. Williams may continue to reside and labour here, and may find the Lord's power accompanying his labours, that many hearts may be enlightened by the Gospel. The Lord assist him, and grant that the ruins of our Mission-house may be restored!

AT MEERUT BAZAAR.

From Muttra, we came about thirty miles on a hired native conveyance to Hatras Railway Station, which we reached barely in time for the train. We came by rail to Gazeecabad, from which thirty miles in a dawk garrie brought us to Meerut. With the Lord's help, we went the next morning to the Meerut Bazaar, near a grain market, where many persons recognized Mr. McCumby. They were very pleased to see him, and as soon as we began speaking many people flocked together and heard attentively. A Sikh fukeer came into the crowd, and after hearing for a short time said, "Well, give me something for my livelihood." Mr. McCumby merely answered that he was a stranger and a traveller there, and then the man went away. In the evening we went to the Sudder Bazaar, and stood at a cross-road to preach. Immediately, so many people assembled that the street was full. There were several Sepoys there, but all heard quietly and attentively, sometimes interposing a friendly question. They stood to listen till quite dark. Next morning we went again to the grain market, and the people surrounded us as soon as we stood to preach, and listened with much pleasure. It appears as if in these parts people have a great desire to hear the Word. When we had finished our discourse and were ready to come away, they still stood wishing to hear more. In the evening in the Sudder Bazaar, there was again a great crowd, so that there was scarcely room for them to stand, and they appeared to approve highly of what they heard. Some were heard saying, among themselves, that the speaker's were true and holy words. Thus they stood till candle light, and even then seemed in no hurry to disperse. Another day we went in the morning to a part of the bazaar, where several persons live who had heard us on the previous day. There

were some intelligent and judicious persons among them, who were much gratified; and one well-dressed, apparently respectable woman heard us from the commencement to the close of our discourse. It appears as if the people of these parts were disposed to hear the Gospel, and quick in understanding it. May the Lord arouse their consciences, and open their hearts to receive the saving truths of the Gospel.

HOME PROCEEDINGS.

THE number of meetings held during the past month has been very large. We have had to arrange from the Mission House for upwards of fifty. Many of the Churches in the East Kent Association have been visited by the Revs. W. Sampson, G. Kerry, and F. Trestrail. Mr. Sampson and Mr. Kerry have also been to Lewes, and Mr. Kerry and Mr. Trestrail to Brighton.

The Rev. E. F. Kingdon has spent three weeks in Radnor, Hereford, and Gloucestershire, attending meetings at Leominster, Peterchurch, Kington, Presteign, Evenjob, Hereford, Ross, Gloucester, and other Churches—the Rev. J. A. Spurgeon has kindly taken Princes Risborough, with adjacent places—and the Rev. J. Hume, of Jamaica, has visited Kingshill, Great Missenden, and with the Rev. J. Aldis, High Wycombe.

In regard to many of these meetings, we can bear personal testimony to the excellent spirit pervading them, as well as the zeal and liberality displayed by congregations assembling in larger numbers than usual. From information sent to us, we are glad to learn that many others have been equally animated and encouraging.

Later in the month Dr. Underhill met several brethren at Huntington to confer together in regard to local organizations, of which we hope to report next month.

The Scotch journey began on the 23rd ult. with the Revs. G. Kerry, and J. Stent, from England; the Rev. S. Newnam, of Edinburgh, kindly affording help by visiting Dunfermline, and some Churches in the county of Fife. But of this journey we shall have full particulars next month, when the deputation will have returned.

On the 24th January, too late to be noticed in the *HERALD* of February, an important conference of pastors and deacons of Churches in the Warwick and Worcestershire districts was held at Evesham, at the house of Mr. Warmington, who kindly arranged to receive the brethren, and provide them with suitable refreshment. The Rev. C. J. Middleditch was called to the chair, and the Rev. Harvey Phillips was elected secretary. After some time spent in earnest prayer, the general state of the Mission, its income, expenditure, and prospects were fully gone into. Then came an investigation of the contributions of the Churches represented, and their present organizations. All these topics were discussed with great freedom, but in a frank and cordial spirit. For a detailed account of the proceedings we refer our readers to a communication from the secretary in the *Freeman* for January 31st.

We have great pleasure in placing on record the resolutions which were passed, and they were passed, not as a matter of course, but as the sincere and hearty expression of the sentiments of those present:—

Resolved,—“1st. That this Conference having heard the satisfactory statements made by the Rev. F. Trestrail concerning the working of the Baptist Missionary Society, express its entire confidence in the Committee of that Society as to the general management of the Institution.

Resolved,—“2nd. That the Churches of this district as represented here, will do all in their power to augment the funds of the Society according to the suggestions made by the Rev. F. Trestrail.

Resolved,—“3rd. That the cordial thanks of the Conference be presented to Mr. Warmington for his kindness in receiving the brethren, and to the Rev. C. J. Middleditch for presiding over their deliberations.”

We hope to be able to report the holding of similar conferences elsewhere as soon as the engagements of the Annual Meetings are over. They cannot fail to do good, and to extend and deepen the interest now felt in the Mission.

We beg to call the particular attention of the officers of Auxiliaries and members of the Society to the following notices:—

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.

MISSIONARY SCENES.

In consequence of the announcement in the last month's HERALD, several applications for these beautiful cards, ten in number, have come to hand. They are only *one shilling* the set. A considerable reduction will be made in taking a dozen sets. They will be found most useful as rewards in Sunday-schools. They may be ordered direct from the Mission House, or when not wanted in any quantity, through booksellers. Mr. Stock, or Messrs. Jackson, Walford, and Hodder, Paternoster Row, and the Sunday-school Union, Old Bailey, will supply such orders.

TO THE SECRETARIES OF THE BAPTIST MISSIONARY SOCIETY.

London, February 15, 1868.

BELOVED BRETHREN,—Kindly allow me, through the HERALD, to make acknowledgment of the generous response of Christians of various denominations to the effort it has been my privilege to make to raise a fund for the removal of our Training Institution in Jamaica to a more eligible situation. A list has already been published. The following are the amounts since received, making a total of £1,301. I am earnestly desirous of adding £100 or £150 to the present sum, and shall be greatly obliged by any further contributions which may be paid into your hands for the object. Since I commenced my appeal, plans have opened in regard to the future extension of the Institution, which will require a larger outlay than was at first contemplated; and I venture to think there are many Christian friends on whom it has not been permitted to me to wait, who will gladly come to the help of a movement which aims, on a more extended scale than heretofore, to train up Christian young men of the negro race for the service of the Saviour among their own people—young men who shall become pastors of Churches, and day-school teachers.

I cannot address to you this farewell line without expressing my deep sense of obligation to my Christian brethren throughout the country for the generous kindness I have received from them, both in my missionary visits for the Society

and in the visits I have specially paid in behalf of the Institution over which for the last sixteen years it has been my honour and happiness to preside. "Begging" has often been spoken of as a disagreeable work. This has not been my experience. It has brought me into loving association with some of the choicest Christian spirits in my native land; and I shall take with me to Jamaica memories of intercourse with them, which will not only endear to me their names, but which will minister solace and strength for many a year to come—should life be spared—in the work I am about through God's great mercy to resume. To these dear friends allow me to tender my most heartfelt thanks. How deeply I feel myself a debtor to you, to our beloved Treasurer, and to the Committee, you know full well.

I am, my dear Brethren,

Yours most affectionately,

J. D. EAST.

	£	s.	d.		£	s.	d.
J. Woodward, Esq., Southport	1	0	0	W. H. Bilborough, Esq., Bradford	1	0	0
A Friend, Liverpool	1	0	0	T. Tait, Esq., Lockwood	0	10	0
W. R. Thorp, Esq., Preston	1	0	0	H. Town, Esq., Halifax	2	2	0
Jno. Hamilton, Esq. "	1	0	0	S. B. Mann, Esq. "	0	10	6
Thos. Powell, Esq. "	2	0	0	T. Hebelthwaite, Esq. "	0	10	0
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Collection for <i>W & O</i> ...	0	10	7	by Mr. W. Bickham				Kingsthorpe—			
Contribs. for <i>N P</i>	3	9	5	Roaldale—				Coll. for <i>W & O</i> (moiety)	0	10	0
St. Alban's—				Contribs. for <i>N P</i>	7	8	11	Kislingbury—			
Collection for <i>W & O</i> ...	6	3	3	Tottlebank—				Collection for <i>W & O</i> ...	0	11	0
Contribs. for <i>N P</i>	3	5	10	Collection for <i>W & O</i> ...	0	13	6	Northampton, Princes Street—			
HUNTINGDONSHIRE.				Contribs. for <i>N P</i>	0	15	0	Coll. for <i>W & O</i> (moiety)	1	5	0
Offord—				Waterbarn—				Roads—			
Contribs. for <i>N P</i>	0	16	8	Collection for <i>W & O</i> ...	1	10	0	Collection for <i>W & O</i> ...	1	3	0
St. Neot's—				Contributions Boxes	1	1	3	West Haddon—			
Contribs. for <i>N P</i>	1	14	7	Do. for <i>N P</i>	2	14	4	Contribs. Sunday-schl.			
St. Neot's, Independent Chapel—				LEICESTERSHIRE.				for <i>N P</i>	0	10	6
Collection for <i>W & O</i> ...	1	0	10	Arsby—				Weston by Weedon—			
Telling—				Contributions	12	12	6	Collection for <i>W & O</i> ...	0	12	0
Collection for <i>W & O</i> ...	0	7	6	Foxton—				NORTHUMBERLAND.			
Contribs. for <i>N P</i>	0	10	0	Collection for <i>W & O</i> ...	0	10	0	Berwick—			
KENT.				Contributions for <i>N P</i>	0	16	4	Collection for <i>W & O</i> ...	2	1	0
Birchington—				Leicester, Charles Street—				Broomley and Broomhough—			
Contributions	1	2	8	Collection for <i>W & O</i> ...	2	2	6	Contribs. for <i>N P</i>	1	1	6
Brabourne—				Contributions for <i>N P</i>	4	12	5	Newcastle, Marlboro' Court—			
Collection for <i>W & O</i> ...	0	10	0	Do. for <i>N P Ibraheem,</i>				Collection for <i>W & O</i> ...	1	0	4
Crayford—				<i>Delhi</i>	15	0	0	Contributions	2	14	6
Collection for <i>W & O</i> ...	2	0	0	Do. Victoria Road Church—				NOTTINGHAMSHIRE.			
Contribs. for <i>N P</i>	1	17	6	Collection for <i>W & O</i> ...	5	0	0	Loscoe—			
Folkestone—				Oadby—				Contribs. for <i>N P</i>	1	3	3
Contribs. for <i>N P</i>	0	2	0	Contribs. Sunday-schl.	0	11	0	Newark—			
Lewisham Road—				Sutton in the Elms and Cosby—				Contribution	0	7	6
Contributions	10	0	0	Contributions	4	7	2	OXFORDSHIRE.			
Do. for <i>Mrs. Hobbs</i>				Do. for <i>N P</i>	1	4	2	Banbury—			
<i>Jessore</i>	13	4	0	Less expenses.....	46	16	1	Collection for <i>W & O</i> ...	1	0	0
Maidstone, Bethel—					0	14	0	Contributions	5	15	0
Contribs. S. Sch.	2	0	0		46	2	1	Do. for <i>N P</i>	0	11	1
Margate—				LINCOLNSHIRE.				Do. Neithrop Schl. ...	0	8	0
Collection for <i>W & O</i> ...	4	0	0	Great Grimsby—				Chipping Norton—			
Meopham—				Contribs. Sunday-schl.				Collection for <i>W & O</i> ...	2	15	2
Contributions	10	9	7	for <i>N P</i>	3	4	3	Oxford, New Road—			
St. Peter's—				NORFOLK.				Contribs. Sunday-schl.			
Contributions	3	12	8	Bacton—				for <i>N P</i>	11	0	1
Smarden—				Contributions for <i>N P</i>	1	17	5	RUTLANDSHIRE.			
Collection for <i>W & O</i> ...	1	17	6	Diss—				Belton—			
West Malling—				Collection for <i>W & O</i>				Contributions	1	0	0
Collection for <i>W & O</i> ...	1	0	0	(Moiety)	1	0	0	Do. for <i>N P</i>	2	2	0
Woolwich, Queen Street—				Contribs. for <i>N P</i>	0	14	1	Oakham—			
Contribs. Sunday-schl.				Neatishead—				Collection for <i>W & O</i> ...	1	0	0
by Y. M. M. A., for				Contribs. for <i>N P</i>	1	2	8	SOMERSETSHIRE.			
<i>Rev. W. Teall, for Mo-</i>				Norwich, Gildencroft—				Bath, Kensington Chapel—			
<i>rant Bay</i>	11	12	10	Collection for <i>W & O</i> ...	0	16	0	Contribs. Maternal			
LANCASHIRE.				Shelfanger—				Meeting	0	17	0
Astley Bridge—				Collection for <i>W & O</i> ...	0	8	6	Beckington—			
Contribs. for <i>N P</i>	0	10	3	Swatham—				Contribs. for <i>N P</i>	1	13	8
Barrow-in-Furness—				Collection for <i>W & O</i> ...	3	4	6	Boroughbridge—			
Collection for <i>W & O</i> ...	0	8	7	Thetford—				Collection for <i>W & O</i> ...	0	10	0
Contributions	2	0	0	Contribs. for <i>N P</i>	0	14	0	Bridgewater—			
Blackpool—				Worstead—				Collection for <i>W & O</i> ...	4	1	3
Collection for <i>W & O</i> ...	1	9	0	Collection for <i>W & O</i> ...	1	15	0	Contribs. for <i>N P</i>	2	4	6
Contribution	0	10	0	Contributions	0	6	0	Bristol—			
Do. for <i>N P</i>	1	18	10	Do. for <i>N P</i>	1	13	3	Contribs. on account by			
Bootle—				NORTHAMPTONSHIRE.				Mr. G. H. Leonard,			
Contributions	68	19	3	Aldwinkle—				Treasurer.....	80	0	0
Liverpool, Myrtle Society—				Collection for <i>W & O</i> ...	0	10	0				
Contribs. for <i>W & O</i>	50	0	0	Bugbrook—							
Contributions	1	0	0	Collection for <i>W & O</i> ...	0	18	6				
Do. for <i>Africa</i> ...	2	0	0	Desborough—							
Do., Pembroke Ch.—				Collection for <i>W & O</i> ...	0	5	0				
Collection for <i>W & O</i>	22	18	2	Guisborough—							
Do. Richmond Ch.—				Collection for <i>W & O</i> ...	0	15	0				
Collection for <i>W & O</i>	5	11	10								
Contributions	0	13	0								

£ s. d.		£ s. d.		£ s. d.	
Cheddar and Stations—		Devizes—		NORTH WALES.	
Contribs. on account...	10 0 0	Collection for W & O...	5 0 0	CARNARVONSHIRE.	
Fromo, Badcox Lane—		Imber, Tilthead, Rushall,		Portdinorwic—	
Collection for W & O...	1 10 6	Down and Nether-		Contribs. for NP 0 4 6	
Do. Sheppard's Barton—		avon—		DENBIGHSHIRE.	
Contribs. for NP	2 9 0	Contributions.....	3 2 0	Cefn Mawr—	
Hatch, Beauchamp—		New Swindon—		Contribs. for NP..... 0 17 10	
Collection for W & O...	0 10 0	Collection for W & O...	1 16 11	Glyn Ceiriog—	
Contribs. for NP	0 2 0	Contributions.....	4 10 1	Collection for W & O... 0 7 0	
Paulton—		Do. for NP	1 17 3	Llanrhaidr—	
Contribs. for NP	3 7 11	New Swindon, Welsh Chapel—		Contributions..... 1 13 0	
Shepton Mallet—		Contribs. for NP.....	0 3 7	Llansilin—	
Contribs. for NP	1 0 6	Semley—		Contributions..... 1 0 2	
Stogumber—		Contributions	12 10 2	MERIONETHSHIRE.	
Contribs. for NP	3 5 6	Westbury, Cook's Style—		Cefnycymerau, Salem—	
Wellington—		Contributions	5 7 0	Contributions..... 0 15 0	
Collection for W & O...	3 8 0	WORCESTERSHIRE.		SOUTH WALES.	
Weston Super Mare, Bristol Road—		Atch Lench—		BRECKNOCKSHIRE.	
Collection for W & O...	3 3 0	Collection for W & O... 0 12 0		Brecon, Kensington Chapel—	
STAFFORDSHIRE.		Contributions		Contributions..... 2 11 9	
Hanley, New Street—		Bewdley—		Do., Watergate—	
Contributions	22 2 9	Contributions..... 0 10 0		Contribs. for NP ... 1 6 10	
Do. for NP.....	0 7 0	Do. for NP.....		Erwood—	
SUFFOLK.		Bromsgrove—		Contribs. for NP	
Bramfield—		Collection for W & O... 1 10 1		0 9 6	
Contributions	0 10 0	Contributions		CARMARTHENSHIRE.	
Ditto for NP	0 4 0	Persnore—		Carmarthen, Tabernacle—	
Walton—		Collection for W & O... 1 10 0		Contributions	
Collection for W & O...	0 10 0	Redditch—		Contributions..... 28 9 6	
Contribs. for NP	1 5 10	Collection for W & O... 0 7 6		Cwmfelin—	
Wiston—		Shipton-on-Stour—		Collection	
Contributions	1 0 0	Collection for W & O... 1 0 0		1 9 5	
Do. for NP.....	0 13 6	Contributions		Llandybie, Carmel—	
SURREY.		3 5 6		Contribs. for NP..... 0 6 5	
Croydon—		YOKESHIRE.		Llanelly Horeb—	
Contributions	0 10 6	Bradford, 1st Church—		Contribs. for NP..... 0 6 0	
SUSSEX.		Collection for W & O 7 10 0		GLAMORGANSHIRE.	
Brighton, Grand Parade—		Do., 4th Church—		Aberdulais—	
Contribs. for NP	0 4 8	Collection for W & O 3 12 8		Contribs. for NP	
Chichester—		Bingley—		Contribs. for NP	
Contribs. for NP	0 5 0	Collection for W & O... 0 13 10		0 15 10	
WARWICKSHIRE.		Burnley—		Croesygarth—	
Harbury—		Collection for W & O... 1 12 6		Contribs. for NP	
Contribs. for NP.....	0 13 0	Cowling Hill—		Contributions..... 1 0 0	
Leamington, Clarendon		Contributions		Cwmavon—	
Chapel—		Do. for NP.....		Contributions..... 1 0 0	
Contribs. on account...	20 0 0	1 2 0		Llantwit Major—	
Warwick—		Gildersome—		Collection for W & O... 0 6 8	
Collection for W & O...	2 1 6	Collections		Contribs. for NP	
WESTMORELAND.		10 15 6		2 10 0	
Winton Asby and Brough—		Halifax, Pellon Lane—		Maesteg—	
Coll. for W & O. Brough	0 19 8	Collection for W & O... 1 0 0		Contributions..... 1 0 0	
Do. do., Winton	1 3 2	Contribs., Juv. Assoc.		Ditto for NP..... 0 15 0	
Do. do., Asby ...	0 7 8	association, for Rev. W.		Rhondda—	
Contribs., Musgrave	0 6 6	A. Hobbs, NP, Jes-		Contribs. for NP	
WILTSHIRE.		sore		0 17 3	
Aldbourne—		Do. for Photograph ...		Swansea, Mount Pleasant—	
Contribs. for NP	0 18 0	1 10 0		Collection for W & O... 2 4 6	
Bradford-on-Avon, Zion		Heaton—		MONMOUTHSHIRE.	
Chapel—		Collection for W & O... 0 7 0		Abergavenny, Lion Street—	
Collection for W & O...	1 5 0	Contribs. for NP		Collection for W & O... 1 2 6	
Bratton—		0 3 0		Graig—	
Collection for W & O...	1 10 0	Horsforth—		Contribs. Sunday-schl.	
Contributions	5 8 9	Collection for W & O... 1 4 0		0 9 4	
Caina—		Mcersham—		Machen—	
Collection for W & O...	1 5 0	Collection for W & O... 1 0 0		Contributions..... 4 16 0	
Contribs. for NP	1 17 6	Ossett—		Redwick—	
Chippenharn—		Contribs. for NP.....		Collection	
Contribs. for NP	1 3 1	0 5 0		1 2 0	
		Rawdon—		Spelters, Salem—	
		Collection for W & O... 1 10 0		Contribs. for NP..... 1 7 4	
		Shipley, Bethel Chapel—			
		Contributions.....			
		9 14 3			
		Do., Rosse Street Chapel—			
		Contributions.....			
		29 17 11			
		Do. for China.....			
		5 10 0			
		Sutton—			
		Contributions.....			
		17 14 0			
		105 7 2			
		Less expenses.....			
		9 0 6			
		96 6 8			

PENBROKESHIRE.		SCOTLAND.			
£	s. d.	£	s. d.	£	s. d.
Clarbeston, Carmel—		Fortrose—		Lochgilphhead—	
Contributions	2 0 0	Contribs. for <i>N P</i>	2 1 10	Contribs. for <i>N P</i>	0 3 6
Fishguard—		Irvine—		Paisley—	
Contribs. for <i>N P</i>	0 11 10	Contribs. for <i>N P</i>	1 3 6	Contribution for <i>India</i>	10 0 0
Thornton—		Kilmarnock—		Do. Sunday-schl. for <i>N P</i>	1 10 2
Collection for <i>W & O</i> ...	0 7 4	Contribs. for <i>N P</i>	0 13 4	Tobermory—	
		Kirkcaldy—		Collection for <i>W & O</i> ...	1 0 0
		Contribs. for <i>N P</i>	2 9 5	Contributions	1 0 0
				Do. for <i>N P</i>	2 1 0

CALABAR REMOVAL FUND.

Alexander, Mr. G. W., by Mr. J. Herbert Tritton	£ 50 0 0
Various, by Rev. J. D. East	407 1 9

CALCUTTA ZENANA MISSION FUND.

Camberwell, Contributions by Mrs. Stanford	£ 15 0
Manchester, Union Chapel—Subscriptions by Mrs. A. M'Leary.....	21 5 6
Miss H. Sturge, Hastings,—Half-year's Subscription, by Mrs. A. A. Croll....	1 1 0

FOREIGN LETTERS RECEIVED.

AFRICA—	KANDY, Waldoek, F. D., Jan. 15.
CAMEEROONS, Fuller, J. J., Dec. 28; Saker, A., Dec. 27; Thomson, Q. W., Dec. 27, Jan. 8.	EUROPE—
AMERICA—	FRANCE, MORLAIX, Jenkins, J., Jan. 29.
CANADA, Woodstock, Bate J., Oct. 23.	WEST INDIES—
AUSTRALIA—	NASSAU, Davey, J., Jan. 11.
ANGASTON, Hannay, J., Nov. 26.	GRAND CAY, Littlewood, W., Jan. 16.
ASIA—	HAYTI, Webley, W. H., Jan. 9.
CHINA, YENTAI, Loughton, R. F., Nov. 22, Dec. 2.	TRINIDAD, Law, J., Jan. 8; Gamble, W. H., Jan. 7.
INDIA—	JAMAICA—
CALCUTTA, Lewis, C. B., Jan. 7.	ANNOTTA BAY, Jones, S., Jan. 22.
CHITTAGONG, McKenna, A., Dec. 29.	BROWN'S TOWN, Clark, J., Nov. 5, Jan. 6, 17.
DELHI, Smith, J., Dec. 22; Parsons, Jas., Jan. 6.	CLARKSONVILLE, Maxwell, J., Jan. 6.
GYA, Greiff, J. E., Dec. 18.	FALMOUTH, Kingdon, J., Jan. 21.
HOWRAH, Morgan, T., Jan. 1.	FOUR PATHS, Claydon, W., Jan. 21.
JESSORE, Hobbs, W. A., Dec. 14.	KETTERING, Fray, E., Jan. 7.
MUTTRA, Williams, J., Dec. 15.	KINGSTON, Oughton, Thos., Jan. 8.
PATNA, Broadway, D. P., Dec. 15.	MOUNT HEMON, Clarke, J., Jan. 4.
SERAMPORE, Anderson, J. H., Jan. 8; Martin, T., Jan. 6.	MONEAGUE, Gordon, G. R., Jan. 2.
POONA, Gillett, C. O., Jan. 8.	MONTEGO BAY, Dendy, W., Jan. 3, 22; Henderson, G. R., Jan. 22.
COLOMBO—	MORANT BAY, Teall, W., Jan. 24.
COLOMBO, Pigott, H. R., Dec. 30, Jan. 7.	SAVANNA LA MAR, Burke, W.
	ST. ANN'S BAY, Millard, B., Jan. 21, 22, 23.

ACKNOWLEDGMENTS.

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

For Rev. D. J. East, Calabar Institution, Jamaica—	For Rev. J. Clark, Brown's Town, Jamaica—
To Friends at Metropolitan Tabernacle, for Parcel of Books.	To Friends at Slow-on-the-Weld, per Rev. S. Hodges, for a Box of Clothing.
To Friends at Bristol, per Mr. G. H. Leonard, for Parcel of Books.	For Mrs. Hobbs, Jessore, and Mrs. Saker, Africa—
For Mrs. Heiny, Benares—	To Mrs. Beetham, Cheltenham, for Parcels of Dolls and Fancy Work.
To Missionary Working Party at Bloomsbury Chapel, per Mrs. Brock, for Box of Clothing.	For Rev. E. Hewett, Jamaica—
	To Missionary Working Class, Wood Street Chapel, Walthamstow, per Miss E. Hooper, for Parcel of Clothing.

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. C. B. Lewis, 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 1868.

Thursday Morning, April 23rd.

INTRODUCTORY PRAYER MEETING.

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

Thursday Evening.

SPECIAL PRAYER MEETINGS.

At the suggestion of many friends, the Committee have arranged to hold Special Prayer Meetings, to implore the Divine blessing on the Anniversary Services, in several chapels of the Metropolis, on THURSDAY EVENING, April 23rd. Such meetings, it is thought, will meet the convenience of great numbers of friends, to whom, from various causes, the Introductory Morning Prayer Meeting is inaccessible. The chapels selected are the most central, and within convenient distance of the rest. The completed arrangements will be announced by special circulars to all the churches.

Friday Evening, April 24th.

WELSH SERMON.

The Annual Sermon in the Welsh language, will be preached on behalf of the Society, in Castle Street Chapel, Toitenham Court Road. The Committee have the pleasure to announce that the Rev. JOHN RHYS MORGAN, of Llanelly, will be the preacher on the occasion. Service to commence at seven o'clock.

NEW SERIES, VOL. XII.

19

Lord's Day, April 26th.

ANNUAL SERMONS.

The usual Annual Sermons in the chapels of the metropolis, will take place as follows :—

PLACES.	MORNING.	EVENING.
Acton	Rev. J. Martin, B.A. ...	Rev. J. Martin, B.A.
Arthur Street, Camberwell Gate	Rev. W. Collings ...	Rev. E. G. Gange.
Barking	Rev. D. Taylor ...	Rev. E. Jones.
Barnes	Mr. T. Nicholson ...	Mr. T. Nicholson.
Battersea	Rev. W. B. Bliss ...	Rev. T. Burditt, M.A.
Belvedere	Rev. W. Goodman, B.A.	Rev. A. Sturge.
Bermondsey, Drummond Road		
Blandford Street	Rev. J. Stock, LL.D. ...	Rev. J. Stock, LL.D.
Bloomsbury	Rev. W. Brock ...	Rev. C. Vince.
" Moor Street		Rev. G. W. McCree.
Bow		
Brentford	Rev. F. Bugby ...	Rev. J. W. Genders.
Brixton Hill	Rev. R. H. Marten, B.A.	Rev. J. W. Lance.
Brompton, Onslow Chapel	Rev. J. Drew ...	Rev. J. Drew.
Camberwell, Denmark Place	Rev. J. Trafford, M.A.	Rev. J. Calvert.
" Cottage Green	Rev. C. Kirtland ...	Rev. J. E. Giles.
" Mansion House		
Camden Road	Rev. F. Tucker, B.A. ...	Rev. T. M. Morris.
Castle Street	Rev. H. Jones ...	Rev. H. Jones.
Chelsea	Sermons later this year.	
Clapham	Rev. W. Sampson ...	Rev. W. T. Rosevear.
Commercial Street	Rev. W. T. Henderson ...	Rev. J. Russell.
Colney Hatch	May 24th this year.	
Crayford	Rev. J. T. Collier ...	Rev. J. T. Collier.
Dalston	Rev. T. Wilkinson ...	Rev. B. C. Etheridge.
Dartford	Rev. A. Sturge ...	Rev. W. Goodman, B.A.
Devonshire Square	Rev. R. P. McMaster ...	Rev. W. Walters.
Ealing		
Edmonton	Rev. G. W. Humphreys, B.A.	Rev. G. W. Humphreys, B.A.
Eldon Street		
Forest Hill, Sydenham Chapel	Rev. J. J. Brown ...	Rev. J. W. Todd.
Gravesend, Windmill Street	Rev. J. Lewitt ...	Rev. J. Lewitt.
Greenwich, Bridge Street	Rev. J. W. Ashworth ...	Rev. J. W. Ashworth.
" Lewisham Road	Rev. E. Dennett ...	Rev. J. J. Brown.
Hackney, Mare Street	Rev. D. Katterns ...	Rev. J. Trafford, M.A.
Hackney Road, Providence	Rev. J. Harvey ...	Rev. J. Harvey.
Hammersmith, West End	Rev. S. G. Green, B.A.	Rev. J. H. Hinton, M.A.
" Spring Vale	Rev. W. P. Balfern ...	Rev. W. P. Balfern.
Hampstead	Rev. E. Glover ...	Rev. R. H. Roberts, B.A.
Harlington	Rev. J. S. Morris ...	Rev. J. S. Morris.
Harrow-on-the-Hill	Rev. H. Hill ...	Rev. H. Hill.
Highgate	Rev. J. H. Barnard ...	Rev. J. H. Barnard.
Islington, Cross Street	Rev. T. G. Rooke, B.A.	Rev. C. Williams.
" Salter's Hall	Rev. W. T. Rosevear ...	Rev. W. Sampson.
James Street	Rev. E. G. Gange ...	Rev. E. Edwards.
John Street	Rev. J. Culross, D.D.	Rev. J. Culross, D.D.
Kennington, Charles Street	Rev. T. Attwood ...	Rev. T. Attwood.
Kensington, Palace Gardens	Not this date.	

PLACES.	MORNING.	EVENING.
Kensington Assembly Rooms		
Kilburn	Rev. T. Hall ...	Dr. Underhill.
Kingsgate Street	Rev. J. Mursell ...	Rev. R. P. Macmaster.
Lee	Rev. D. Jones, B.A. ...	Rev. G. Kerry.
Maze Pond	Rev. H. Platten ...	Rev. W. H. Tetley.
Metropolitan Tabernacle	Rev. C. H. Spurgeon ...	Rev. C. H. Spurgeon.
Mape Street, Mission Hall	... ..	Rev. W. Collings.
New Cross, Brockley Road	Rev. J. T. Wigner ...	Rev. J. T. Wigner.
Norwood	Rev. C. Clark ...	Rev. J. P. Chown.
Notting Hill, Cornwall Road	Rev. S. Manning ...	Rev. S. Manning.
" Norland Chapel		
" Free Tabernacle	Rev. H. Varley ...	Rev. H. Varley.
Peckham	Rev. B. C. Etheridge	Rev. T. J. Cole.
Plaistow	Rev. J. Foster ...	Rev. J. Foster.
Poplar, Cotton Street	Rev. R. Bayly ...	Rev. R. Bayly.
Plumstead, Conduit Road		
Regent's Park	Rev. C. Vince ...	Rev. B. Glover.
Regent's Street, Lambeth		
Romford	Rev. W. S. Davis, B.A.	Rev. W. S. Davis, B.A.
Romney Street, Westminster	Rev. T. Henson ...	Rev. T. Henson.
Rotherhithe	Rev. J. W. Munns ...	Rev. G. Phillips.
St. John's Wood, Abbey Road	Rev. W. Stott ...	Rev. W. Stott.
Shepherd's Bush	Rev. T. M. Morris.	
Shouldham Street		
Spencer Place	Rev. G. Phillips ...	Rev. W. Barker.
Stockwell	Rev. C. Williams ...	Rev. C. Clark.
Stepney Green	Rev. A. G. Brown ...	Rev. A. G. Brown.
Stoke Newington... ..	Not this date.	
South Kensington	Rev. R. H. Roberts, B.A.	Rev. W. B. Bliss.
Stratford, Grove Church ...	Rev. A. Curr ...	Rev. A. R. English.
Tottenham	Rev. W. Walters ...	Rev. T. G. Rooke, B.A.
Twickenham	Rev. Jos. Davis ...	Rev. Jos. Davis.
Upton Chapel	Rev. T. Burditt, M.A....	Rev. J. H. Betts.
Victoria Park, Grove Road		
Waltham Abbey, Paradise Row ...	Rev. J. B. Baynard ...	Rev. J. B. Baynard.
Walthamstow	Collections later	this year.
Walworth Road	Rev. J. P. Chown ...	Rev. J. Mursell.
Wandsworth	Rev. J. H. Betts ...	Rev. F. Bugby.
Westbourne Grove	Rev. W. G. Lewis ...	Rev. W. G. Lewis.}
West Drayton	Rev. J. Gibson ...	Rev. J. Gibson.
Woolwich, Queen Street	Rev. E. Edwards ...	Rev. T. Wilkinson.
" 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, April 26th. 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.	CHAIRMAN.	PREACHER OR SPEAKER.
Acton		
Barking	Rev. D. Taylor	Mr. H. Lester & C. Veness.
Bethnal Green, Mape Street, Good Shepherd		Mr. Palm.
Bloomsbury Chapel ... ..	.....	Rev. W. Brook, D.D.
Battersea, York Road		
Brixton Hill	Rev. D. Jones	Rev. R. A. Martin, B.A.
Brompton, Onslow Chapel		
Camberwell, Charles Street	Rev. T. Attwood	Mr. S. Watson.
„ Cottage Green ... ..	.....	Mr. H. M. Heath.
„ Denmark Place ... ..	.....	Rev. J. Calvert.
Camden Road ... ..	.....	Rev. F. Kingdon
Crayford ... ..	.....	Rev. E. T. Gibson.
Commercial Street	Rev. C. Stovel	Mr. Inder and Whitaker.
Devonshire Square ... ..	.....	Mr. Hannam and Mr. Butcher.
Goswell Road, Spencer Place	Rev. P. Gast	Mr. F. E. Tucker.
*Greenwich, Lecture Hall	Rev. B. Davies	Mr. C. Robotom.
Golden Lane, Evangelist's Taber- nacle		
Hackney, Mare Street ... ..	.....	Mr. Appleton.
Hammersmith, West End ... ..	.....	Rev. S. G. Green.
Highgate ... ..	.....	Mr. Love.
Holborn, Kingsgate Street ... ..	.....	Mr. Colman.
Islington, Cross Street ... ..	.....	Mr. W. Keen.
James Street, St. Luke's	Rev. E. J. Farley	Mr. Robson.
Lambeth, Regent Street ... ..	.....	Rev. J. Spanswick.
Lee, High Road	Rev. R. H. Marten, B.A.	Rev. G. Kerry.
Lewisham Road		
Lower Edmonton		
Maze Pond ... ..	.....	Rev. H. Platten.
Metropolitan Tabernacle ... ..	.....	Rev. H. J. Betts.
Peckham, Park Road ... ..	.....	Rev. T. J. Cole.
Peplar, Cotton Street	Rev. B. Preece	Mr. W. C. Harvey.
Queen's Road, Dalston ... ..	.....	Mr. T. B. Woolley.
Regent's Park Chapel ... ..	.....	Mr. Holman.
Rotherhithe, Midway Place	Rev. J. W. Munns	Mr. Weatherly
Red Lion Street, Clerkenwell		
Stepney Meeting House ... ..	.....	Rev. A. G. Brown.
Shoreditch, Providence Chapel	Rev. J. Russell	
Tottenham ... ..	.....	Mr. H. J. Tresidder.
Upton Chapel ... ..	.....
Upper Norwood ... ..	.....
Vernon Square ... ..	.....	Rev. Q. W. Thomson.
Walworth, Arthur Street ... ..	.....	Rev. E. G. Gange.
„ East Street ... ..	.....	Mr. G. B. Chapman.
„ Road ... ..	.....	Rev. W. Sampson.
Westbourne Grove ... ..	.....	Rev. J. Russell and H. Varley.
Woolwich, Queen Street ... ..	.....	Mr. Dennis
„ Parsons Hill	Rev. W. Woods	Mr. W. Butcher.
Wandsworth	Rev. J. W. Genders	Mr. J. J. Banning.

* This service will be held on the 19th April.

* Some alterations have been made since this list was printed in the *Juvenile Herald*. The above may be considered correct.

Monday Evening, April 27th.

BIBLE TRANSLATION SOCIETY.

We are requested to state that the Annual Meeting of this Society will be held in the evening, in Kingsgate Street Chapel, Holborn, at half-past six o'clock. The chair will be taken by HENRY KELSALL, Esq. The Revs. W. BAILEY, of Berham-pore, G. KERRY, of Caloutta, J. P. CHOWN, of Bradford, and W. WALTERS, of New-castle, have kindly consented to speak.

Tuesday, April 28th.

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.

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, are entitled to attend.

Wednesday, April 29th.

ANNUAL MORNING SERMON.

The Committee announce with much pleasure that the Rev. JAMES SPENCE, D.D., of the Gravel Pits Chapel, Homerton, 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. JOHN TRAFFORD, M.A., President of Serampore College, will be the preacher on the occasion. Service to commence at half-past six o'clock. Hymns for these services may be had on application.

Thursday Evening, April 30th.

PUBLIC MEETING AT EXETER HALL.

The Annual Public Meeting will be held in Exeter Hall, IN THE EVENING, at which HENRY KELSALL, Esq., of Rochdale, has kindly consented to preside. The chair will be taken at half-past six o'clock.

The Revs. C. CLARK, of Broadmead, Bristol, G. KERRY, of Caloutta, D. WASSELL, of Bath, Dr. PRICE, of Aberdare, and CHAS. REED, Esq., of London, have kindly consented to speak.

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

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

ANNUAL MEMBERS' MEETING ON TUESDAY, APRIL 21st, AT SUNDAY-SCHOOL UNION LECTURE HALL, OLD BAILEY.

ANNUAL PUBLIC MEETING,

ON FRIDAY, MAY 1st, AT THE METROPOLITAN TABERNACLE.
MR. SHERIFF McARTHUR IN THE CHAIR.

Speakers—Rev. J. G. GREGSON, and Q. W. THOMSON, from Africa.

ESCAPE OF THE REV. W. LITTLEWOOD FROM SHIPWRECK.

We had an eventful voyage from America, and since then we have heard and seen more of the effects of the hurricane, in which we were very nearly lost on Silver Cay Bank, to the east of Turk's Islands. It is trying to one's faith, when he has time to look forward and reflect on such a danger in all its appallingness. Mrs. Sargent and Miss Smith, of Inagua, were fellow passengers. On Monday the 29th of July, we expected to make Turk's Islands, and we were up all night looking for the light in the lighthouse. Early in the morning we were about 15 miles to the north of it; the weather had for some hours been squally; at seven it blew a gale, the sea rose, earth and heaven presented one wild scene; it was too much for our staggering barque, sail was taken off to ease her, but still she drove on furiously. We had now, to prevent her foundering, to bring her to the wind; more sail by degrees was taken in, until her poles presented a dismantled and naked picture, the wind howling and shrieking through the swaying ropes, whilst the sea, lashed into a sheet of foam, rolled in upon us in terrible billows, each wave seeming to be charged with increased power for damage. We were perfectly helpless, all sail had been taken in, and we were fast drifting to Silver Cay Bank, from which but few vessels ever return. Nothing, humanly, could save us but a change of wind; we had in our utter helplessness drifted 30 miles towards it, and it has been ascertained that in four hours we must have struck the formidable coral reef, and our voyage terminate our mortal career, and enter upon, to some, and justly so, the mysterious future. A change of wind alone could save us. How we wished for it! The barometer was watched, it continued to fall, the wind changed from N.E. to N., then to N.W., but remained fixed. Would it go to S.W.? to save us it must do so in a few hours, or you would never hear of us or from us again. Dear children, already deprived of their natural mother, would soon be fatherless. Would friends be kind to them? Would they be allowed to remain at the Mission School for their education? And were we prepared for the solemn event? I looked forward to death, viewed it in its varied forms, and in this most terrible aspect. One thing we could yet do, and no one was reluctant to do his best in this last human action. All were gathered in and around my wife's cabin. She had been and was still very ill, but as the hurricane increased in violence, and the danger became imminent, her spirits rose, and she said, "It is the Lord, He can't do wrong, He never makes a mistake." Prayer was offered, and we waited the result, nor had we to wait long. Of a sudden, the wind changed to S.W., the barometer began to rise, a small sail was raised, and we crawled off from the dangerous reef, which must have proved our destruction in a few hours. We ran off for some time, and it was not till after two days we reached the position from which the gale had driven us. On the 1st August we passed through Turk's Islands passage. I would have landed, but it could not be allowed. The next day we arrived at Inagua. A week after I was again on the water, and in five days reached Turk's Islands, where I shall remain a few weeks; then visit the Caicos, Long Cay, Crooked Island, Watlings, Long Island, and Rum Cay, return to Inagua, and about the end of the year, if I am spared through these wanderings, return with my family to Turk's Islands.

It is well I did not bring them with me. The hurricane has left the mission-house and chapel in the most desolate state. But little has been done to repair damages; everything is in the most ruinous state. It will take time and money to put things in order. I sent for carpenters and masons, asked their advice about the extent and nature of the damages, formed my plan of action, engaged hands—carpenters and masons—who are now erecting scaffolding, and on Monday we hope to begin in right good earnest to accomplish our design. The mission-house, the premises, the walls around the lots, are all alike in the most miserable plight. No money is in circulation here; every one has to build or repair his own individual house or damages.

[On several previous occasions the life of our esteemed brother has been in peril,

while navigating the shoals and inland seas of the Bahamas. It is with gratitude to God we learn that he has again been preserved by the same Almighty hand, and has been permitted to resume his most useful labours.]

THE REPORT OF MESSRS. HENDERSON AND DENDY, THE DEPUTATION TO THE EASTERN MISSION, JAMAICA.

TO THE COMMITTEE OF THE JAMAICA BAPTIST MISSIONARY SOCIETY.

Your deputation, in presenting their report of a visit to the Eastern Mission, state that as Messrs. Clark and Millard, whose names were mentioned in the resolution of the Managing Committee of April 9th, 1867, declined, it devolved on Messrs. Henderson and Dendy to go.

Your deputation were not furnished with any instructions from the Committee, but they supposed that the object contemplated was to take a view of what was being done by the missionaries, Teall and Service, and to hear from them the state of the mission, and then report the same to the Committee, and to offer any suggestions as to the selection of suitable sites for permanent chapels, the formation of Churches, and the effectual working of the stations already formed.

I.—*As to the Prospects of the Mission.*—Your deputation believe, that a good and great work is being carried on by the labours of Mr. Teall, in St. Thomas', who now in rotation preaches at Morant Bay, in the Monklands district, and at Arcadia.

That success is attending his labours, will appear from the fact, that when your deputation was present on the 15th of September, and took part in the public services, twenty-seven persons were baptized by Mr. Teall, in the presence of about 1,200 people; and twelve others received into the Church, who had been duly instructed and carefully examined, formerly members of disorganised or *native* Baptist Churches. The total number of persons in connexion now are—members 206, enquirers 53—total 259; and other scattered ones we are informed, are constantly coming in, and giving their names as anxious to be connected with the regularly constituted Churches gathered by Mr. Teall.

In connexion with the stations under Mr. Service, in Portland, a good foundation for prosperous Churches by the blessing of God appears to be laid. The neat little place at *Tabernacle*, erected by the people, is not large enough for the congregation, and the same may be said of Fellowship, where the people seem anxious to attend the means of grace. There is a large district beyond Fellowship that still needs a missionary, and if the Jamaica Baptist Missionary Society had a man, and the means, a station might be occupied to take in the district including the villages "Far Enough," and "Still Further."

II.—*Agency.*—As to agency, your deputation recommends, that one brother at least be at once sent with a view to the pastorate of a Church, and to aid Mr. Teall in the work in which he is engaged, and thus leave him more at liberty to carry on the work of evangelization beyond the sphere in which he is now engaged, and to places that he has been specially invited to visit.

Your deputation would recommend, in order to strengthen and consolidate the mission, that Messrs. Teall and Harris, with the Church at *Leith Hall*, confer with a view of attaching Leith Hall, either as a Church or station to Morant Bay, which we believe would be beneficial to those who now worship at Leith Hall.

That as Arcadia, where Mr. Teall is now labouring, and Stoakes Hall under the care of Mr. Harris, are near to each other, and as Stoakes Hall friends feel that a station at Arcadia would interfere with the one already established at Stoakes Hall, if each station be under a separate minister, we consider it would be desirable that the two places should be under one minister; that to this end a conference should be held of all the parties interested, to bring about so desirable an event, and that either Stoakes Hall or Arcadia be the principal station, and the other be used as a sub-station and for a day-school and class-house, and that in event of such an amalgamation, that it seems desirable that the station should be connected with Belle Castle.

Your deputation would take upon themselves to state that the labours of Mr. Teall would be better performed, with comfort to himself and advantage to the district in which he is working, if he had good working stock with which to travel the mountain passes, and for the fording of swift and impetuous rivers, where in a great measure depends the life or death of the traveller upon the strength of the beast on which he is riding.

In connexion with Mr. Service's labours we strongly recommend that Priestman's River be taken up as a station, and be worked by him, as there is a good population in the district, and to Mr. Service it would be easy of access.

Your deputation would recommend Mr. Teall to commence the important work of educating the young by the establishment of day-schools, as soon as suitable places and teachers can be obtained.

III.—*The Building of Chapels.*—Your deputation hearing at Morant Bay that the station of the London Missionary Society was likely to be abandoned, and consequently their chapel would no longer be required, they at once wrote to the Rev. W. Alloway, their senior missionary in the island, on the matter, and, they recommend this correspondence to be forwarded to the secretaries of the Baptist Missionary Society in London, to see if any arrangements can be made for the purchase. In case of failure they recommend that a plain chapel should be built at a cost not exceeding £400, capable of seating about 500 people.

(2) That at Monklands, a chapel at about a similar cost to accommodate about 700 people. In this district it appears to your deputation that when the people have recovered from their recent losses, through the reckless destruction of their property by those who were in authority; that they will be able to do much themselves, and that they seem also willing to incur such responsibility.

(3) If in the *Stoakes Hall and Arcadia* districts, the recommendation of the union of the people takes place, then either at *Stoakes Hall or Arcadia*, or in their neighbourhood, the most favourable locality be obtained, and a chapel similar to those already mentioned be built. At *Stoakes Hall* there is a part of a foundation of a chapel erected, but regard should not be so much had to this as to the locality to be chosen, which would be most central and convenient generally to the inhabitants of the district.

In reporting on Mr. Service's stations, the deputation here states that the mission cottage, recently purchased by the society, and at which Mr. and Mrs. Service reside, that it seems well adapted for the purpose, and that they seem to be happy and diligent in the work in which they are engaged.

In conclusion, your deputation is happy in being able to state that Mr. Teall has been cordially welcomed by the ministers of different Christian denominations in the district, and that they are working together harmoniously in the cause of God.

Your deputation record with gratitude the protecting care of a gracious God, who watched over them in their journeys of about 600 miles, and permitted them to attend about thirty different services or meetings; and also the kindness of friends who accommodated them by the way, and the cordiality with which they were received by those whom they visited, the attention paid to the advice tendered, and the cheerful and eager reception of the religious tracts distributed to the congregations assembled, or persons along the road they travelled.

SELECTIONS FROM A MISSIONARY'S JOURNAL.

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

July 16.—Athawkhada village was visited by me this morning. A native preacher accompanied me. The people were mostly busy, and finding it difficult to get a congregation, we went without further delay to the house of the principal man in the village. He had not yet risen, but when awakened he got up instantly, had chairs placed for us, summoned some of his servants to come and listen, and bade us commence. Our congregation numbered eleven persons. Mathura, the native preacher, after a few minutes' smoking, laid aside the pipe, and

announcing as his subject, "God requires truth in the inward parts," gave a very interesting address, in which he showed with much force and clearness how exceedingly deficient was the Hindoo faith in the very qualities which God specially required.

God wants uprightness—Hindoos, as a rule, are crooked-minded people. God wants sincerity—Hindoos are only formalists. God wants truth—Hindoos have no regard for truth except when it will answer their purpose to be truthful. God wants to see courage in examining religion and acting in accordance with the convictions of conscience—Hindoos are afraid to examine Christianity fully, lest they should find it to be true; and hundreds having examined it, and feeling convinced that the true religion is that of Christians, are afraid to embrace it lest they should be shut out of caste.

For a little while one of the audience attempted to defend Hindooism, but being met and foiled at every turn, he at last said with a half annoyed tone of voice, "Well, we must wait and see what happens. Our religion now presents an appearance much like a garden after a storm; branches are snapped off; some trees uprooted, others have gone crooked, and the fence all blown down; it may recover or it may not; if it can do so, well; if not, let it go; at all events, I shall not desert it till others do so before me."

This was a frank but a very sad speech, indicating an exceedingly low estimate of the value of truth, and the very superficial view they have of the real evil of sin.

FURTHER DISCUSSION.

Feeling anxious to impress them with a sense of their sinfulness, when Mathura ceased, I inquired "What must a man do to be delivered from the punishment due to sin?" The audience was divided in opinion; some thinking that sincere repentance would effect it, others maintaining that nothing could efface sin but the disgrace of a subsequent inferior birth. Several of them contended for their respective views with great tenacity, and it was more than an hour before I could get them severally to admit that their opinions were mere delusions. The pleaders for transmigration of souls were first silenced. Step by step they admitted:—

1. We are in an unhappy and unsatisfactory condition in this life, which we imagine to be the result of sinful propensities in a former birth.

2. Though we imagine this to be so, we have no actual remembrance of having sinned in a former life.

3. Nor have we the credible evidence of any man living on this earth, that he is, in his present condition, expiating the conscious and distinctly remembered crimes of a former life.

4. A doctrine unsupported by either experience or testimony, has but feeble claims to belief.

5. The doctrine of purgation from sin, by the sufferings of a future life, and that effected, absorption into God, are believed by Hindoos not so much that it is thought to be a teaching of reason, as that it is contained in the Shasters.

6. Many things sanctioned by the Shasters are now rejected by intelligent Hindoos, and amongst them the doctrine of transmigration of souls.

7. Consequently, since the doctrine cannot be relied on, it is both useless and foolish to trust to it for obtaining the forgiveness of our sins.

On the other hand the Theistical party clung with exceeding tenacity to the doctrine of the fatherhood of God. He was All-merciful and All-forgiving. He watches for the penitent soul and instantly washes it clean. Repentance was the only atonement he required. "My friend," said I, "you talk inconsiderately. Are men (though believed to be truly penitent) pardoned for burning down houses, destroying crops, forging deeds, or stealing money? You know they are not, nor would you wish them to be; you would cry out indignantly against the Government if they were; and yet you expect God to do what you would reprobate a just judge for doing. Listen again: you call God an all-merciful Father. In a sense He is so, but not in your sense. Who sends famines, and wars, and

plagues, and storms, and universal death? It is the Being whom you call all-merciful. Moreover, not only the Christian Scriptures, but your own Shasters affirm that the wicked shall be sent to a dreadful hell. Now if you take all these matters together, and consider them well, how can you possibly conclude that mere genuine sorrow for wickedness is all that is needed to procure you forgiveness from God?" Finding no resting place for their argument in the simple pater-nity of God, they tried to prove that all sinners were punished mentally in the present life, in proportion to their sins; but this was so startlingly opposed to what most present felt to be true, that it was hastily abandoned, and finally the chief speaker admitted that he must fall back upon purgatory, cherishing the hope that its fire would be either short in duration, or speedily annihilating. I knew he would have to fall back upon this at last, and when he did so it gave me a fine opportunity for contrasting the Christian religion (with its full atonement and free forgiveness) with the boastful but illusory dogmas of Theism. I never felt more happy in preaching the Gospel than on this occasion, but I suffered for it afterwards, for the exertion laid me by for several days.

THE MISSIONARY'S VISIT TO THE OUT ISLANDS, BAHAMAS.

BY THE REV. W. LITTLEWOOD.

WHEN I last wrote I was just leaving Inagua on a visit to Long Cay and other islands, amongst which I have voyaged and travelled some three weeks.

The distance from Inagua to Long Cay is about 90 miles, which we accomplished in 24 hours, the wind being fair though light. It was Sunday morning when we landed, the most desirable day of the seven in more respects than one to the Missionary when he visits his outlying stations. During the week the employment of the people either takes them from their home, or renders them unable to attend the evening services, so that it is with difficulty a large congregation can be obtained except on Sunday, and it often happens that we can do more on that day than can be done in a whole week.

Our morning congregation was small, but I was pleased with their strict attention whilst I discoursed on the nature and cause of the Christian's joy. The ordinance of the Lord's Supper was administered in the afternoon; it was felt to be good thus to draw nigh to and hold communion with God. The evening service was attended by a large number, the chapel crowded to excess, whilst many surrounded the doors and windows. Great seriousness was obtained. "This man receiveth sinners," formed the theme of our discourse. I was particularly happy in the exercise, and do hope for some good result.

Our brother Green, the Pastor of the Church, enjoys a good reputation, and, although a pure African, he is appreciated by his people. He has a large field of labour. Crooked, Acklins, and Mayaguana Islands, exclusive of Long Cay, are under his care, and though they are without good roads, our indefatigable brother but seldom misses his quarterly engagements. I was pleased to observe that the damage caused by the late hurricane had been repaired. The mission house and chapel had both suffered severely. The chapels on the other islands were all blown away and have not yet been rebuilt.

Brother Green was very grateful for the £5 granted to him by the Committee, and assured me that he was most destitute at the time it arrived. This patient, hardworking, pious, toiling brother is worthy of such aid; the liberal contributions of our English friends cannot be better appropriated than to native Pastors.

LONG ISLAND.

Long Island was the next place visited. It is only 40 miles from Long Cay, but, although so near, we were two days and three nights in getting to it. A heavy hurricane was evidently blowing not far to the north of us, which sent tremendous rolling billows to the south, where we lay becalmed, fearful of bad weather, which might do us damage. The Lord took care of us.

I landed at Great Harbour, Long Island, on Saturday, and in the evening rode

to Brother Mear's about seven miles. Our brother was not at home, having gone to the south end to conduct the Sunday services. He is not a native pastor, but assists in the work, and often spends days in succession in this employment. He is one of the most industrious and successful coloured men on the island, having a large stocked well-cultivated farm. Most of the houses at this settlement, with the exception of our brother's, were ruined by the hurricane. It must have been something to be remembered,—a whole community left houseless, without clothing, food, or fresh water; great was the distress, and in consequence of the summer drought, it still continues. I met Brother Essex Wilson, native pastor, at "Dead-man's Cay." He is one of the most honourable and upright of men—a hard-working farmer. Here we have our largest church on the island, but heavy rains prevented the people from attending as we wished. I was glad to find the Church in comparative peace. Eleven had been lately added to it by baptism. The Sabbath School, if not prosperous, was kept in operation. The mission-house, though still standing, was damaged, but it sheltered me from the rain: the same may be said of the old chapel. The new one, a large substantial stone building, was more injured, but may be repaired. That at M'Kenney's was totally destroyed, whilst the mission-house and chapel at Sim's escaped unhurt,—but those at the harbour were entirely ruined. Brother Wilson travels through this island, near 100 miles long, over the most wretched road four times in the year; it occupies four months, and he assured me that from the largest church he had only received 2s. for the 12 months. He was exceedingly grateful for the £5 which you so kindly sent to him.

RUM CAY.

Rum Cay is about 40 miles from Great Harbour, but, although so near, it cost a large sum comparatively to get there, there being only one small vessel in the harbour, and I had to charter her. This town and the whole island suffered terribly from the hurricane; the year's crop of salt, the salt boats, and many houses were swept away in a few hours by the fearful blast: the old chapel and the walls of the new one were levelled to the ground, and that on the north side, and the two mission-houses were much wrecked. For some time the people have been much scattered, seeking a living elsewhere, but some are returning again.

Brother George Hall, our native pastor, has laboured perseveringly, preaching through the week and the Sabbath, either on the south or north side, and sometimes on both. He took the earliest opportunity of expressing his grateful acknowledgments for the £5 which you so kindly allowed me to send to him.

I found them worshipping in the mission-house; the partitions had been removed and although not so conveniently situated, it was found large enough for the few who are left on the island. I was sorry to find a little cause of uneasiness in the Church, and the small attendance at the Sabbath school. Some of the Elders and the former Superintendent have walked disorderly and given trouble.

There is considerable danger of our poor people being drawn into the errors of the Episcopal Church, which has awakened to great zeal, and is using various means to bring the people over to them. Some have been induced to have their children christened, others have been confirmed and induced to attend their Sabbath schools, and more will leave.

Baptismal regeneration and good works as essential to salvation are openly taught. The real presence in the bread and wine of the communion is strenuously contended for. At one place I have visited, the parson buried a woman, who had formerly been a Baptist, but lately joined the Church, with unusual demonstrations. He met the corpse at the house, attended by the school teachers and six boys, all dressed in surplices, bearing three crosses, and singing some funeral dirge. They have bowings, turnings to the east, crossings and intonings, and make special efforts to lead away the young.

Our great want is piety and intellectual power, for the want of which we shall suffer for a time at least.

The bishop is a sagacious High Churchman, and has sufficient influence to put such men into the public schools as suit his purpose; these he makes Catechists,

and remunerates them for their services. The public school teacher at Rum Cay is thus employed, for which he receives £50 per annum. Had our men proved faithful, this could not have happened; they having less regard for character, they seem to succeed for a time.

HOME PROCEEDINGS.

THE Revs. J. Stent and Geo. Kerry have finished the Scottish tour, part of which was kindly taken by Rev. S. Newnam of Edinburgh. They report very favourably of these services, and everywhere they were most kindly received. The results, we have reason to believe, are encouraging and satisfactory.

Rev. F. Kingdon has taken the Irish journey from Dublin to Belfast, Coleraine, and other churches, and holding a service at Holyhead on his way home.

Dr. Underhill visited Harlington; also Newbury, Wokingham, and Blackwater, at two of which places he was joined by Rev. J. Aldis, who also was present, with Rev. F. Trestrail, at Windsor; the latter attending meetings at Leamington and Tottenham; and with Rev. J. Trafford, Hitchin and Loughton. The Rev. J. Hume, of Jamaica, has advocated the Society's claims at Dunstable, Kingston, Harlow, Wraysbury, and Staines; Rev. T. Brooks, at Saffron Walden, and Rev. T. Hands, Lincoln and Grantham. Rev. Geo. Kerry has also attended a social meeting at Lee, and preached at Tring on the Society's behalf.

Mr. Thomson and his wife have returned from Africa, considerably improved in health by the voyage; and just prior to his departure, Mr. and Mrs. Smith, arrived out, and not one moment too soon, for Mr. Saker had been dangerously ill for some days. Recent accounts are more favourable, and he was slowly recovering; but he will be unable to prolong his residence at Cameroons beyond next June.

While writing these lines we are anxiously looking for remittances to know how the financial year will close. We should have rejoiced exceedingly if the contributions towards the debt had been equal to its amount; but should we receive no more on that account, most sincere thanks are due to those friends who have given, and the churches who have collected, for the liberality they have shown, and the readiness and cordiality of their response to the Committee's appeal. The great augmentation of expenditure in India, and the commercial condition of our own country, will sufficiently account for any deficit which may appear in the Society's accounts.

CONTRIBUTIONS

From February 19th, 1868, to March 18th, 1868.

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.	
Abethell, Mr.	1 1 0	Marshman, Mr. J. C.	2 2 0	Anonymous, Manchester	0 10 0
A Mother	0 10 0	Olney & Son, Messrs.	1 1 0	Bible Translation Society,	
Burles, Miss	1 1 0	Overbury, Mr. B.	1 1 0	for T.	300 0 0
Barlow, Mr. P.	1 1 0	Phillips, Rev. T., Ken-		Gotch, Master Frederic	
Barlow, Mr. G.	1 1 0	sington	0 10 0	Whitaker, Box	1 15 0
Beeby, Mrs.	2 2 0	Potter, Mrs.	1 1 0	Hill, Miss M. A., Hull ...	20 0 0
Cook, Mr. J. jun., Broad-		Rippon, Mrs.	5 0 0	Kerry, Mrs., Children's	
haven, nr. Haverford-		Smith, Mr. W. L.	2 2 0	Box, for Mrs. Kerry's	
west	1 1 0	Tarling, Mr. C.	1 1 0	School	1 15 8
Cater, Rev. P.	0 10 6	Templeton, Mr. J.	1 1 0	Pope, Rev. G. Aldeburgh	10 0 0
Davies, Rev. E. W.	5 0 0	Thompson, Mr. J.	1 1 0	Welch, Mrs. Keinp, Down-	
David, Mr. E.	0 10 6	Waikden, Mr. J.	1 1 0	ton	2 10 0
Deane & Co., Messrs.	1 1 0	Whitehorne, Mr. J.	1 1 0	Whitechurch, Miss, Down-	
Gingell, Mr. J.	1 1 0			ton	2 10 0
Gover, Mr. W.	1 1 0			Young Men's Missionary	
Gotch, Mr. W. Hepburn,				Association at Messrs.	
Chitcombe Farm, Win-				Hitchcock & Co., St.	
chester	1 1 0			Paul's Churchyard ...	6 14 7
Johnson, Mr. G.	0 10 6	DONATIONS.			
Lushington, Dr. S.	3 3 0	A Friend, per Rev. Dr.			
		Angus	1 0 0		
		"A Friend"	6 0 0		

£ s. d.			£ s. d.			£ s. d.		
For Cyclone Fund.			Clapham Common—			BUCKINGHAMSHIRE.		
Bacon, Mr. J. P.	20	0 0	Contribs for Y.M.M.A.	0	12 7	Cuddington—		
Hill, Miss M. A.	20	0 0	Commercial Street—			Contributions	2	1 4
Tritton, Mr. Joseph	20	0 0	Contribs. per <i>N P</i> , per			Great Marlow, Ebenezer—		
			Y. M. M. A.	2	7 0	Contributions	2	2 10
SPECIAL FOR DEBT.			Cromer Street—			High Wycombe—		
Beverly, by Mr. T. H.			Contribs. per Y.M.M.A.	4	10 0	Contributions	41	2 0
Sample	5	0 0	Do. for <i>N P</i> , do.	1	9 1	Do. for <i>China</i>	1	1 0
Bills on Mr. W. Welford	1	0 0	Devonshire Square—			Long Crendon—		
Boro' Bridge, Somerset,			Contribs. for <i>N P</i> , per			Collection for <i>W & O...</i>	0	10 0
by Rev. E. Edwards ...	1	4 3	Y. M. M. A.	2	13 0	Contributions	7	18 7
Bristol, additional, by Mr.			East Street—			Speen—		
G. H. Leonard.....	47	5 7	Contribs. for <i>N P</i> , per			Contribs. for <i>N P</i>	0	5 0
Cox, Mr. J., by Rev. C.			Y. M. M. A.	1	17 8	Towersay—		
Kirtland	5	0 0	Eldon Street—			Contributions	3	11 0
"Cymro"	5	0 0	Contributions	8	10 3	Weston Turville—		
Edenbridge, by Mr. Jos.			Hackney, Mare Street—			Collection for <i>W & O...</i>	0	11 8
Stanford	1	0 0	Collection for <i>W & O...</i>	7	13 3	Contributions	6	0 4
Hill, Miss M. A., Hull ...	10	0 0	Hackney Road, Providence Ch.—			Do. for <i>N P</i>	0	13 10
Millport, Butehire, by			Contribs. per Y.M.M.A.			Wrayisbury—		
Rev. R. Thomson	1	0 0	for Rev. W. A. Hobbs,			Contributions	14	15 8
Morgan, Miss, and friends,			Jessore	21	0 0			
Barrington, by Rev. B.			Hammersmith—			CAMBRIDGESHIRE.		
E. Evans, D. D., Scarboro.	0	16 0	Collection for <i>W & O...</i>	5	0 0	Cambridge—		
Monacute, by Rev. E.			Hampstead, Heath Street—			Contributions	50	0 0
Edwards, Chard	3	1 8	Contribs. S. Sch.	1	10 9	Do. Zion Chapel—		
Newcastle, Bewicke-st.,			Harlington—			Collection for <i>W & O...</i>	3	0 0
by Mr. H. Angus	30	0 0	Contribs. S. Sch., for					
Phillips, Rev. T.	0	10 6	<i>N P</i> , by Y. M. M. A.	2	3 0	CHESHIRE.		
Stevenson, Mrs., Black-			Highgate—			Northwich—		
heath, additional, by			Contributions	9	1 1	Contributions	1	10 0
Rev. J. Russell	25	0 0	Do. for <i>N P</i>	2	7 7			
Tewkesbury, by Rev. T.			Kensington Palace Gardens—			COBNWALL.		
Wilkinson	1	0 0	Collection for <i>W & O...</i>	5	0 0	Falmouth—		
Knight, Mr. W., Junr....	1	0 0	Contributions	9	0 0	Contribs. S. Sch.	4	16 3
Lewis, Mr. J. B.	5	0 0	Do. for <i>Cyclone Fund</i> 0	5	0 0	Hayle—		
Watson, Mr. Robert, Phil-			Lambeth, Regent Street—			Collection for <i>W & O...</i>	0	5 0
lmore Gardens, Ken-			Contribs. for <i>N P</i> , per			Contributions	3	15 0
sington, by Mr. W. H.			Y. M. M. A.	0	11 4	Penzance—		
Watson	5	0 0	Maze Pond—			Contribs. for <i>N P</i>	0	3 0
Webb, Rev. J., Thank			Collection for <i>W & O...</i>	4	4 6	South Anstell—		
Offering	5	0 0	Contributions	1	13 4	Contributions	13	14 6
			Do. for <i>N P</i>	8	13 3			
LEGACIES.			Putney, Union Chapel—			DEVONSHIRE.		
Sutcliffe, the late Mr.			Contributions	10	5 0	Callompton—		
Joseph, of Halifax, by			Shepherd's Bush—			Contributions	10	0 0
Mr. J. Ramskill.....	40	0 0	Collection for <i>W & O...</i>	1	2 6	Paignton—		
Trotter, the late Mr., on			Spencer Place—			Contributions	0	10 0
account, by Messrs.			Contribs. for <i>N P</i>	2	0 1	Torquay—		
Pattison, Wigg, & Co..	59	0 0	Vernon Square—			Collection for <i>W & O...</i>	3	0 0
			Contribs. by Y.M.M.A.	15	19 4	Contributions	9	7 6
LONDON AND MIDDLESEX.			Walworth Road—			Do. for <i>N P</i>	6	6 6
Alfred Place, Old Kent			Contribs. for <i>N P</i> , per			Do. for <i>N P. Dacca</i> ..	18	0 0
Road—			Y. M. M. A.	12	1 0			
Contribs. by Y.M.M.A.	2	18 0	Westbourne Grove—			DORSET.		
Do. for <i>N P</i> , by do.	0	9 7	Contribs. for <i>N P</i> , per			Poole—		
Arthur Street, Grays Inn			Y. M. M. A.	8	8 0	Contribs. for <i>N P</i>	1	11 2
Road—			West Drayton—					
Contribs. by Y.M.M.A.	1	10 0	Contribs. S. Sch., for			DURHAM.		
Do. for <i>N P</i> by do....	0	15 0	<i>N P</i> , per Y.M.M.A.	1	4 8	Hamsterley—		
Battersea, York Road—			West Green, Salem S. Sch.—			Contributions	2	11 6
Contributions for <i>N P</i> ,			Contribs. for <i>N P</i> , per			Sunderland—		
per Y. M. M. A.	1	18 0	Y. M. M. A.	1	2 3	Contributions	8	0 0
Blandford Street—			BEDFORDSHIRE.			Do. Sans Street—		
Contributions	5	0 0	Biggleswade—			Contributions	4	10 6
Brompton, Onslow Chapel			Collection for <i>W & O...</i>	1	0 0			
Contributions	9	9 4	Contribs. for <i>N P</i>	1	0 3	ESSEX.		
Camberwell, Mansion Ho.—			BERKSHIRE.			Thorpe-le-Soken—		
Collection for <i>W & O...</i>	2	0 0	Farringdon—			Contribs. for <i>N P</i>	1	17 0
Chelsea—			Contributions	17	6 0			
Collection for <i>W & O...</i>	1	0 0						
Camberwell, Cottage								
Green—								
Contributions for Rev.								
G. Pearce, <i>N P</i> , by								
Y. M. M. A.	22	19 0						

£ s. d.		£ s. d.		£ s. d.	
GLoucestershire.		Edenbridge, Bethel—		Ringstead—	
Blakeney and Blakeney Hill—		Collections for W & O... 1 1 0		Collection for W & O... 1 0 0	
Contributions	1 2 6	Contributions	12 1 10	Stanwick—	
Huntley—		Forest Hill—		Collections	2 3 8
Contribution	1 1 0	Contributions	28 6 8	Contribs. for NP	0 14 10
Do. for China	0 10 6	Lee—		NORTHUMBERLAND.	
Do. for NP	0 10 3	Collection for W & O... 7 3 5		Berwick-on-Tweed—	
Parkend—		Contribs. for NP	1 1 6	Contributions	15 8 4
Contribs. for NP	0 14 0	Lewisham Road—		Newcastle, Bewick Street—	
Thornbury—		Contributions	24 5 0	Contributions	6 18 8
Collection for W & O... 0 7 0		Sandhurst—		Do. for NP	7 18 6
Yackley—		Collection for W & O... 2 0 0		NOTTINGHAMSHIRE.	
Contribs. for NP	0 14 2	Shooter's Hill—		Southwell—	
Hampshire.		Contribs. S. Sch..... 0 10 0		Contributions	2 6 6
Southampton, Portland Ch.—		Tenterden—		OXON.	
Collection for W & O... 3 13 3		Contributions	9 12 5	Coate—	
Do., Carlton Chapel—		Do. for NP	1 12 11	Collection for W & O... 1 0 0	
Collection for W & O... 2 6 0		Woolwich, Queen Street—		Contribution	0 10 0
Wallop—		Contribs. for NP, per		Great Rollright—	
Contributions	9 17 0	Y.M.M.A. 1 4 2		Contributions	0 6 6
Herefordshire.		LANCASHIRE.		RUTLANDSHIRE.	
Fownhope—		Ashton-nder-Lyne—		Oakham—	
Collection for W & O... 0 7 0		Contribution	0 10 6	Contributions	7 7 6
Contributions	4 15 10	Birkenhead, Grange Lane—		SHROPSHIRE.	
Do. for NP..... 2 10 8		Collection for W & O... 2 16 4		Bridgnorth—	
Garway—		Contributions	15 0 7	Contribs. for NP	0 8 0
Collection for W & O... 0 15 0		Do. for NP, Delhi ... 12 10 0		Madeley—	
Contributions	0 12 6	Do. for Rev. Q. W. Thomson, for Orphan, Lucy Birkenhead ... 5 0 0		Collection for W & O... 0 5 3	
Hereford—		Liverpool—		Contributions	1 1 0
Collection for W & O... 1 6 0		Contribs. Juv. Miss. Soc. for Rev. Q. W. Thomson, Cameroons, W. Africa ... 9 1 7		Do. for NP	0 7 3
Contributions	21 1 11	Liverpool, Pembroke Ch.—		Wellington—	
Do. for NP	3 0 9	Contributions	6 15 9	Contributions	4 13 0
Kington and Lyonshall—		Manchester—		SOMERSETSHIRE.	
Collection for W & O... 1 0 0		Contribs. on account ... 100 0 0		Bath—	
Do. —Kington ... 9 1 1		Southport—		Contributions	4 10 2
Do. —Lyonshall ... 0 13 3		Collection for W & O... 4 13 0		Crosscombe—	
		Contributions	41 13 8	Contribs. for NP	1 3 0
	10 14 4	LEICESTERSHIRE.		Frome, Badcox Lane—	
Less Expenses	0 9 7	Leicester, Belvoir Street—		Contribs. for Calcutta Cyclone Fund	3 0 0
	10 4 9	Contribution	0 10 0	Wellington—	
Leominster—		Do. for Jamaica Schools 0 10 0		Contributions	20 13 5
Collection for W & O... 0 13 0		LINCOLNSHIRE.		Do. for NP..... 1 19 6	
Contributions	7 5 11	Boston, Salem Chapel—		Wells—	
Do. for NP	2 15 6	Contributions	3 19 10	Collection for W & O... 1 2 5	
Longhope, Zion Chapel—		Do. for NP..... 0 12 1		Wincanton—	
Collection for W & O... 6 10 0		Grantham—		Collection for W & O... 0 13 6	
Ross—		Contributions	1 19 7	Contribs. for NP	1 9 0
Contributions	14 17 6	Do. for NP..... 1 5 7		Yeovil—	
HERTFORDSHIRE.		NORTHAMPTONSHIRE.		Contributions	33 6 0
Rickmansworth—		Culworth—		STAFFORDSHIRE.	
Collection for W & O... 2 0 0		Collection for W & O... 0 4 7		Coseley, Ebenezer—	
Contribs. for NP	1 19 7	Contributions	1 7 9	Contribs. on account ... 5 0 0	
Ware—		Helmdon—		Stafford—	
Contributions	2 1 6	Collection for W & O... 0 4 0		Collection for W & O... 0 12 11	
Huntingdonshire.		Contributions	2 1 0	Contributions S. Sch. . 1 0 7	
Ramsey, Salem Chapel—		Kettering, Fuller Chapel—		Do. for NP	0 17 6
Collection for W & O... 1 10 0		Collection for W & O... 2 5 0		SUFFOLK.	
Contribs. for NP	0 17 9	Contribs. for NP	2 17 9	Aldborough—	
KENT.		Milton—		Contribution	10 0 0
Ashford—		Collection for W & O... 1 6 3		Ipswich, Burlington Road—	
Contributions	4 6 0	Moulton—		Contribs. for Mrs Hobbs, Jessore, for Nishtarina	2 10 0
Deal—		Contribution	4 0 0		
Collection for W & O... 1 10 0		Northampton College Street—			
Contributions	11 0 0	Contrib. addl. for W & O 0 10 0			

SURREY.		£ s. d.	Skipton—		£ s. d.	Cardiff, Bute Docks, English Church—		£ s. d.
Croydon—			Contributions	11 9 6		Contributions	1 0 0	
Contributions	2 18 6		Do. for <i>N P</i>	2 12 7		Cardiff, Mount Stuart Square—		
SUSSEX.			NORTH WALES.			Contribs. Sunday Schl. 9 0 11		
Battle—			Anglesea—			Llangyfelach, Salem—		3 0 0
Collection for <i>W & O</i>	1 6 0		Contribs. on account... 40 0 0			Neath, Tabernacle, English Church—		
Contributions	1 2 6		CARNARVONSHIRE.			Contributions Sunday-School for <i>N P</i>		
Do. for <i>N P</i>	1 8 10		Capel-y-Beirdd—			Swansea, Mount Zion—		3 12 2
Chichester—			Contributions	2 4 0		Contributions		2 18 0
Contributions	2 12 0		DENBIGHSHIRE.			MONMOUTHSHIRE.		
Hastings, Wellington Square—			Abergele—			Abergavenny, Frogmore Street—		
Collection for <i>W & O</i>	4 7 10		Contributions	4 0 0		Collection for <i>W & O</i>		2 10 0
WARWICKSHIRE.			Eglwys Fach—			Caersalem, Victoria—		0 16 0
Birmingham, Lodge Road—			Collection	1 6 8		Contributions		0 10 7
Contributions S. Sch.	0 5 2		Wrexham, Chester Street—			Llanfhangeli—		0 8 7
Coventry, Cow Lane—			Contributions	3 12 0		Newport, Stow Hill—		0 8 7
Contribs. for <i>N P</i>	2 18 10		FLINTSHIRE.			Rhymney—		0 6 4
Stratford-on-Avon, Payton Street—			Mold—			Contributions		2 3 8
Collection for <i>W & O</i>	1 5 0		Contributions	0 8 0		Contribs. for <i>N P</i>		1 8 6
WILTSHIRE.			MONTGOMERYSHIRE.			Usk—		1 8 6
Bromham—			Newtown—			Contributions		1 2 6
Contributions	4 4 9		Collection for <i>W & O</i>	1 0 0		Collection for <i>W & O</i>		2 5 4
Do. for <i>N P</i>	0 5 6		Contributions	21 1 7		Contributions for <i>N P</i>		
Damerham and Rockbourne—			Do. for <i>China</i>	2 0 0		PEMBROKESHIRE.		
Collection for <i>W & O</i>	0 5 0		Do. for <i>Calcutta, Cyclone Fund</i>	1 0 0		Blaenllyn—		8 17 0
Contributions	2 0 0		SOUTH WALES.			Do. for <i>N P</i>		3 3 10
Upper Statton—			BRECONSHIRE.			Clarbeston, Carmel—		4 0 0
Collection for <i>W & O</i>	0 10 0		Beaufort—			Contributions		12 3 0
Westbury Leigh—			Contribs. for <i>N P</i>	0 12 0		Groesgoch and Trevine—		4 13 0
Contribs. for <i>N P</i>	2 3 6		Brynmawr Calvary—			Contributions		1 0 0
WORCESTERSHIRE.			Contribs. for <i>N P</i>	0 18 11		Glanrhyd—		1 0 0
Stourbridge, Hanbury Hill Ch.—			Llanfrynach—			Moleston—		5 17 9
Collection for <i>W & O</i>	1 1 0		Contribs. for <i>N P</i>	0 17 9		Contributions		1 19 4
YORKSHIRE.			Maesyberllan—			Do. for <i>N P</i>		4 17 4
Beverley—			Contributions	4 0 0		RADNORSHIRE.		
Collection for <i>W & O</i>	3 1 7		CARDIGANSHIRE.			Evenjobb—		0 5 5
Contributions	27 13 5		Eglwysrhw Ebenezer—			Collection for <i>W & O</i>		6 2 3
Do. for <i>N P</i>	1 8 0		Collection	1 0 0		Contributions		0 2 6
Bramley—			CARMARTHENSHIRE.			Collection for <i>W & O</i>		1 4 5
Collection for <i>W & O</i>	0 10 0		Llanfynydd—			Gravel—		3 4 6
Contributions	6 5 0		Contribs. for <i>N P</i>	0 5 0		Contributions		10 19 1
Do. for <i>N P</i> , towards support of <i>N P</i> , Benares	10 0 0		Login—			Less Expenses		0 10 9
Gildersome—			Contributions	6 0 0				10 8 4
Collection for <i>W & O</i>	1 3 6		Pembrey Tabernacle—			KNIGHTON AND COXALL—		
Contributions	2 5 0		Contributions	7 11 0		Collection—Knighton ..		1 17 7
Hunslet—			Whitland Nazareth—			Do. —Coxall		1 10 6
Contributions	6 11 0		Collection for <i>W & O</i>	0 3 6				3 8 1
Leeds, Blenheim Chapel—			Contributions	4 8 0		Less Expenses		0 9 7
Collection for <i>W & O</i>	2 13 0		GLAMORGANSHIRE.					2 18 6
Contributions	30 4 4		Aberdare District—					
Do. for <i>N P</i>	1 2 8		Contribs. on account... 41 6 6					
Do. for <i>Rev. G. Kerry, India</i>	4 11 9		Bridgend—					
Do. for <i>Rev. Q. W. Thomson, West Africa</i>	4 11 9		Contributions	14 5 7				
Malton—			Caerphilly Tonyfein—					
Contribs. (2 years)	12 4 0		Contributions	5 9 6				
New Whittington—			Cardiff, Bethany—					
Collection for <i>W & O</i>	0 10 0		Collection for <i>W & O</i>	3 0 0				
Rotherham—			Contributions	27 0 9				
Collection for <i>W & O</i>	0 4 4		SCARBOROUGH.					
Contribs. for <i>N P</i>	1 5 6		Contribution	2 0 0				
Scarborough—								
Contribution	2 0 0							

SCOTLAND.			IRELAND.		
£	s.	d.	£	s.	d.
Aberdeen, John Street—			Do. Charlotte Chapel—		
Contribs. for <i>N P</i>	4	0	Contributions	18	12
Do. Hall, 208 George St.—			Do. Duncan St., Newington—		
Contributions	12	1	Contributions	10	5
Anstruther—			Contribs. for <i>N P</i>	7	14
Contributions	22	12	Eday, Orkney—		
Cupar Fife—			Contribution	1	0
Contributions	11	8	Eyemouth—		
Dundee—			Contribs. for <i>N P</i>	1	11
Contributions, Subscriptions, and Donations	48	0	Glasgow, Hope Street—		
Collec. — Panmure St.	2	0	Contributions	128	17
Do. — Meadowside	8	18	Do. Bible Class for <i>N P</i>	12	0
Do. — Lochee	1	1	Irvine—		
Do. — Public Tea Meeting, Lambs' Hotel ...	8	3	Contributions	4	0
Contributions, Constitution Road, for <i>T</i>	5	0	Kilmarnock—		
Do. do. for <i>N P</i> ...	5	0	Collection	2	2
Do. Old Independent Church	4	0	Kirkcaldy—		
Dufermline—			Contributions	9	6
Contributions	27	3	Lerwick, Shetlands—		
Edinburgh—			Contribution	1	0
Contributions for <i>Mrs. Kerry's Girls School, Italy</i>	0	12	Millport—		
Do. Dublin Street—			Contrib. for <i>N P</i>	0	5
Do. for <i>Mrs. Kerry's School</i>	5	0	Paisley—		
Do. Richmond Court—			Collection, Public Meeting, Victoria Place, (less expenses)	2	0
Contributions	5	2	Do. Storie Street—		
Do. for <i>Rev. Q. W. Thomson, W. Africa</i>	6	0	Contributions	100	11
			Do. for <i>China</i>	10	0
			Do. Victoria Place—		
			Contributions	17	3
			Do. George Street—		
			Contributions	10	15
			Stirling—		
			Contributions	11	13

FOREIGN.		
£	s.	d.
NORTH AMERICA.		
Cramp, Dr., Acadia College, by Rev. Dr. Angus, Reg. Park Coll.	1	1
CHANNEL ISLANDS.		
Jersey, St. Helliers, Grove St. :—		
By Mr. J. T. Humby .	2	9
CALABAR COLLEGE REMOVAL FUND.		
Cearns, Mrs. M. A., Birmingham	1	0
East, Rev. D. J., Cold. by	10	15
CALCUTTA ZENANA MISSION FUND.		
Bloomsbury Chapel	18	10
Hackney, Mare Street ...	15	14
Renshaw, Mrs. John.....	0	10
Sands, Mr. John	10	0
Stearns, Mrs.	1	1
Renshaw, Mrs.	0	10
Benney, Mr. C. W.	1	1
Croll, Mrs.	2	3

FOREIGN LETTERS RECEIVED.

AFRICA—

CAMEROONS, Saker, A., Jan. 23, 24, 27, Feb. 10; Smith, R., Jan. 6, 25, Feb. 10; Fuller, J. J., Jan. 28, Feb. 8; Pinnock, F., Jan. 15, 20.

AUSTRALIA—

NEW ZEALAND, Nelson, Davies, J., Jan. 4.

ASIA—INDIA—

AGRA, Gregson, J., Jan. 20, Feb. 10.
 ALLAHABAD, Evans, T., Nov. 22, Feb. 4.
 ALIPORE, Pearce, G., Jan. 23.
 BENARES, Heinig, H. Feb. 7.
 CALCUTTA, Lewis, C. B., Jan. 22, 23, Feb. 8.
 DACCA, Bion, R., Jan. 28.
 GYA, Greiff, J. E., Jan. 21.
 JESSORE, Ellis, R. J., Jan. 2.
 MINCHINPORE, Thomas, J. W., Jan. 27.
 MONGHYR, Lawrence, J., Jan. 21.
 SERAMPORE, Anderson, J. H., Jan. 22.

EUROPE—

FRANCE, GUINGAMP, Bouhon, V. E., Mar. 6.
 KRAGERON, Hubert, G., Jan. 4, Feb. 23.

WEST INDIES—

HAYTI, Wbley, W. H., Jan. 25, Feb. 24; Baumann, W., Jan. 17.
 TRINIDAD, Gamble, W. H., Feb. 7; Law, J. Feb. 25.

JAMAICA—

BLACK RIVER, Barnett, J., Feb. 7.
 BROWN'S TOWN, Clark, J., Feb. 26.
 LUCEA, Lea, T., Feb. 7.
 MOUNT CAREY, Randall, E. C., Jan. 22.
 SPANISH TOWN, Phillippo, J. M., Feb. 24.
 WALDENIA, Kingdon, J. Feb. 6.

ACKNOWLEDGMENTS.

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

To Mrs. Sarah Foster, Tottenham, for a Box, for *Rev. J. Clark, Brown's Town, Jamaica*.

To Ladies at Hammersmith, per Mrs. Green, for a Parcel of Clothing for Do.

To Bloomsbury Sunday School, for a Parcel of Sunday School Lessons.

To Missionary Dorcas Society, Hope Chapel, Devonport, per Mrs. Parker, for a Parcel for *Mrs. Saker*.

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

THE MISSIONARY HERALD.

SEVENTY-SIXTH REPORT.

THE year which has just closed has been, to the Committee, and the friends of the Society, one of unusual anxiety. Beginning it with a debt of more than £5,000, it was clear that all efforts to enlarge its operations must be postponed until the financial position was materially improved. At the outset, therefore, measures were taken to effect this object. Circulars were issued to the pastors and officers of the churches, suggesting a special collection early in October, the date of the Society's formation, and in commemoration of its 75th anniversary. Communications were addressed by the Treasurer and Committee to every subscriber of one guinea and upwards, soliciting an augmentation of the amount; and conferences have been held with pastors and deacons, and members of churches, in Cornwall, Somerset, Wilts, Lancashire, and Huntingdon, with the view of ascertaining what organizations existed, and what could be done to strengthen and improve them; and similar meetings will be held in those districts which have not yet been visited.

Fully aware that a considerable increase in the expenditure—especially in India—was inevitable (the causes of which were stated in the last Report), hearing from many friends the heavy losses they had sustained, and from many more of diminished power to help in this time of need, knowing also how wide-spread was the distress consequent upon diminished foreign commerce and home trade, the Committee looked with considerable apprehension to the close of the year, expecting not only a diminished income but a large augmentation of debt. Happily these fears have passed away, and, though they have still to regret the existence of a debt, yet they have to present a somewhat encouraging report, as the following brief statement of facts will show:—

The debt at the close of the past year was £5,096 13s. 5d. Towards this amount, £4,500 19s. 2d. had been received to the 31st March, made up of contributions from 1s. to £200. These gifts have come from numerous churches,

and many private individuals. But they have been given without reluctance, and in a spirit which greatly enhanced their value—almost invariably accompanied with expressions of the warmest affection to the Society, and most earnest wishes for its prosperity and success.

The contributions for General Purposes—from the churches and auxiliaries, and including legacies, donations, and advances from the Calcutta Mission Press—amount to £23,800 7s. 9d.; and with those for special objects £30,362 15s. 1d. If the donations towards the debt be added, the entire income for the past year will be £34,912 14s. 3d.,—the largest income which the Society has ever had except on the year of its jubilee. The expenditure has been £33,158 16s. 6d., which is in excess of previous years, but chiefly in India; and owing to exceptional and unforeseen causes. In the greater number of stations in other parts of the field, the expenditure has rarely exceeded the estimates laid before the Committee at the beginning of the year. The balance now due to the Treasurer, inclusive of the small balance of last year's debt, and this year's deficit, is £3,342 15s. 8d.

A comparison of the present with the last cash account will show a great falling off in legacies, and if those for the debt be excluded, in donations as well. From a careful examination of the facts, it appears, that the recurrence of a debt is mainly owing to the extremely fluctuating character of the income derived from Legacies, Donations, and Mission-press advances; and the Committee will have to consider whether some method of treating these contingent sources of income may not be devised, so as to render the fluctuation less violent from year to year, and thus avoid the danger of a repeated and considerable deficit.

The Churches continue to manifest their interest in their support of the Widows' and Orphans' Fund; the small diminution seen in this year's receipts being easily accounted for. But the Native Preachers' Fund, wholly contributed by the young through their New-Year's Cards, amounts to £568 10s. 2d.—the largest amount yet received, and which does not include what is collected by Mission-Boxes, Cards, and among the scholars in our Sunday-Schools.

The Committee rejoice to learn that the practice of contributing after the monthly missionary prayer-meetings is on the increase. They would be glad to see it universally adopted; not so much on account of the increase to the funds, which might be expected from it, as for the sake of the recognition of the principle that prayer and effort should be combined. They have incurred a considerable annual expense in supplying by post every pastor of a contributing church with a copy of the *Herald*, to enable them to communicate to those present at these meetings intelligence of the Society's operations. It is hoped, therefore, that the suggestion now made will be generally adopted. They venture to press again on the heads of Christian families to have a

missionary-box placed on the table every Lord's-day morning at worship, that such members of the family as may be so disposed, might give their weekly offerings, however small; wherever the practice has been adopted it has been successful, not more in augmenting the funds, than in sustaining and quickening the interest already felt in the Mission, and kindling into ardour the desire to promote its success. They have also abundant reason to believe that the practice has proved most beneficial in promoting the growth of personal godliness; for whatever augments attachment to the Saviour's cause strengthens and vivifies our love to Him, and intensifies the willingness to make sacrifices to extend His kingdom in the world. The habit of frequent giving to such an object, keeps in exercise the best feelings of which a devout heart is susceptible, and gives a reality to our pity for those who know Him not, and are perishing from lack of that knowledge.

The Committee cannot dismiss this topic without once more, and with the strongest emphasis, stating to their constituents, that unless the income of the Society can be sustained to the amount of the *entire* income of the present year, its operations cannot be sustained even on the present scale. Can it be that £35,000 is the utmost which our churches can raise for this object? Is that limit never to be passed? Is there to be for the future no extension of labour, no increase of agency? Or rather, must what we have be diminished? They trust not. They, therefore, turn to the pastors, and beseech them to enforce this great question more frequently from the pulpit. They intreat Christian friends to speak of it oftener in their intercourse with each other. The mind, and heart, and conscience of all must be awakened to a more exalted sense of its grandeur, to a deeper conviction of our responsibilities to Christ and mankind, until a spirit of holy fervour and love be enkindled within us, that shall ascend to God like the flame of sacrifice, and bring down from Him what He is waiting to bestow, a blessing more rich and effectual than we have ever known.

In the hope of rendering the present anniversary more effectual to this end, the Committee arranged for United District Prayer-meetings, and for separate meetings, where the others were found—from distance or any other cause—impracticable, in all the churches of the metropolis, to be held on the evening of the day of the opening service. They were greatly encouraged by the cordial response given to this suggestion, and they rejoice in the growing desire for more frequent association for prayer, and the conviction that if we are to have success we must be more fervent and devout.

With regard to the work abroad, the year past has been in one sense uneventful, whether regard be had to the labourers, or to the fields of their labour. Yet the Committee are permitted to rejoice over manifold tokens

of the divine care and blessing, and over results that may well call forth fervent gratitude to God.

In the Report of last year the Committee had to speak with mournful regret of the death of three of their esteemed fellow-workers abroad. It is with thankfulness that they report, that this year they have not to record a single decease among their brethren. Nor has sickness driven so many from their posts as in years past. Four only have returned home on account of health. One of them, the Rev. R. Smith, after only a few months' absence from his station, has already returned to it. The other three brethren, who have been compelled to seek a change of climate, are the Revs. J. Trafford, Q. W. Thomson, and E. J. Kingdon. In the case of Mr. Kingdon, his constitution seems so ill adapted to the climate of China, that he can scarcely venture to return. On the other hand, two young brethren have entered on missionary life in India,—the Revs. A. O. Gillott and J. Thomas; while the missionaries named in the last report—the Revs. C. B. Lewis, J. Gregson, T. Martin, W. Littlewood, and D. J. East, as likely to return during this year—have all reached their respective spheres of labour, and have resumed their various duties. One, the Rev. W. Littlewood, encountered on his way a frightful storm, and for hours was in danger of shipwreck. For the twelfth time the hand of God, in answer to prayer, was stretched out for his safety and that of those who were with him, and the ship reached her desired haven.

In passing on to the work in which our brethren are engaged, the Committee propose to omit in this portion of their Report the detail of each mission that it has been usual to give. They will rather endeavour to describe the more general aspects of the work, and especially call attention to one or two subjects which have received their anxious consideration during the year.

DISTRIBUTION OF THE MISSIONARIES.

The proclamation of the Gospel to the heathen, by the divinely-appointed ministry of the Word, is the chiefest, and, therefore, the primary duty, both for the Committee to secure, and for your missionaries to accomplish. Generally speaking, your Committee think, that it should not be the aim or the practice of your missionaries to settle down as permanent pastors of the congregations they gather, nor to merge altogether their missionary character in that of teacher to English congregations. For years past it has been the endeavour of your Committee to secure the appointment of native brethren as the pastors of native congregations, to relieve the Society of the burden of their support, and to devote the energies of the missionaries to the wider diffusion of the kingdom of God. There are, however, different departments in this great work; each of which, in a suitable degree, ought to have attention.

Translations of God's Word must be prepared and printed; converts must be trained for the pastorate of the churches, and for evangelistic labours among their countrymen; and the education of youth should not altogether be disregarded, as a most useful and necessary help in the diffusion of that knowledge which both elevates the mind and saves the soul. In one or other of these departments of missionary life the brethren are engaged, and their distribution is as follows:—

The Society's present staff of missionaries and assistant missionaries, in all parts of the world, numbers fifty-eight individuals. Four of these brethren devote nearly the whole of their time to the translation of the Holy Scriptures into the languages of India, Ceylon, and Africa, and to carrying these versions when ready through the press. During the year the New Testament has been completed in Hindi, a new and most convenient edition of the Bengali Bible has been issued, and much progress been made with the Old Testament in Singhalese and in the Dualla languages.

One missionary, the Rev. C. B. Lewis, is wholly occupied with the management of the Mission Press in Calcutta; an institution which has greatly facilitated the printing of God's Word, the production of useful works in every department of knowledge, and by its general business furnishing large contributions to the funds of the Society. During the last ten years, from this source alone, not less than £32,000 have been raised and devoted to the evangelization of India. Two brethren in India and Jamaica have given their time to the training of converts for the preaching of the Word among their countrymen; while four others addict themselves to the work of education among the young, especially in connection with the College at Serampore, and to training masters for the numerous day-schools attached to the congregations in Jamaica. In India and Ceylon there have been gathered not fewer than twelve English congregations. It was not possible that your missionaries should altogether neglect the souls of their countrymen, who, from their number and commanding position, exercise great influence for good or evil, upon the spread of true godliness among the heathen around them. Two brethren only give the whole of their time to the service of these English communities; the other ten combine a large measure of missionary labour with the duties which devolve upon them as pastors. One, the Rev. A. Williams, is entirely supported by his church, that of Circular Road, Calcutta. The church in Lal Bazar, which has just elected the Rev. J. Robinson as its pastor, is also independent of the Society's support. In Allahabad the congregation contributes a specified sum to the funds of the Society; while the rest raise very considerable amounts for direct missionary work by agents of their own selection, and largely aid in various ways the missionary exertions of the brethren whose ministry they enjoy. The church at Monghyr, for in-

stance, provides entirely for all the missionary work at the station, which costs them about £450 a year, and often contributes also to the general funds of the Society. These English congregations, in some cases, are small and fluctuating; being dependent on the soldiery and floating English population, which may happen to be at the station. The congregations in Agra, Benares, and Delhi, are of this kind, and their interference with the direct missionary work of our brethren among the heathen is not great. In all the stations the chapels have been built almost entirely by local contributions. For the most part they are large and handsome structures; honourable to the liberality that has furnished the means for their erection, and most convenient and suitable for the worship of Almighty God. If the apostle Paul found among his Jewish compatriots both converts to Christ and assistance in his ministry, our countrymen in the East, in numerous instances, become not less, illustrations of the power of divine grace and helpers in the faith.

In Africa and the West Indies there are seven brethren who are pastors of the native churches they have gathered; but, at the same time, who make daily visits to the pagan population around them. These communities are for the most part small in numbers, and poor in every worldly sense; but the Committee cherish the hope that, by the blessing of God, they may ere long reach the stage in which their pastoral care may be handed over to native ministers. In the island of Trinidad, and scattered over the rugged surface of the Bahama islands, are numerous churches, thirty-six in number, provided with native pastors. Three brethren exercise a general superintendence over them, and at the same time act, with some native assistance, as pastors of the churches where they happen to reside. By frequent visits among the churches they confirm the faith of the converts, and set in order such matters as may call for their decision and advice. The work in these localities is rather that of consolidation than one of evangelization; the whole population having been brought under Christian instruction, in some form or other, in connection with our own or other Christian denominations. In a few of the islands of the Bahamas, the entire body of the inhabitants is under the care of numerous elders and pastors, chosen by the people for the duties they discharge, and gathered into Church order by the Society's missionaries.

The whole time of the remaining twenty-five missionaries is occupied with the direct preaching of the Word, the evangelization of the people who are lying in darkness and in the shadow of death. Like the brethren in Barrisal, Jessore, and Delhi, they all superintend the native churches of their districts, but at the same time devote themselves to the spread of the glad tidings of salvation among the perishing and the lost.

Many duties fall upon the missionaries in addition to those which are their

special care. Native preachers have to be assisted and their work prescribed; native pastors often require advice and instruction; schools for heathen and Christian children must be visited, and the schoolmasters superintended; colporteurs must be set about their task, and their routes arranged; inquirers must be entertained, and their inquiries carefully met; and then the "care of all the churches," which by God's grace have been gathered, falls to the missionary's lot, that the converts may be kept free from error, and stimulated to earnestness and devotedness in the work of the Lord. In some stations orphans have to be fed and educated; women's classes to be taught; and the sick, both heathen and Christian, attended to. In short, your missionaries must be ready for every good word and work, and your Committee are happy in the belief, that very few fail to do their utmost to promote the welfare, spiritual and temporal, of the people they seek to benefit, and to advance among them the kingdom of God.

NATIVE CHURCHES.

Passing on from the work in which your missionaries are engaged, the Committee next call attention to the character and position of the numerous churches they have been permitted, through the divine blessing on their labours, to gather. Omitting the congregations in Jamaica from consideration, the number of native churches that are at present in connection with the Society is about 105. They contain somewhat more than 6,200 members, in the following proportions:—in India, about 2,080; in Ceylon, China, and Europe, 730; and in Africa and the West Indies, 3,420. It is gratifying to the Committee that they are able to state that the baptisms during last year, over 600 in number, have been unusually large, and that every portion of the field has enjoyed in this respect some tokens of the Divine favour on the labours of His servants. Of these churches there are 86 which enjoy the services of native pastors. The remainder are either, as above mentioned, under the direct care of a missionary; or, from local circumstances, although native brethren preach to them, have not as yet chosen any one as pastor; or are so small in numbers as to render, in the judgment of the missionary, such an arrangement premature.

INDEPENDENCE OF NATIVE CHURCHES.

It has, however, long been the anxious desire of the Committee to see all these native communities in every respect self-sustaining and independent of the revenues of the Society. The deputations that have visited the missions from time to time have, at the request of the Committee, brought this question very distinctly before the missionaries and the churches. It has been the

subject of frequent and prolonged correspondence. Four years ago the Committee addressed a circular to the missionaries, urgently pressing upon their attention the importance and necessity of this measure. At the same time an address was prepared, and translated for circulation among the members of the churches in the various languages spoken by them. Early in the present year, as it was found little progress had been made in India, the topic was again resumed by the Committee in a circular especially addressed to the Indian missionaries, dated July 10th, 1867. It will be interesting to the constituents of the Society if the general results of these communications are briefly given.

In the West Indies, the native ministry of the numerous churches in the Bahamas, of five churches in Trinidad, of two churches in Hayti, is entirely sustained by the contributions of the people. A few of these devoted men labour for their own support, and in only one instance does the Society now contribute to the maintenance of a native pastor. These churches are fully organized, conduct their own affairs with occasional advice from the missionary, and administer the ordinances of the Gospel. They have erected their own sanctuaries, with but small help from extraneous sources; they also carry on a considerable amount of local evangelization. In Africa, the churches are either too small, or the people have too recently emerged from barbarism, to render a native ministry possible. In Brittany, the church at Morlaix continues under the charge of the missionary; but a step forward has been taken of a very interesting kind. Three of the members have been chosen by the church to go forth as evangelists: their special duty is to hold meetings on the sabbath day, to explain the Word of God, and to announce the Gospel to their countrymen. The cost is defrayed by a weekly penny subscription of the members of the congregation. "It promises," says Mr. Jenkins, "to answer fully our expectations." In Norway, the six churches among which our devoted brother Huber travels, receive no further aid from the Society than the small sum by which this simple-hearted evangelist is sustained.

NATIVE CHURCHES IN INDIA.

But while so much has been accomplished in the West, the Committee are not able to report such gratifying results in the East. No doubt the totally different state of society in the field of Eastern missions, may largely account for this. In India particularly, the system of caste has thrown the converts, especially in the early years of the work, on the missionary for the necessaries of life, and for protection against social persecution. Not ten years have elapsed since complete liberty of conscience was secured,

and the prejudice of the Government of India against the employment of christian natives in its service overcome. It is only of late years that converts in any numbers, in a given locality, have been gathered together. For the most part they have been gathered out of the heathen masses one by one; picked up as stray sheep, in remote places. In very few instances, and only recently, has there been any movement of the people in bodies, or families, towards Christianity. On every side the convert had to meet the bitterest opposition; he was deprived of his share of the paternal inheritance, and excluded from the common privileges of the village in which he might happen to dwell. No one would hold intercourse with him, or employ him, or purchase the produce of his toil. The convert was thus, too often, brought into a relation of complete dependence on the missionary. His helplessness appealed to the christian feelings of those by whose instrumentality he had been enlightened. Many an enquirer had to go away, sad at heart, because a profession of Christianity would deprive him of every resource, and he would become literally an out-cast from his people and his home.

Among the inhabitants of Ceylon, the singular apathy which characterises the race, partly the effect of their religion, and partly the national habit, has had to be overcome. Kept for ages in a state of extreme depression by successive conquerors, the minds of the people seem to have lost their natural energy, while poverty, which the vast extension of coffee cultivation has now largely removed, appeared to create an insuperable barrier to independence in church affairs. In China, it is only within the last ten years that missionary operations have been directly brought to bear on the vast population of that Empire. The number of converts were formerly exceedingly few; they were in many instances exiles from their native country, while the missionaries could get no further than the outskirts of the great regions they desired to penetrate. Taking these considerations together, it should create no surprise that so little progress has been made in establishing an indigenous and independent native church in these great countries; but they do not, any the less, render it the duty of the missionary to press onward in that direction. It may be difficult to emerge from a state of things which circumstances have forced upon them; but the Committee are convinced that the Gospel will not make that rapid progress they desire to see, until their native brethren, emancipated from all bonds but those which the Lord himself has imposed, shall feel themselves free, but, under divine obligation, to be the messengers of Christ's mercy to their own countrymen.

INDEPENDENCE OF NATIVE CHURCHES.

To the last appeal of the Committee, numerous answers have been received,

and it is due to their brethren and to the friends of the Society, to record the extent to which their efforts in this direction have gone, and the difficulties which have to be met. Of the thirteen native churches in Ceylon, three only have attempted to establish themselves as independent churches. Of the two in the Kandy district, no distinct report has come to hand; but of the third, the church in Grand Pass, Colombo, the most gratifying accounts have been received. It is the fourth year of its independence of the Society's funds. At the commencement of its separate life it numbered 51 members. They elected Mr. James Silva as their pastor. The church now numbers 100 members. It exhibits a most gratifying spirit of active christian exertion before almost unknown in the Singhalese churches. The number of baptisms has increased from year to year, in a manner almost unprecedented in the history of the Ceylon mission. Twenty-five persons were received by baptism during the past year, and the ministry of the Word has been most liberally sustained. About £120 were contributed by the church and congregation in 1867, and spent for the support of the pastor, lighting of the chapel, and various other purposes. Grand Pass is the oldest Baptist church in the island; it was planted during the ministry of the Society's first missionary, the Rev. J. Chater. Four other churches have in fellowship as many members as that of Grand Pass when it resolved to undertake the responsibility of its ministers' support; these the Committee hope will soon follow its example. There are indications of a growing liberality in all the Singhalese churches, their contributions each year gradually increasing in amount.

The little church in China, now numbering twenty-eight persons, of whom nine have been baptized during the year, is scattered over three villages. At the last station formed, in the village of Hankhiau, Mr. Laughton informs the Committee that he has not placed there any paid agent. He told the converts at its commencement, that now the Gospel was introduced, they must feel themselves responsible for its maintenance and propagation. "I am glad to say," he adds, "that it has succeeded beyond my expectation." The principle on which this station has been begun, Mr. Laughton hopes to carry through in another station he expects shortly to establish.

In Northern India, fifty-six native Churches have been formed; in all of which native brethren fulfil many of the duties of pastors. But completely organized churches, with pastors and deacons in full exercise of the duties of those offices, are very few. Two churches only can be considered as independent; one in Calcutta, and one in Jessore. The Calcutta church meets in South Colingah, in a chapel built many years ago by the missionaries. For some time past it has enjoyed the gratuitous services of its excellent pastor, Goolzar Shah, who holds a lucrative post in a government office. Last year, his frequent absence on the duties of his department at Simlah, led the church

at his request, to elect a co-pastor ; to him the church has given a salary of £48 per annum. The church numbers about 50 members, and has actively exerted itself for the spread of the Gospel in Calcutta. The second independent church is at Kudumdi, in the district of Jessore ; the number of members is small, but the pastor has been able to support himself from his own resources. An effort was begun two or three years ago among the nine churches of the Twenty-four Pergunnahs, to the south of Calcutta, to raise funds for the maintenance of divine worship and for other purposes ; but the devastation of the district by the cyclone of 1864, and again in 1867, destroyed all their resources. Their dwellings and chapels were levelled with the ground ; their fields swept bare of crops ; their granaries and the contents were carried away by the tempest, and many lost their lives in the fury of the storm. Some years must elapse before prosperity can be restored, or they can be expected to renew their efforts for self-support.

The largest number of converts and churches is found in the districts of Jessore, Backergunge, and Delhi. In these localities the missionaries have endeavoured to organize the churches on the Scriptural model, and to induce the members to assume the responsibility of the support of their pastors, and the maintenance of the means of grace. At Magoorah, in Jessore, Mr. Hobbs reports, that the church has been induced to elect a pastor and two deacons, and that they have undertaken to raise five rupees monthly towards their pastor's support. Three other churches have agreed to contribute a small sum towards their pastors' salaries, and also at their own cost to erect the chapels destroyed by the recent cyclone.

The largest and most important of the Bengal missions is that carried on in the district of Backergunge, and lately in the charge of the Rev. John Page. Since his removal from the district, through illness, the churches have come under the care of the Rev. R. J. Ellis, who has earnestly attempted to carry out the plan of a native independent pastorate among them. The churches are 24 in number, and contain about 800 members in fellowship. Mr. Ellis reports that, with all due regard to the danger of rapid changes, he has endeavoured to inaugurate the new arrangements. Deacons have been elected in all the larger churches, and the burden of keeping the chapels in repair has been thrown upon them, and, in some cases at least, cheerfully accepted. He learns that some of the churches have begun to act nobly in the matter. To bring the question fully before the people, he addressed the pastors, deacons, and members, not only by personal intercourse in church meetings, but by a circular in Bengali, and sought to impress upon them the necessity and propriety of becoming independent as to pecuniary aid of the Society. He expects the process will be a difficult and a gradual one ; but he deems it to be practicable. It may lead to the sifting of the wheat from the chaff, and,

for a time to a cessation of additions to the number of the converts; but he looks for a favourable result, since it is as much an ordinance of God that the churches should be self-sustaining, as it is that the Gospel should be preached. It is satisfactory to the Committee to learn that, so far, the prospect of success is encouraging.

The Delhi mission is the next most important of our stations for the number of converts, and the success with which it has pleased God to enrich the toil of his servants. In this important city of Northern India, once the seat of empire, the converts are divided into four churches—one within the walls of the city, containing 99 members, and the three others, with 80 members, in the suburbs. The members of these four churches form only a small proportion of the large body which, since the mutiny, has openly renounced idolatry. But, though the church members have shown satisfactory evidence of conversion to God, they manifest the feebleness of the child rather than the strength of the man, and independence, in the judgment of the missionary, may yet be far distant. Hence he is more anxious to enlighten and instruct than to add to their numbers. Progress, however, is being made towards the end in view. The people are not gathered into Christian villages; they dwell among their own countrymen, supporting themselves on the fruits of their own industry. They learn to face whatever opposition the confession of Christ may involve. They largely manage their own church affairs. "The Church meetings," says the Rev. James Smith, "are becoming a reality, and are attended as they never were before. A regular system of collection is carried on, not only every Sabbath after Divine worship, but also privately among the members. All matters are freely discussed, and I take care to interfere as little as possible with their action. We are moving on in the right way, and never losing sight of the end so much desired, viz., independent native churches and action." The greatest want of the missionary is educated native brethren, capable of being leaders among their Christian countrymen. The missionary is not without hope that such men may be found by the grace of God among the increasing number of trained and instructed youth who are being educated in the Government colleges. He is persuaded that the way is being prepared for a movement so much to be desired, and that it will not be long delayed.

The church at Dinagepore was reorganized on Christmas Day by the Rev. Isaac Allen with 19 members. Two were chosen as elders or co-pastors, and another as deacon. But they requested three months' trial before they took upon themselves the whole of the responsibilities of a Christian church. Their fidelity to Christ and the laws of His church being thus tested, the elders then propose to undertake the administration of all the ordinances of the Gospel. Five of the members have received a good education at Serampore

and elsewhere, one was trained by Mr. Pearce, and as they are in prosperous circumstances, they may be regarded as well able to raise and sustain an independent native church. There is every probability that this small community will become entirely free of the Society's funds.

With regard to the rest of the Indian churches, the difficulties in the way of church organization and of independent action appear to the Missionaries, for the present, insuperable. Some of the difficulties arise from prejudice; in one or two instances the converts thinking that their own brethren are not able to administer the ordinances of Christ in a valid manner. Some of the churches consist of extremely poor people, few in numbers, and dependent on the generous aid of others. In some cases, the native preachers exhibit a painful degree of reluctance to become dependent on the gifts of their own countrymen, while the converts betray an equal unwillingness to assume the responsibilities which a native independent pastorate would involve. The Committee, are, however, persuaded that judicious and kind treatment and instruction will remove these difficulties; the progress of events will help the missionary, and examples of successful effort will strengthen their hands and aid in the removing of all obstacles from their path.

STATE OF INDIA.

Apart from every other motive for a speedy accomplishment of this important object, the quickened action of the native mind, the growth of a sense of coming changes, the decay of idolatrous usages in many places, the relaxation that has taken place in the bonds of caste, indicate that a period is approaching when the native church will be called upon in the Providence of God to put forth all its energies, to gather into the garner of the Lord the great harvest He is preparing. "I think," says the Rev. James Smith, "we are on the eve of great changes. The loosening of Hindu social and religious bonds is very manifest. Instead of everything being, as heretofore, stereotyped, it is all change, and perpetual change; change in agriculture, in arts and sciences, in travelling, in social habits, in modes of thought, in manufactures. And all these changes have for their foundation changes that are quietly taking place in their religious opinions. The heaven is visibly at work, and the whole nation is certainly rising out of its miserable depths of darkness into Divine light. A few converts here and there are nothing to the operation of truth on the masses."

These views of our observant and esteemed brother are fully borne out by the valuable evidence of Sir Richard Temple, which is recorded in a remarkable state paper recently presented to Parliament. This paper contains a correspondence respecting the comparative advantages of the British and

native systems of Government in India. Among the classes most inimical to British rule in India, Sir Richard Temple places first the priestly class, whether Hindu or Mahommedan. "They must feel," he says, "that the ultimate downfall of their power is only a question of time. They cannot but mark the change in the religious opinion of their countrymen caused by the national education introduced by the British."—"They do, indeed, recognize the ultimate and inevitable tendency of our moral influence, and of the example afforded by our presence." "This class," he states, "strongly objects to the missionaries preaching in public, and charge the Government with affording them encouragement, by allowing it. They cannot but see that wherever a missionary does preach there is sure to be a multitude thronging round to listen, which shows that whatever some natives may think, there are many others of them who wish to hear the tidings of the Gospel." His testimony as to the value and influence of Mission Schools is very important. They are, he says, specially popular among the people, because of "the kindness the courtesy, the patience, and the aptitude of the missionaries for the instruction of youth." Nor less striking is Sir Richard Temple's testimony in reference to the character of the missionaries themselves. "The self-denying, irreproachable demeanour of the missionaries of all denominations, the spirit of catholic charity evinced by them, produce," he says, "a deep impression on the minds of Orientals, and raise our national character in the estimation of the natives." If there be added to these powerful influences the direct operations of the British Government in abolishing barbarous customs, in ruling by just laws, in fostering beneficial changes in the social habits of the people, in promoting education, with the rapid revival of a native literature saturated with the religious and scientific knowledge of their rulers and instructors, Sir Richard Temple may well characterize these movements as "really vast," as amounting to a "mighty agency," leading to great changes in the religious and political condition of the myriad populations over whom Divine Providence has called the British nation to rule. In view of these facts, the words of Lord Cranbourne, when referring in the House of Commons to his tenure of office as Secretary of State for India, are no less impressive. It often appeared to him, he said, that he was "watching the birth of nations, when watching the state of affairs in India." If then, at present, the immediate fruits of our labours in direct conversions seem to some meagre and unsatisfactory, yet is it certain that the vast changes ripening before our eyes tends to the establishment of Christ's Kingdom in the land. The Gospel alone finds acceptance among the people, in the midst of the wreck and decay of their ancestral beliefs.

FEMALE EDUCATION.

Perhaps there is no evidence of the changes going on in Hindu habits and

ideas so striking, as the remarkable movement in favour of Female Education, which has received within the last year or two an extraordinary impetus. A fact mentioned by Mrs. Lewis is a notable illustration. It was scarcely possible a short time ago, to gain access to the female inmates of a Hindu gentleman's house, for the purposes of instruction. At first one or two, here and there, would brave the national prejudice, and admit a teacher; but now, in Calcutta alone, about 300 houses, containing some 1,200 females, are open to Christian teachers and instructors. In other parts of Bengal, as in Dacca and in the North-west Provinces, a similar movement is begun, giving hope that this portion of our race, so long secluded from the knowledge of the Gospel, is at length about to see that great light. The Committee rejoice at the formation in this country, in connection with the Society, of a Ladies' Association, having specially for its object the welfare of the women of India. They wish the Association the most hearty success, and commend it to the warm sympathy and support of the members of the Society.

THE FUTURE AND ITS NEED.

The prospects before the Christian Church both in India and China are full of hope. But your Committee is straitened. Neither an adequate number of men, nor the means of their support, is forthcoming. Every year seems to add to the difficulty of meeting current expenditure, and this difficulty is increased by the largely growing cost of sustaining brethren in the field, with the manifold agencies their work requires. Offers of service have, of necessity, during the past year, been declined, and it appears that the financial condition of the Society will compel the Committee to a similar course during the present. It is necessary that the Society's income should be made to cover its expenditure. Delhi, Jessore, Barrisal, the inviting field of Eastern Bengal cry out for help. Africa calls aloud for more labourers, and Mr. Allen's place in Ceylon has not yet been filled. The low condition to which the mission in China is reduced requires an immediate remedy. Mr. Laughton is left alone: the Committee have been deterred from all efforts to give him even a single colleague by the state of the funds. Under these circumstances it has seemed to the Committee probable that brethren might be found who, like the first missionaries of the Society, would go out with the hope of obtaining in the mission field itself the resources denied them here. Such a course would, indeed, demand strong faith in God. It would require a purpose which no trial could shake, a heroism that would not be moved by hunger or thirst, nor by the manifold perils which, under similar circumstances, were the lot of the first missionaries of the Cross. It might demand self-denial of the severest sort; the forsaking of father and mother, and brothers and sisters, and houses and lands, and all earthly prospects. The Committee would fain

hope that this spirit has not departed from the churches. They would cordially welcome brethren animated by this spirit, and as far as the means at their disposal permit, would help them on their way. After long and prayerful deliberation, the Committee have recorded their views in the following resolutions. In form they specially relate to China, but they are equally applicable to every part of the heathen world :—

“Resolved,—“That the Committee will be happy to receive proposals to labour in China, under the auspices of the Society (as has been done with respect to other parts of the Mission field), from brethren who are disposed to enter on the service of Christ, to find, mainly or altogether, their support in the resources which the country they seek to evangelize may furnish, the Committee rendering only such aid, from time to time, as it may be in their power to afford.

Resolved,—“That the Committee are prepared to receive any contributions specially given for the use of such brethren, by Churches or private Christians, and to forward such funds to the brethren for whose aid they are designed.”

It is the fervent prayer and hope of the Committee that many such men may be raised up by the Head of the Church, and sent forth into His vineyard. In no other way is it conceivable that the great countries of the East, with their vast populations, can be reached by the churches of this country with the message of peace.

In conclusion, the Committee desire to remind themselves and the members of the Society that the subjection of the world to Christ cannot be effected by power, nor by might, but by the Spirit of the Lord of Hosts. That Divine power is at once our strength and the assurance of final success. It is Christ who worketh in us both to will and to do according to His good pleasure. Let us, then, in all humility, but strong in faith, give ourselves to the Lord's work, and at the same time lean as helpless on the arm of Him whose is the might to fulfil the merciful purposes of His grace. The promise is ours, as it was of old theirs, who sought to fulfil the Lord's command to evangelize all nations, “Lo, I am with you always, even to the end of the world.”

THE MISSIONARY HERALD.

THE ANNUAL MEETINGS.

IN accordance with the arrangements announced in the *Herald* for April, the Anniversary Services were held at the close of the month, and proved to be services of great interest, and we trust also of blessing from on high.

Two or three new features marked the recent services. A sermon was preached, at the Metropolitan Tabernacle, by the Rev. C. H. Spurgeon, on the 16th April, to a large audience of young people and others, on "The Claims of Christian Missions upon Young Men." The text was Acts ii. 17, "Your young men shall see visions." The preacher anticipated a time when young men, with all the ardour of youth, would devote their energies to the Lord's work abroad, not waiting for secured incomes from societies, but casting themselves on the providence of God go forth everywhere preaching the Word.

At the Introductory Prayer Meeting, on the 23rd, the Rev. J. P. Mursell spoke of the nature and necessity of prayer, calling to mind the eminent example of the founders of the Society, and of some of those who since their day have carried on the great Missionary work. On the same evening several prayer meetings were held in various chapels to invoke the Divine blessing on the series of services thus commenced. The next evening the usual sermon to the Welch Baptists of London was preached in Castle Street Chapel by the Rev. J. R. Morgan.

It is unnecessary to refer at length to the Lord's-day services on April 26th, or to the Annual Members' Meeting on the 28th, at the latter of which the usual business was transacted. The Annual Sermons were preached on Wednesday, the 29th, that in the morning by Dr. Spence, of Homerton, who took for his text John xii. 24, "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." In various ways the preacher illustrated this law of growth in the kingdom of God, and showed how often the servants of Christ toiled and suffered long, with apparent hopelessness; yet in their weakness and suffering lay the sources of that triumph which must ultimately be won.

The sermon of the Rev. J. Trafford had a direct bearing on the subject of Indian Missions. From the text, Romans ix. 6, "Not as though the word of God hath taken none effect," the preacher passed in review the progress of missionary labours in India, showing that however discouraging some might think the apparent results to be, there had nevertheless been accomplished a vast amount of preliminary work, and the foundations laid for the ultimate and sure triumph of the kingdom of God. The sermon will be published, and this portion at least of Mr. Trafford's excellent remarks will be widely distributed.

The Annual Meeting at Exeter Hall, held on the evening of Thursday, the 30th April, was very largely attended: indeed, the Hall was quite full. The spirit of the meeting was animated and devout.

The Annual Report having been distributed throughout the Hall, only a small portion of it was read by the Rev. F. Trestrail, who also announced the munificent donation of £500 by John Graves, Esq., and one of a similar amount by an old friend of the Society. The Chairman, H. Kelsall, Esq., then made the following remarks:—

My Christian Friends,—You will all join with me, I am sure, in an expression of deep regret at the absence of our esteemed treasurer, more especially as it is occasioned by indisposition. We shall all hope and pray that he may be soon restored to health and to his usual Christian activity. It is a mark of the Divine favour that such able and conscientious men are raised up as officers of this Society. We may well look back to the very institution of the Society in 1792, and at the various treasurers who since that time have with such fidelity and liberality supported the Baptist Mission, and preserved its funds from waste. Many of you, like myself, knew Mr. Gurney, the early treasurer of the Society, who often occupied this chair; and others who succeeded him, and who equally deserve our warmest gratitude. We may also consider it a mark of the Divine favour that we have been kept from many of those embarrassments and difficulties to which commercial undertakings have of late years been exposed. Let me further congratulate the Society on its other officers—our esteemed secretaries, who so diligently discharge the duties of their office. But chiefly I would refer to the missionaries themselves, who, leaving home and friends, have gone abroad with their lives in their hands, and devoted their best energies to the great cause of Christian Missions. God has blessed their labours in the East and West Indies, and in China, by the addition of considerable numbers to those who worship God in spirit and in truth. It is true the numbers are fewer than we could wish; but we must remember, as we have been reminded, that all cities do not fall at the sound of the trumpet as the walls of Jericho did. It is by little and little—by the exercise of faith and patience—that we must expect the Gospel to be proclaimed throughout the world. But we have the right sort of men; and we are glad to see them go forth and sacrifice their worldly interests for the sake of the kingdom of God. You have heard the abstract of our missionary report, and most interesting and encouraging it is. It should, indeed, lead us to exercise faith in God, and to contribute liberally of our funds in support of those who go forth so devotedly in obedience to the Divine command, "Go ye into all the world, and preach the Gospel to every creature." The first missionary report of which we have any mention was made eighteen hundred years ago; and it is recorded in the ninth chapter of Luke. Christ sent forth His apostles to preach the Gospel, and when they returned they "told Him all things that they had done."

From the speeches which followed we extract the following interesting portions:—

PROGRESS IN INDIA.

I should like so to speak to you as to make you feel that there is in India a great and glorious work going on, but that, after all, it is going on slowly; that the probabilities are, speaking after the manner of men, that it may take centuries to accomplish the full work of Christ in India, even as it has taken centuries to accomplish that amount of Christian work which has been achieved in this and other Christian countries. The Gospel preached in India has accomplished many triumphs, great and glorious triumphs, a succession of triumphs; and when we have seen them, and have felt the power of His Word and His Spirit working, we have in our exultation seemed to be baptized with a prophetic afflatus, and have said, "The work is all but accomplished." But no, it is not. The wave of spiritual conquest in India is, I believe, one that constantly rises, and never recedes; but the hopes and expectations of Christian men do ebb and flow; and it seems to me that there has been in this country, amongst many of my Christian friends, a very considerable ebbing of the tide of hope and expectation in regard to the work in India. I trust, from what we have heard to-night, and from what may yet be said to us, that there will be the beginning of the flow of the tide of hope—reasonable, intelligent, devout, grateful hope in the presence of God, who makes bare His arm, and who shows that He is working with His people, that He is with them to crown all their hopes and all their brightest anticipations with His effectual blessing.—*Rev. G. Kerry.*

THE WORK IN THE ZENANAS.

Until recently we could not preach the Gospel to women in India. I have never been able to preach to any Hindoo women in India. You cannot address the words of life and mercy to them; and until very lately even the wives and daughters of missionaries and others, who had at heart the best interests of the people, could do nothing effectually for them. Many attempts were made, great expenditure, much sacrifice of time and labour; but practically it was a failure. A wondrous change has taken place. In Calcutta there are three hundred houses of the Hindoos to which Christian women may go, taking the Word of Life, and teaching the way of salvation. Twelve hundred men and girls in these Zenanas receive instruction, which must be blessed to them, because God has said that His Word shall not return unto Him void, but shall accomplish that which He pleases, and prosper in the thing to which He has sent it. One could almost envy those noble-minded women, like Mrs. Sale and Miss Leslie—one the wife of one of our ablest missionaries, the other the daughter of our oldest missionary—women with apostolic zeal and spirit, who go forth day by day to this work, which is one of the most trying, arduous, and perilous of all the Christian agencies in India.—*Rev. G. Kerry.*

INFLUENCE OF HINDOO MOTHERS.

I would that the Christian women of this country understood the degradation, the sufferings and sorrows of women in India, in consequence of the foul and hateful system of religion which has so enchained their minds that they have themselves helped to strengthen the bonds by which they are enslaved. For the Hindoo women are exceedingly religious, devoted to their own religion, and they train their children to believe in their false gods, and to try to please them. And we know how mighty and permanent an influence a mother's is. I have sometimes thought that it would be well if Christian mothers in this country were as zealous and devout in training their children in the Christian religion as those Hindoo mothers are in training their children. Again and again we find in our intercourse with young men how mighty has been the power of a mother's love and a mother's teaching. I knew a young man, a Brahmin, who had received a high education in connection with the Calcutta University, a graduate in arts and

in laws. Having received this English culture, he could not be a believer in the Hindoo religion, and he renounced his faith. He told me one day that he had been on a voyage through one of the great rivers of India, that his boat had been wrecked, and that he was almost drowned. In this time of peril, when he thought he must die, he could not help calling upon Kali to save him, though he did not believe in Kali. Why was that? Because he had been taught by his mother to trust in that bloody goddess. Another instance of the power of early training occurred recently in Calcutta. A prosperous merchant, who had received a superior English education, and had drifted away from Hindooism, had in his intercourse with Europeans adopted their habits, and gave up caste, though he never became a Christian. When, however, he was ill and near the point of death, he called for the Brahmins, fee'd them largely, and submitted to all the indignities they prescribed, in order that he might be restored to caste and obtain some confidence in the prospect of passing into the unseen world. Why was this? Because as a child he had learned to trust in these gods. There is no Christian teaching in the Hindoo College, and he had not learned to know and trust in the Saviour.—*Rev. G. Kerry.*

OUR MISSIONARIES AND PREACHERS.

Now let me pass on to another point, which I think has distinguished our Mission especially from most of the other Missions of India—that is, that our missionaries have been preachers of the Gospel to the masses of the people in their own tongue. I say this with greater emphasis, because in some parts an impression has gone abroad that our missionaries do not learn the language and do not preach the Gospel in the tongues of the people. I do not know how such an impression could have been originated, but I know that it is not true. I believe our men are most diligent and faithful in preaching to the people in their markets and fairs, and in the public streets, the Gospel of the blessed God. Why, we went there to do that, and we should not like to stay there if we did not do it. It often creates in the minds of the Hindoos perfect astonishment. Again and again, when I have been preaching to a crowd of people of the lowest caste, a Brahmin (who is generally too proud to stop and listen) has come up to me and said, speaking with great respect, “Sir, why do you speak thus to these people? they have no souls, they are brutes, they cannot understand religion.” Thank God, that has been proved to be a mistake, for the Gospel is indeed “the power of God unto salvation to every one that believeth;” to the Brahmin, and to the Sudra, and even to the Chunda.—*Rev. G. Kerry.*

THE MISSIONARY AT WORK.

During the last few years I was in India, I had under my care chiefly the district called the Twenty-four Pergunnas, a great rice swamp, south of Calcutta, lying between the Hoogly and the Mutla, thirty miles in width and fifty miles in length. Eight or nine months of the year it is covered with water. The villages are built upon mounds of earth which are artificially raised by the people. There are scarcely any roads, and the few that exist are seldom in good condition. Accordingly, I had to travel in a canoe, about two feet wide and twenty-five feet long, having with me men with poles to move it about. I had, of course, when I went into this district, away from all European society, to take everything with me—a bed, cooking utensils, earthenware, knives and forks, and even water to drink, the water in the district being poisonous, and breeding fever, distemper, and all kinds of diseases. There were nine native Christian churches in the district, some of them very small and feeble, some growing larger, and manifesting the power of Divine life and the growing intelligence which a knowledge of God's truth always develops in the human heart. Now this work, looking after the churches, has sometimes been regarded with a little suspicion by some of our brethren at home. Well, perhaps the time has come—I am sure I hope it has—when these churches may be left more to themselves and to the teaching of the Divine Spirit. We have often felt that it was a burden, so that we could understand Paul when he spake of “the care of all the churches.” Of course we

had not so much care as he had, but we had more than we wished for in this respect. We would rather preach the Gospel in all directions to the people that we could get to listen to us. But when we went about in this way amongst these native churches I believe our influence was strengthened and caused to grow mightily. Wherever we went we had intercourse with these native Christians, treating them with gentleness and kindness: not often eating with them; but I must confess, though I am not a smoker, I did now and then smoke with them. Smoking is a great institution amongst the Hindoos—men, women, and children. I have even seen unweaned babies smoke. It is a sign of good fellowship and brotherly love. Those who give up caste find it one of the heaviest burdens they have to bear, that none of their own friends or families will smoke with them, or allow them to smoke from the same hookah. So when I met my native Christian brethren, sitting with them perhaps in the evening, and conversing about some of the mysteries of God's Word, the hookah was always introduced. Now and then heathen men would come and look on in wonder and listen; and I felt that while I was doing this I was doing the Master's work, and teaching a practical lesson of Christ's own truth and love—the grand truth that all we are brethren when we believe in and know the Lord.—*Rev. G. Kerry.*

THE WORD OF GOD EFFECTUAL.

I would go on preaching in the markets, in the villages, in the fairs, giving away the Word of God, or portions of it, and Christian tracts, sowing the seed everywhere with faith and prayer, casting it away that it might fall into the ground and seem to perish, yet retaining a faith and confidence in the power and wisdom and love of God, that though it died, it should nevertheless bear fruit, to the praise and glory of our God. One can see that the Word of God has not been of none effect amongst these people, even amongst those that have not believed; and I believe that the preaching of that Word as to all sorts and conditions of men, is acting in a way which at present we cannot see, but which we shall see by-and-by. Those who know these people, their habits and modes of thought and expression, are absolutely convinced of the power of God's Word among them. Their modes of expression are changed. They begin to understand something of the unity of God; they begin to understand something of what is meant by sin and by holiness. One of the fatal influences of the Hindoo religion is that it completely perverts the human conscience, and destroys the distinction between right and wrong. Often when we preach to them it seems to us as if they had no conscience; but we know that they have. I believe that the Word of God is like the water of life flowing over a desert land, and that it will make this desert fruitful as the garden of the Lord. But it must be in God's own time. We have to go on doing our work in faith and prayer, thankfully recognizing the signs and tokens of God's presence and power with us.—*Rev. G. Kerry.*

CONFIDENCE IN CHRISTIAN MISSIONS.

I am sure that the response that was made to the reading of the report is a proof that Christian faith in the efficacy of Missions is neither stagnant nor effete, and the very possibility of such a meeting as this at this stage of the history of our Mission is, I think, a satisfactory assertion of the truth that our churches do feel solemnly and constantly that they are put in trust with the Gospel for the salvation of the world—an assertion that we believe thoroughly; that the Gospel simply is to be the instrument of Christ's glory; that by "the foolishness of preaching" God will save them that believe. The words of the resolution, the closing words at all events, commend this and kindred institutions to the liberality of the churches, and to the blessing of Almighty God, and represent our belief that essentially the principle of Christian Missions is a sound one, that no radically new method need be devised or will be admitted for the propagation of the Gospel. Supposing that it had been matter of human invention at first, no doubt, like all human schemes, it would be susceptible of alteration and improvement by men; but we think that it was matter of Divine appointment, and from the first as perfect as the God who planned it. From the day when those who

were scattered abroad went everywhere preaching the Word, and the hand of the Lord was with them, so that much people believed and were added unto the faithful, to this day, we have seen that Christ goes not forth to the conquest of the nations, but as Head of His Church. She is to be to-day, as in olden time, the light-giver, the dispenser of the Word of Life to the perishing, the channel of God's best gifts to the world; and every stage of her history, I think, has been a manifest proof of the truth of this. She is to stand always "clear as the sun, fair as the moon, and terrible," in her beauty "as an army with banners." And so if you will look over the map of the earth as far as it was known to our brethren in primitive times, you will find it dotted over with churches which were centres of outreaching spiritual life and power. Wherever our brethren went, track them whithersoever you like, and you track them, not as you would an earthly conqueror, by citics laid in ruins and by plains whitened with bones, but by the holy enduring monuments of their zeal and their love. And you will find that they went out with joy, and that they were led forth with peace. Wherever the feet of a band of Christian labourers were planted, there the desert fled before them, and the harvest of peace and purity and blessedness very soon sprang up.—*Rev. C. Clark.*

TRIUMPHS OF THE GOSPEL.

We think of the planting of the early Church, of its sharp training for its work; we picture the condition of the peoples among whom the society of Christ began its efforts; we think of our brethren with reverence and love, who were sent forth as sheep among wolves, to preach a religion everywhere unpopular, yet sent forth in the sustaining consciousness of a Divine appointment, under the girding power of a sublime enthusiasm, to be the overturners of heathenism, the teachers of the people, and the foundation and pillars of God's Church in the midst of the world. And so we see how our religion, professed and propagated by the faithful, has come downward with the centuries, permeating the minds of men of every country and of every type; has wrought itself into governments, constitutions, laws; has impressed its sanctions on every form of social life; has developed its renovating power amidst decaying nationalities, and has forced a recognition of itself as an essential element of true civilization by its unseen association with every advanced and honourable movement for the welfare of men—so that to-day we find ranged beneath her banner intellects the most brilliant and capacious, and hearts, too, thank God! rich in living virtue, and in the might of evangelistic power; and the grandeur, the poesy, the acumen, the learning, the fervour, the love, the heroism, the self-sacrifice—every quality, in short, that can dignify human nature, and glorify and bless the life of the world, finds its crowning joy, its supremest lustre, in wearing the gentle yoke of Christianity. And now, so profound and far-reaching is her gracious influence, that no imaginable power under God's heaven can arrest her progress. The little rivulet that had its fount in Palestine has trickled through the years, widening and growing deeper by many tributary streams, and now rolls on, a grand, resistless torrent, bearing away like bubbles on its surface the barriers wherewith some propose to stay its course, and sweeping majestically onward, until every land beneath the stars shall be intersected by its life-diffusing streams, and "the knowledge of the Lord shall cover the earth as the waters cover the sea."—*Rev. C. Clark.*

AN ANSWER TO OUR CRITICS.

We have our critics of various sorts, friendly and hostile, and they seem to unite in pressing this one question upon us at all events—Are the results of missionary operations sufficient to satisfy the expectations of their friends, and to justify the large and increasing outlay? I think that the response to the need of this Society made to-night by individuals unknown to most of us will be a practical—and, I think, an effectual—answer to most people on such a point as that. Different men may answer the question, of course, in different ways to suit themselves. It is quite enough for me to say that I believe we accept this work as a

solemn trust from God, as a work that links itself on inseparably to all His gracious purposes, and which accords with all the living thoughts of Jesus Christ. Let others philosophize, let others selfishly calculate whether a few pounds' extra outlay ought to produce this or that, just as if we could bring to the surface and tabulate for their inspection every sort of spiritual result! We remember this, that Christ, who had no richer, no Diviner possession, gave Himself for us. We do not wish to reason; a warmth within our hearts melts all the bonds that might be put about our hearts, and we rejoice in the possession of sympathy with Him who loved us and gave Himself for us, and poured out His soul unto death with strong crying and with tears.

And for the information of those who stand outside and yet presume to criticize, we say this,—that even for those who stand within the kingdom of God, and are in sympathy with its innermost movements, there is nothing easier than to miscalculate or overlook altogether its advances. "The kingdom of heaven cometh not with observation." If we take the narrow sphere of our own personal work and observation as a gauge of the whole, no doubt there is ample reason for anxiety and for fear. That judgment, however, is not just. We are bound to remember that the field, according to the dictum of Christ, is the world; that God's plan embraces the wide universe, and that the little section which we are individually cultivating is but a small part of the gigantic whole; and though the rate of growth there proceeding may seem intolerable, and perhaps is inconsiderable, yet, if we are doing our duty manfully, it is and must be working rightly as respects other portions of this marvellous, this almost limitless area, in which many isolated and indeed undiscovered agencies are working to accomplish co-ordinate ends. Our part is to be patient, not to fret that so little has been done, but to try and conceive more clearly, if we can, in what the work really consists, and, as we try to watch the action of the holy leaven, to adapt ourselves more fully to God's plans, assured that though the generations pass, and many a single life seems to be cast away, none shall be lost, but that one day God shall make the pile complete, and we shall be able to trace the effects of our work, even the very weakest of us, in the regeneration of the world.—*Rev. C. Clark.*

APPEAL TO THE YOUNG.

To you, therefore, young men and women, standing with me nearly half-way perhaps through your life, looking forward still, knowing that there is brightness in the future,—to you, I say, is committed this sacred work of Missions. You are not children to laugh at everything you see, and to love play rather than work; you are not aged, dulled and worn with toil, and wearied with the long round of life, anxious to be rid of every entanglement, and to have nothing to do but to die. You are young, crossing the threshold of existence in obedience to the immortal impulse from within that urges you to seek the stir of life among the busy throngs of men. Oh, that you could fully estimate, and wisely employ, the treasures of your youth! because you are rich to-day in that celestial hopefulness which keeps the heart of him that holds it ever buoyant, glad, and free, and though wintry skies project a gloomy shadow between desire and realization, pierces the veil, and looks with joy upon its vast conceptions, as though the summer of a changeless eternity were unfolding every flower of beauty to rich and abiding fruit. I say, you are rich in that enthusiasm for every pure and worthy purpose: a devotion which makes the heart of every man in whom it lives to be strong under every difficulty, courageous in the face of battle, ready to bear and to do anything, so that men may be saved, and God may be glorified. The Truth's armour glitters upon your limbs; your shields are trusty, your weapons are sharp, your hearts are tried and true. Stand, therefore, in unbroken phalanx broad and fair, expectant of a signal that shall bid you charge the foe. Rich, then, in all that constitutes the peculiar treasure of youth—love for noble things, sympathy with purity and goodness, and faith in a swiftly-coming good—I say that this cause of Missions has claims upon you not simply for its own sake, but for what you are and for what you must become. I pray

you, therefore, by all our bonds of brotherhood, be faithful to your obligations; accept your share of labour gladly at the hands of Christ; count no sacrifice too great for the Master; be willing to do or bear, so that His name may be hallowed; and then, though you may not live to see the day when every evil thing from being and remembrance both shall die, when the provision shall be commensurate with the need, and none shall have occasion to say to his brother, "Know the Lord," for all shall know Him,—at all events, like our brethren and fathers, you will depart and be gathered to your rest with the noble consciousness that your obligation has not been unregarded, your talent unoccupied, your duty unperformed.—*Rev. C. Clark.*

MORE CAN BE DONE.

They had been seventy-five years in the course of training, but as yet they had not attained that wide organization which called out the sympathy of the entire Church. It is quite possible, I believe, to have such an organization. In the interests of the Society I have visited several counties in England and Wales, and my experience was that all could do more than they were doing. Smaller communities had given nothing, and larger congregations had not used their power to its fullest extent. I believe that by thorough organization the Society's income might be increased by some thousand pounds every year, and no one feel himself overworked. If the young men could be got to work a great deal might be done. I am glad to see that they have begun, and if young men generally would take up the Mission cause heartily there was no reason why, without any miracle, they might not reach the comfortable sum of £50,000 a-year. The London Missionary Society has called their young men to work, and I trust that a holy emulation will make them "provoke one another to love and good works." I hope also that young women will give something more than £100 a-year, and that the Ladies' Association would supply a field for their energies. If they could only get Christian young women to work, I have no doubt they would rival the young men in any matter they took in hand. It was only necessary for Christian mothers and daughters to remember that there were at this time 90,000,000 of women in India (to one half of whom there was no access) waiting to be delivered from the prison-house of death, waiting to be delivered from superstition and elevated into the position in which they could adorn the family circle. How would the audience feel if all the ladies were spirited away? They would be left in a howling desert, and feel that their glory was departed. I think that the opportunity to take the Gospel to the women of India is one that should be heartily embraced, and if the Gospel were accepted by them the Society would not be working as they did now, with one hand. I would have all those interested in this matter return to the original facts and principles on which their movement was based; principles, and not mere fits and starts, should be their guide. They must remember that the Church of the Redeemer is the great Missionary Society of the world, and that His commission bound all who knew and loved Him to proclaim abroad the Saviour whom they had received.—*Rev. D. Wassell.*

THE BEGINNING.

I think we should lose nothing by referring to the fact that eighty years ago this Society had its existence in the mind, a home in the heart, and breathed in the prayers of one good, holy, devout man. Some seventy-six years ago it came into existence through the means of that noble little band of men who met in Kettering, in the house of that good widow-woman, when they made their first subscription, amounting to the sum, as we have heard, of £13 2s. 6d., and I will be bound to say that that is a larger sum comparatively than that contributed here this evening, for it amounted to £1 0s. 10½d. per head in that little meeting. To the wise and worldly, and, indeed, to the philosopher, that sum would seem infinitely too small for the great enterprise of converting the heathen; but those good men laid that sum on God's altar, and God accepted that sum as the first-fruits of a sum of £1,172,342 7s. 1d., that has since been contributed up to the 31st of March in this year.—*Rev. Dr. Price.*

SOWING IN HOPE.

In the summer of the following year we sent out two men, William Carey and John Thomas—but they were simply the pioneers of some 230 European missionaries that we have since sent out. And if we look to the history, and the sufferings and the zeal manifested by the good men in years gone by, whether we refer to those at home, amongst whom we may mention Andrew Fuller, Sutcliffe, and their compeers, or whether we refer to the noble band of Carey, Marshman, Chamberlain, and others that went to the foreign field, it would be impossible for our young men and young women to study the character of those men without bending upon their knees to thank God for raising up such Christian heroes as we have in that band of missionaries. And if we look to results again, the results must be glorious, the croakers of the world notwithstanding. How that little band worked on in faith! Although seven years' went by without one single convert, yet they worked in faith at home as well as in India, for we find that the Society increased, and in the eighth year we have one little chapel, one little school, one small church, the little family circle of the Mission, and four European missionaries. That year was a glorious year in the annals of the Mission. It was on the 17th of March that the first sheet of the Bengalee Bible came from the Indian press, and oh! what a sight was that on the evening of that day, when the little family gathered in the small, tiny little chapel, and William Carey, taking the first finished sheet, spreading it on the communion-table, thanked God for past favours, and asked for help to go on in the future! That also was a representative sheet of the thousands of sheets that have been spread before the heathen in the years that are past. Let us tell our children of the noble man, William Carey, living not only to master some thirty-eight of the languages and the dialects of India, but to translate either wholly or large portions of the Word of God into those languages; and since then this Society has given to the world God's holy oracles in fifty different languages. Why, this is a marvel in itself! And we are now giving at the rate of 43,000 volumes every year of God's Word to the heathen. Now, three days before the close of that year another remarkable event took place, when the first convert was baptized in the waters of the Ganges; and when the convert emerged from the water, William Ward, in the hearing of the people, made this declaration, that the chain of caste was broken, and that there was no power in earth or in hell that would be able to reunite the chain. At once a declaration and a prediction: the one was true, and the other has proved equally true, for it has never been mended to this day.—*Rev. Dr. Price.*

WHAT IS WALES DOING?

Well, we are doing what we can. We are exceedingly poor there; but, in looking over the account, I find that we have increased our contributions in the Welsh churches during the last eleven years by the sum of £1,312 15s. 0½d. That gives us an increase on the ten years of 80 per cent. Now will you do the same? I am prepared to go home and recommend our Welsh friends to make another little stretch, and make the 80 into 100 per cent., and we will do so during the next two years. Now our dear friend, Mr. Green, told us that we want 12½ per cent. in addition to our present contributions, to make the Society perfectly solvent, to enable us to pay 20s. in the pound—and we shall never like to pay less than that. We want the contributions of the churches to be increased by 12½ per cent. Now I will engage to recommend to our friends—and, thank God, they will do anything good that we will recommend to them in Wales—to increase it by 20 per cent. instead of 12½. Will the English friends increase it to 25 per cent. and then we shall have £15,000 or £18,000 per annum more than we have to-day. Then we could easily occupy the positions that are now offered and open to us in India, from Cape Comorin in the south up to Lahore in the north, and from the confines of Burmah on the east to Bombay in the west. That continent will come with its 200,000,000 souls to be a gem in the crown of our Redeemer, and it is only one gem, for there are other doors opening, and we are ready to occupy them, only waiting for the liberality of the churches to enable the committee to do so.—*Rev. Dr. Price.*

UNION OF EFFORT.

I have read recently a history of the proceedings of what has been called the "Pan-Missionary Synod," held under the auspices of Dr. Norman Macleod, at which the representatives of various denominations delivered their reports of the proceedings of their different missionary societies, and as I read that statement I could not help feeling more strongly than ever that it would be a very desirable thing if we could in some way unite,—not that I would interfere with denominational action, but if we could have gatherings when our friends could contribute information with regard to the action of all these great societies, and give us that stimulus which such contributions would bring, in urging us on in the great work of faith and labour of love. I do not know whether the time will ever arrive when the sentiment expressed by one of the speakers who was addressing you will be fulfilled, that the field will be understood to be the world, that the Christian Church will be understood to be the great missionary society, that the Bible which is common to us will be the missionary in the world, and that we shall do our work outside this island where we gather our money together and for one common object. That, I think, would be a work of power; it would be a work of economy; it would be a work of efficiency, and it would give to the heathen an idea which they never yet have received, that these Christians so love one another that they put aside some things upon which they have differences of opinion and go into the world carrying their Bible in their hand, and preaching simply the Gospel to every creature. I am here to-night in obedience to the commandment which teaches me brotherly love.—*Charles Reed, Esq.*

THE YOUNG MEN OF THE LONDON MISSIONARY SOCIETY.

We have been able, by bringing forth a response in this country, to meet our difficulties, to raise the fund chiefly by the young men in our churches, which, I trust, will contribute to our resources, not a temporary assistance of something like £10,000 for this year, but a permanent contribution of ten thousand guineas from the young men of our Christian churches—men who have always been held to be with us, but have had no opportunity hitherto of contributing systematically to the funds which we gather for this purpose. I would only just say I should like to urge upon young men this consideration, whether after all there is any worthier work in the world than that of the Christian mission. I know that men will spare their sons from the highest situation, from the best social circles, for the claims of commerce, for the claims of science, for the claims of humanity, for anything and everything. But it has not been the fashion hitherto for our sons to be spared for this noblest work of all, the claims of the Christian missionary enterprise. But if young men would take my advice and read the history of Brainerd, Schwartz, Carey, Henry Martyn, William Knibb, and Moffatt, and David Livingstone—they would feel impelled to give their assistance to such a work.—*Charles Reed, Esq.*

AN APPEAL FROM MADAGASCAR.

Since the Apostolic* times I never read any more touching letter than that received by the parents of a young man in good social position as an architect, who had been out to erect some chapels for us in Madagascar, and then came home, his work being completed. He receives from the people in the island where he had been working, a distinct and earnest call that he should come out as a missionary, and dwell amongst them as the servant of his Master. This is addressed to a minister very well known in the Midland counties, from the island of Madagascar, and it says this:—"And we salute you and all your family, and we take your hands in the name of Jesus Christ. We make salutation to you with a holy kiss. And this is what we say to you, sir and lady (the father and mother), as to the good done by your son to us. First, he has preached the Word to us upon many Sabbaths. Second, he has taught here every alternate Wednesday, and has brought also the knowledge of singing to us. Third, he has given us the instruction for making a good brick house, a house of prayer here. And he has

helped the people to make the house, and was diligent indeed, and did not say, 'I am tired, and not able to come,' but was exceedingly diligent in all his work. And we thank God who gave him that zeal, whether in preaching or teaching the Word of God, or in instructing us in singing, for his interest in the work did not change from the very beginning. At the first he was zealous, and until the finish, and therefore we must tell of the good that was done by your son, sir and lady. And he told us of his going home, and we did our utmost to finish the church so that he might be present at the opening; and upon the 9th of May, 1867, being Thursday, the Church was set apart at nine o'clock in the morning, and upon the following Sabbath at the midday service your son stood up in our new house and read the Scriptures, and preached the Word to us, and counselled us, and asked of God to bless all the people. And when that was finished he spoke of his going away, and bade farewell to all the people at that time in the church, and reminded them of the words he had preached and taught to them, lest, said he, you should forget, for I am going away to England. And when all the people that were in the congregation heard those sayings, they sobbed and wept aloud, whether men, or women, or little children, on account of the sorrow of their hearts, and wept as children do when there is one dead in the house; and such was our love to him and his to us that we were like one body, and astonishing was our affection. And, therefore, thus we, the churches, speak unto you; even of these villages round about, both men and women, rich and poor; we ask for Mr. Sibree to be a missionary at this place, for we love his instruction and his diligence, therefore we cannot give him up on any account, and we have been most instructed by him, and tell you so. Our parting with him was as those who leave father and mother, and therefore we beg him of you, sir and lady. And do not you consider your love for your son, but consider God's love to the lost condition of man, for God did not leave men to perish, but gave up His only begotten Son to come down here upon earth, that He might save men. And we ask, therefore, that you will give up your son to come and instruct us, and we ask you to read 2 Cor. xiii. 14;" and this is signed by the pastors and deacons of that church. Sir, if ever I wanted a call to preach the Gospel, that's the kind of call for me.—*Charles Reed, Esq.*

The interesting services of the season were closed by an excellent meeting of the Young Men's Missionary Association in the Metropolitan Tabernacle. Sheriff McArthur took the chair, and addresses of great interest were given by the Revs. W. Arthur, C. Stovel, G. Kerry, and Q. W. Thomson. May the year be crowned with Divine blessing, and the labours of the missionaries be followed with "much fruit."

THE MISSIONARY'S RETURN.

BY THE REV. D. J. EAST.

Our welcome back to Jamaica was very pleasant to us, although on coming off Port Royal we were threatened with eight days' quarantine, for having touched at Port-au-Prince. This was happily reduced to fourteen hours, and we came alongside the wharf at Kingston on the morning of March the 26th, having been altogether twenty-seven days upon the water. Our first greeting of our dear friend, Mr. Roberts, was the night before, in the health officer's boat, alongside the ship, the yellow flag at our mast-head forbidding him to come on board,—rather tantalising! especially as we had a perfectly clean bill of health. However, next morning, the first to hail us from the wharf was our venerable brother, and your senior Jamaica missionary, Mr. Phillippo, of Spanish Town. He had come over by first train to welcome us, and a right glad thing it was to meet our veteran friend, looking as hale as ever under the blazing heat of a tropical sun. Finding it impossible to get through the disembarkation of baggage, the passage through the

customs, and numberless other matters attendant on the landing of a family, in shorter time, we remained with our kind friends at Spanish Town, myself and Mrs. East, and our little girl, with Mr. and Mrs. Phillippo, and our elder daughters with Dr. Phillippo and his wife, over Sunday. Early on Monday morning we left for Calabar, passing the night with our dear and devoted brother and sister Millard, at St. Ann's Bay, and on Tuesday stood under the old roof, loaded with blessings, and hearts too full for words.

THE WELCOME.

I never felt more deeply how much our people have been maligned when they have been charged with ingratitude; more loving, grateful joy could not well have greeted the return of the friends of any people, in any part of the world. At every turn, all along the road, where we were known, loving salutations came to us, and as we drew near to our own district, they multiplied and increased, which was the more gratifying because the subject of the removal of the institution was one which had been known and talked of, and mourned over among the people. The meeting of one old man on the road-side was quite a scene. He left off work, threw up his arms, waved his hat, and shouted, "Glad for we see minister! glad! Tank God! Tank God!" and my dear wife and children were as cordially greeted as we passed along. I say this for the people's sakes, and to refute their traducers, and hope the seeming egotism may be forgiven.

Arrived at the gates of the Institution, you may be sure a pleasant welcome awaited us. Mr. Roberts had been leading the way with our dear Lizzie, but on observing them stop suddenly short, and looking up, we saw an arch of cocoanut leaves and flowers, with a kind inscription, and as we drove through sundry flags upon the trees, with the Union Jack floating over the college. The students were all out to receive the first grasp of our hands, and the day-school children to gladden us with their songs; and then if you had heard—well I love to talk about the good points of the people, but enough of this. On Sunday, at Rio Bueno, we had the chapel full, and one of the happiest days I ever spent in my life. And here I must bear grateful testimony to the devoted labours of my beloved coadjutor during my absence, both in the college and in the church. In addition to his multiplied duties in the institution and the Day-school Society, as one of the secretaries of the latter, and as the manager of its book depôt, our friend has been graciously strengthened to do the work of the pastorate, and he has watched over the people most affectionately and vigilantly. To this young and old, one and all, the people and the neighbouring ministers who have visited them, testify. Nothing has gratified me more than the grateful acknowledgements they have made of his services. But the best testimony of all is the state in which I find the church on my return. A few months since there was a baptism; there are nearly forty persons now in the inquirers' class; and the whole spirit of the people is evidential of the spiritual life which has been fostered. At the same time, the discipline of the church has been well maintained.

THE INSTITUTION.

You are already in possession of documents to show the work which has been done in the Institution, and the vigour with which its operations have been kept going. Last year *one* theological student completed his course of study, and is now working with Mr. Teall in the Morant Bay district, and *six* Normal school students having completed their course, left, and have charge of day-schools connected with various congregations. On returning, I find six theological students in the Institution, one of them completing, what may be called, the pastoral year of his course with one of our senior ministers, Mr. Clarke, of Brown's Town. The number of normal school students this term is smaller than usual, but this is accounted for by the large numbers drafted out at Christmas, time having hardly elapsed to fill up vacancies. There are, however, several candidates, and I trust ere long to see a full house, at least as large a number as our funds will maintain. Our difficulty is to get candidates up to the mark. At the last examination nine out of twelve were rejected. Some of these will probably come up again.

THE FIRST MORNING.

Now I am once more at my post, I can hardly make myself believe I have ever been away. Almost everything—well nigh every tree and shrub—look the very same, and very soon I shall be saying to myself, "I dreamed that some time I made a visit to the old country, and passed some fifteen months there in Christian work, and amid the loving associations of British Christians." The morning of our arrival, having refreshed ourselves from the journey, we gathered in the very seats we were wont to occupy at family worship in the library, and the young men and the servants assembled with us. I committed this first hallowed service to Mr. Roberts. The hymn sung and the Scriptures read, our united thanksgiving went up to our heavenly Father, who had been so gracious to us, our friend and two of the students vocally presenting them. It was a great joy to me from the old chair again to talk to them, to congratulate them on their mercies, and to make mention of our own, to testify of the excellence of their behaviour, and to the devoted labours of Mr. Roberts in my absence; and to assure them of the renewed consecration of my life to the service of the Institution and its objects. Mr. Roberts followed with affectionate and congratulatory remarks, resigning the charge which he had so faithfully kept during the eighteen months of his lonely toils.

THE GOVERNOR.

I wish to make myself better acquainted with some facts, before I write on the general state of the mission, or of the island, but there are cheering signs of improvement. Last week, as you will see from the gratifying resolution I enclose, I was at the half-yearly meeting of the Trelawney Association. At that meeting, an address drawn up by Mr. Roberts was agreed upon. His Excellency arranged to receive it at Rio Bueno, on Monday last, the 5th inst. Accordingly a crowded congregation assembled in the chapel to welcome him. Most lustily did they sing "God Save the Queen," and in old England you could not have exceeded the loud huzzas of our Trelawney peasantry. I enclose you a copy of the address, and his Excellency's reply. The latter needs no comment from us, but it should speak to the consciences of those who have traduced us and our people.

CONTRIBUTIONS

From March 19th, to March 31st, 1868.

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

ANNUAL SUBSCRIPTIONS.		DONATIONS.		SPECIAL FOR DEBT.			
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Do. for <i>Cameroons</i> ..	2 2 0	Lower Edmonton—		Contributions.....	10 4 11
Camberwell, Cottage Green—		Contributions.....	1 18 6	Luton—	
Collection for <i>W & O</i> ..	1 1 0	Maze Pond—		Collection for <i>W & O</i> ..	1 2 0
Contributions.....	4 3 7	Contributions.....	51 10 5		
Camden Road—		Do. for <i>China</i>	1 0 0	BENKSHIRE.	
Contributions.....	65 0 0	Do. for <i>N P</i> (additl.), by Y. M. M. A.	0 1 2	Abingdon—	
Clapham Common—		Metropolitan Tabernacle—		Collection for <i>W & O</i> ..	1 7 0
Contribs. Sunday Schl.	0 17 3	Contributions.....	2 2 0	Do. Drayton for do. ...	0 6 8
Do. for <i>N P</i> , by Y. M. M. A.	0 4 4	Notting Hill, Cornwall Road—		Contributions.....	2 16 2
Commercial Street—		Contributions.....	51 9 4	Do. Fyfield.....	1 6 0
Contributions.....	19 0 2	Notting Hill, Norland Church—		Do. Drayton.....	0 6 8
Dalston, Queen's Road—		Contrs. Sunday School	3 14 6	Fifeield—	
Collection for <i>W & O</i> ..	3 0 0	Peckham, Park Road—		Contributions.....	1 7 10
Contributions.....	24 19 3	Collection for <i>W & O</i> ..	1 10 0	Newbury—	
Devonshire Square—		Contributions.....	5 11 6	Contributions.....	25 13 9
Contributions for Rev. Q. W. Thomson, by Y. M. M. A.	9 0 0	Do. for Schl. for <i>N P</i> by Y. M. M. A.	3 12 6	Do. Berry's Bank ...	0 15 3
		Poplar, Cotton Street—		Do. Hedley.....	3 1 6
		Contributions.....	6 15 0	Do. Long Lane.....	1 15 8
		Regent's Park—		Reading—	
		Contributions.....	111 0 0	Contributions.....	63 16 2
		Do. for <i>China</i>	10 10 0	Do. for Africa.....	0 12 6
		Do. for <i>N P</i>	12 0 0	Do. for <i>China</i>	4 8 0
		Shackwell—		Do. West Street Hall—	
		Contributions.....	12 18 6	Contributions.....	26 16 2
				Sunningdale—	
				Collection for <i>W & O</i> ..	0 7 0
				Contributions.....	2 11 8

	£	s.	d.
Wokingham—			
Contributions	34	17	6
Do. Binkwater	19	4	0
Do. Finchampstead	0	11	8
Do. New Mill	0	13	6
Do. Sindlesham	1	9	9
<hr/>			
BUCKINGHAMSHIRE.			
Chesham—			
Contributions	9	0	0
Drayton, Parslow—			
Contributions	0	18	0
Great Brickhill—			
Contributions	22	0	0
Do. for <i>N.P.</i>	4	0	0
Haddenham—			
Contributions	16	10	0
Olney—			
Collection for <i>W & O.</i>	2	0	0
Contributions	18	10	6
Do. for <i>N.P.</i>	3	3	0
Do. for <i>China.</i>	0	17	0
Princes Risboro'—			
Contributions	12	5	5
Do. Loosely Row	0	9	7
Do. Longwick	0	11	0
Do. Kimble	0	12	0
Stoney Stratford—			
Contributions	10	7	6
Waddesdon—			
Contributions	0	14	0
<hr/>			
CAMBRIDGESHIRE.			
Cambridge, St. Andrews Street—			
Collection for <i>W & O.</i>	6	0	0
Contributions	53	11	2
Do. for <i>N.P.</i>	12	14	6
Do. for <i>Boys' School, Barisal.</i>	5	18	6
Do. Eden Chapel—			
Contributions	5	0	0
Gamlingsay—			
Collection for <i>W & O.</i>	1	0	0
Harston—			
Contributions	2	16	6
Shelford—			
Collection for <i>W & O.</i>	1	5	0
Swavesey—			
Collection for <i>W & O.</i>	1	6	0
	89	11	8
Less amount acknowledged, before	62	10	9
	£27	0	11
<hr/>			
CHESHIRE.			
Birkenhead, Welsh Church—			
Contributions	11	16	0
Chester—			
Contributions	1	11	0
Do. Hamilton Place—			
Contributions	2	2	0
<hr/>			
CORNWALL.			
Falmouth—			
Collection for <i>W & O.</i>	1	10	0
Contributions	22	18	0
Do. for <i>N.P.</i>	2	15	8
Helston—			
Contributions	1	10	0
Padstow—			
Contributions	1	10	0
Marazion—			
Contributions	2	5	3

	£	s.	d.
Penzance—			
Collection for <i>W & O.</i>	1	1	6
Contributions	2	17	8
Redruth—			
Contribution	4	0	0
Truro—			
Collection for <i>W & O.</i>	0	10	0
Contributions	14	7	4
Do. for <i>T.</i>	1	0	0
<hr/>			
CUMBERLAND.			
Brayton—			
Contribution	1	0	0
Broughton—			
Collection	3	11	6
Maryport—			
Contributions	5	1	10
Whitehaven—			
Contributions	11	0	0
Do. for <i>S.</i>	0	10	0
	21	3	4
Less expenses	1	15	4
	£19	8	0
<hr/>			
DERBYSHIRE.			
Riddings—			
Contributions	1	2	5
<hr/>			
DEVONSHIRE.			
Brixham—			
Collection for <i>W & O.</i>	1	0	0
Contributions	15	16	3
Devonport, Hope Church—			
Contributions	31	0	0
Do. for <i>Child under Mrs. Hobbs.</i>	5	0	0
Do. for <i>Crooked Spring, Jamaica.</i>	1	0	0
Do. Weston Mill	0	15	0
Do. Morice Square—			
Collection for <i>W & O.</i>	2	10	5
Contributions	3	3	6
Exeter, Priory Church—			
Contributions	12	2	9
Exmouth—			
Contribution	3	3	0
Hemyock—			
Contributions	1	6	2
Do. Balham	0	14	1
Kingsbridge—			
Collection for <i>W & O.</i>	2	10	0
Contributions	42	12	10
Do. Marlboro'	0	8	4
Do. Salcombe	1	0	4
Lifton—			
Contributions	3	14	6
Plymouth, George Street—			
Collection for <i>W & O.</i>	7	12	6
Contributions	53	8	6
Do. for <i>N.P.</i>	20	13	10
Do. <i>Calcutta Cyclone Fund.</i>	2	0	0
Do. for <i>African Orphans.</i>	5	7	5
Do. Hoce Station	1	0	3
Do. Lower Street do.	4	0	0
Tiverton—			
Contributions	22	5	5
Torquay—			
Contributions	1	6	0
Totnes—			
Contributions	4	15	0
Do. for <i>W & O.</i>	0	5	0

	£	s.	d.
NORTH DEVON AUXILIARY.			
Contributions, per Mr. Norman, treasurer, Heanton Court	65	0	0
<hr/>			
DORSET.			
Weymouth—			
Contributions	14	4	0
<hr/>			
DURHAM.			
Darlington—			
Contributions	41	8	6
Do. <i>Suz. Schl. for N.P.</i>	1	0	10
Do. do. <i>W & O.</i>	0	5	2
South Shields, Barrington Street—			
Contributions	20	1	0
<hr/>			
ESSEX.			
Barking, Queen's Road—			
Contribs. Sunday Schl.	0	16	0
Colchester, Eld Lane—			
Collection for <i>W & O.</i>	1	7	6
Contributions	11	9	7
Harlow—			
Contributions	42	2	0
Do. Potter Street	1	0	2
Ilford—			
Contributions	2	2	
Langham—			
Collection for <i>W & O.</i>	2	0	0
Contributions	13	4	3
Loughton—			
Contributions	19	3	7
Ashdon—			
Contributions	4	3	9
Saffron Walden—			
Collection for <i>W & O.</i>	2	0	0
Contributions	28	6	3
Do. Sewersd Schl.	0	9	0
Waltham Abbey—			
Contributions	2	4	10
Do. for <i>N.P.</i>	0	13	0
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GLOUCESTERSHIRE.			
Cheltenham, Cambray Church—			
Collection for <i>W & O.</i>	1	10	0
Contributions	39	8	2
Do. Salem Church—			
Contributions	61	4	1
Do. for <i>N.P.</i>	3	12	10
Do. for <i>Native Girls' Day-School, Matakooy, Ceylon.</i>	3	11	8
Do. Gas Green	2	2	1
Do. Leckhampton	0	4	2
Chipping Sodbury—			
Contributions	4	14	0
Do. for <i>China.</i>	1	8	0
Do. for <i>N.P.</i>	0	18	0
Cinderford—			
Collection for <i>W & O.</i>	2	2	0
Contributions	11	2	4
Do. for <i>N.P.</i>	4	4	0
Coleford—			
Contributions	20	5	8
Do. for <i>N.P.</i>	4	0	8
Lydney—			
Contributions	15	10	6
	57	4	6
Less district expenses	4	13	8
	£52	10	10

	£	s.	d.
Gloucester—			
Collection for W & O...	2	0	0
Contributions	21	7	11
Do. for N P.....	25	15	3
Do. for <i>Bethsephai</i> <i>School, Jamaica</i> ...	8	0	0
Do. for School, Ceylon	8	0	0
Gorsley—			
Contributions	7	9	4
Tetbury—			
Contributions	0	16	0

EAST GLOUCESTERSHIRE
AUXILIARY.

Arlington—			
Contributions	4	16	6
Ascot and Leafeld—			
Contributions.....	4	14	0
Burford—			
Contributions.....	2	4	0
Blockley—			
Contributions.....	11	18	2
Do. Draycott Sunday School	0	9	0
Bourton-on-the-Water—			
Contributions	20	9	8
Cirencester—			
Contributions.....	7	0	0
Do. for N P.....	1	11	0
Cutsdean—			
Collection for W & O...	0	7	1
Contributions	10	2	10
Do. for N P.....	2	1	
Milton—			
Collection for W & O...	1	4	3
Contributions	15	15	5
Do. for N P.....	0	18	7
Naunton and Guiting—			
Collection for W & O...	1	5	8
Contributions	29	18	11
Do. for N P.....	2	11	9
Fairford—			
Contributions	5	1	4
Lechlade—			
Contributions	0	17	3
Maiseyhampton—			
Contributions	5	9	6
Stow-on-the-Wold—			
Collection for W & O...	1	5	0
Contributions	11	12	8
Winchcomb—			
Contributions	19	12	0
Do. for N P.....	0	11	9
Less expenses and amts. acknowledged before	159	18	5
	53	4	0

HANTS.

Ashley—			
Contributions for N P	2	9	0
Andover—			
Collection for W & O...	1	5	0
Contributions	14	17	2
Lymington—			
Contributions.....	1	0	0
Parley—			
Contributions.....	0	13	1
Do. for N P.....	1	2	11
Southampton—			
Contribs. for <i>Ram Canto</i>	4	10	0
Whitechurch—			
Contributions.....	6	19	4

HEREFORDSHIRE.

	£	s.	d.
Gorsley—			
Contributions	7	9	4
Longhope—			
Contributions.....	2	5	0
Peterchurch—			
Collection for W & O...	1	1	0
Contributions	13	19	0
Stansbatch—			
Contributions.....	3	19	7
Do. for N P.....	0	7	5

HERTFORDSHIRE.

Bishops Stortford—			
Contributions.....	10	14	10
Boxmoor—			
Collection for W & O...	1	13	9
Contributions	12	10	0
Hemel Hempstead—			
Contributions.....	8	19	0
Do. Juv. Ass. for <i>support of Orphans</i> <i>at Jessore</i>	7	1	0
Hitchin—			
Contributions.....	43	11	10
Do. for <i>Italy Schl.</i>	4	0	0
Royston—			
Contributions.....	5	0	0
St. Albans—			
Contributions.....	24	17	5
Do. for <i>African Schl.</i>	3	12	6
Do. for <i>India</i>	5	0	0
Tring, New Hill—			
Collection for W & O...	1	0	0
Contributions	17	17	3
Do. <i>Tabernacle Sun.</i> <i>School</i>	0	15	6
Watford—			
Collection for W & O...	3	15	6
Contributions	36	18	0

HUNTINGDONSHIRE.

Blantesham—			
Contributions	24	10	3
Brampton—			
Collection (moiety) ...	0	16	1
Buckden—			
Collection (moiety) ...	0	9	6
Dean—			
Contributions.....	2	5	0
Fenstanton—			
Contributions	6	19	7
Godmanchester—			
Collection (moiety) ...	1	0	3
Do. for W & O do. ...	0	5	0
Hail Weston—			
Collection (moiety) ...	0	16	8
Houghton—			
Collection (moiety) ...	1	0	0
Huntingdon—			
Collection for W & O	1	13	3
(moiety)	23	0	8
Kimbolton—			
Collection for W & O	0	13	0
(moiety), 1867.....	0	11	6
Do. for do. 1868	4	14	0
Contributions	0	11	6
Offord—			
Collection for W & O	0	3	9
(moiety)	3	0	0
Contributions	0	8	10
Perry—			
Collections (moiety) ...	0	8	10
Do. for W & O.....	0	3	8
Roxton—			
Contribs. Sunday Schl.	0	4	1

	£	s.	d.
Ramsay—			
Collection for W & O			
(moiety)	6	15	0
Contributions	18	9	7
St. Ives—			
Collection for W & O			
(moiety)	0	19	2
Contributions	25	3	0
Spaldwick—			
Contributions.....	5	11	2
Staughton—			
Collection (moiety) ...	0	10	2
Stukely—			
Collection (moiety) ...	1	5	3
St. Neots—			
Contributions.....	15	10	2
Winwick—			
Collection (moiety) ...	0	7	0
Contributions for N P.	0	7	0
Woodhurst—			
Collection for W & O			
(moiety)	0	3	6
Contributions	2	5	8
Yelling—			
Collection (moiety) ...	1	3	6
			145 5 3
Less amount previously acknowledged.....	80	0	0
	65	5	3

KENT.

Belvedere—			
Contributions.....	3	8	9
Bessels Green—			
Contributions	14	8	11
Canterbury.....	41	18	9
Do. for <i>Africa</i>	4	18	9
Dover—			
Contributions.....	9	7	3
Do. for N P.....	0	6	0
Do. St. Radigund's <i>Road, for Rev. A.</i> <i>Saker, Africa</i>	0	16	6
Do. Salem Church—			
Contributions.....	4	2	6
Dunks Green—			
Contribs. for N. Africa	5	17	0
Eyrtorne—			
Collection for W & O...	1	0	0
Contributions	18	8	3
Do. for N P.....	5	0	9
Faversham—			
Contributions, (less dis- trict expenses)	1	12	8
Folkestone—			
Collection for W & O...	2	0	0
Contributions.....	14	10	2
Do. for N P.....	1	4	8
Forest Hill—			
Contributions.....	18	1	7
Goudhurst—			
Contributions.....	7	12	0
Gravesend, Windmill Street—			
Contributions (moiety) 10	17	11	
Kingsdown—			
Contribs. Sunday Schl.	1	16	6
Lee—			
Contributions	47	4	3
Do. for <i>India</i>	2	2	0
Lewisham Road—			
Contribution	0	10	0
Maidstone—			
Collection for W & O...	3	0	0
Contributions	27	1	2

	£	s.	d.
Margate—			
Contributions.....	41	3	7
Do. for <i>Orphan in Rev. W. A. Hobbs' School</i>	10	13	0
Do. for <i>China</i>	5	5	0
Plumstead, Conduit Road—			
Collection for <i>W & O.</i>	1	0	0
Contributions.....	1	15	5
Ramsgate—			
Contributions.....	43	10	6
Do. for <i>Mrs. Kerry's Native Christian Girls' Boarding School</i>	4	0	0
Smarden—			
Contributions.....	3	11	0
Staplehurst—			
Contributions.....	5	5	0
Woolwich, Queen Street—			
Contributions.....	0	5	6
Do. per <i>Y. M. M. A.</i>	4	13	2
Woolwich, Parsons Hill—			
Contribs. for <i>Dacca</i> ...	9	0	0

LANCASHIRE.

Ashton-under-Lyne, Welbeck St.—			
Contributions.....	4	11	6
Blackpool—			
Contributions.....	4	2	0
Bolton—			
Collection for <i>W & O.</i>	2	6	6
Inskip—			
Collection for <i>W & O</i>	0	10	0
Contributions.....	10	2	6
Liverpool, Myrtle Street—			
Contributions Juv. Soc. for <i>N. P. Delhi</i>	12	10	0
Do. do. for <i>School, Bahamas</i>	7	10	0
Do. do. for do. <i>Sav. la Mar</i>	5	0	0
Do. do. for do. <i>Makawitta, Ceylon</i>	5	0	0
Do. Great Crosshall Street (Welsh Church). Contributions.....	21	17	7
Do. Soho Street— Contribution.....	0	10	0
Manchester— Collec. Public Meeting Contributions.....	15	5	3
Do. York Street— Collection for <i>W & O</i> Contributions.....	2	0	0
Do. Grosvenor Street— Collection for <i>W & O.</i>	4	14	7
Do. Union Church— Collection for <i>W & O.</i>	15	14	0
Contributions.....	422	17	4
Do. for <i>N. P.</i>	1	0	6
Do. West Gorton Branch— Juv. Society, for <i>N. P., Barisal</i>	12	0	0
Do. Harperhay Church— Collection (moiety) ...	15	5	0
Do. Upper Medlock Street, Welsh. Contributions.....	4	13	8
Do. for <i>N. P.</i>	0	14	0
Southport— Contribution.....	2	2	0
Tottlebank— Collection (less expenses)	2	11	6
Wigan, King Street— Contributions.....	16	3	0
Do. Scarsbrick Street— Contribs., Sun.-sch....	1	3	0
Salford, Great George Street— Collection for <i>W & O.</i>	2	0	2
Contributions.....	42	7	6

	£	s.	d.
Stretford, Union Church—			
Contributions.....	14	9	7
Less expenses and amt. acknowledged before.....	643	9	10
	138	8	10

EAST LANCASHIRE UNION.

Accrington, Blackburn Rd, Chch.— Collection for <i>W & O.</i>	4	2	6
Contributions.....	61	4	10
Do. for <i>N. P.</i>	8	0	7
Blackburn— Collections.....	9	0	8
Do. for <i>W & O</i>	1	15	9
Briercliffe— Collec. (less expenses)	5	14	3
Bacup, Ebenezer— Collection (moiety) ...	15	0	0
Do, Zion— Contributions.....	16	3	6
Do. Irwell Terrace— Contributions.....	3	11	3
Burnley— Collec. (less expenses)	13	0	4
Bury— Contributions.....	6	10	7
Cloughfold— Collection.....	15	1	11
Cawl Terrace— Collection.....	3	11	3
Darwen— Contributions.....	4	19	1
Goodshaw— Collection.....	7	2	8
Haslingdens, Pleasant Street— Collection for <i>W & O.</i>	2	0	0
Do.	13	8	10
Do. Bury Road— Collection for <i>W & O.</i>	2	0	8
Contributions.....	19	3	3
Lumb— Collection.....	3	5	9
Padiham— Contributions.....	21	1	0
Ramshotton— Collection for <i>W & O.</i>	1	16	0
Contributions.....	15	5	7
Sabden— Collection for <i>W & O.</i>	1	10	0
Sunnyside— Collection.....	2	10	10
Waterham— Contributions.....	5	8	0
Waterfoot— Collection.....	2	12	0
	265	1	1
Less expenses and amt. acknowledged before.....	191	5	0
	73	16	1

LEICESTERSHIRE.

Leicester, Victoria Road Church— Contributions, weekly offerings.....	10	0	0
Do. balance of subs. ...	10	11	9

LINCOLNSHIRE.

Horncastle— Collection for <i>W & O.</i>	0	10	0
Lincoln, Mint Lane— Contributions.....	19	9	9

NOFPOLK.

	£	s.	d.
Aylsham—			
Contributions.....	3	1	11
Buxton—			
Collec. for <i>W & O</i> , 1867	1	6	8
Do. do. 1868	1	0	0
Contributions.....	12	0	2
Costesay— Collection.....	1	9	2
Diss— Contributions.....	8	14	9
Downham— Contributions.....	7	16	6
East Dereham— Contributions.....	9	17	6
Ellingham— Collection.....	0	15	9
Fakenham— Contributions.....	14	1	0
Ingham— Contributions.....	30	6	7
Kenninghall— Contributions.....	4	6	1
Ludham— Collection.....	0	15	2
Neatishead— Collection.....	1	3	6
Norwich, St. Mary's— Collection for <i>W & O.</i>	15	5	8
Contribution for do ...	0	10	0
Contributions.....	156	16	6
Do. for <i>N. P. under Rev. A. Williams, Calcutta</i>	16	16	5
Do. St. Clements— Collection for <i>W & O.</i>	2	7	0
Contributions.....	13	6	0
Do. for <i>Education of Orphan Boy, F. Wheeler Nath, in Serampore College</i>	5	0	0
Do. for <i>N. P.</i>	1	0	0
Salouse— Collections.....	1	6	3
Swaffham— Contributions.....	14	0	0
Do. for <i>N. P.</i>	1	1	6
Do. towards <i>Salary of N. P. at Kotaiya</i>	7	0	0
Thatford— Contributions.....	3	3	1
Wymondham— Collection.....	0	10	0
Yarmouth, Church Plain Old Baptist Church— Contributions.....	5	14	0
Do. St. George's, Denes— Contributions.....	13	9	11
Do. for <i>N. P.</i>	1	0	0
	355	2	1
Less amount previously acknowledged.....	126	9	1
	228	13	0

NORTHAMPTONSHIRE.

Cliptone— Contributions.....	1	5	0
Guisborough— Contribution.....	0	2	6
Do. for <i>N. P.</i>	2	7	0

NORTHUMBERLAND.

Newcastle, Berwick Street— Contributions.....	48	19	3
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£ s. d.			£ s. d.			£ s. d.		
Newcastle, Rye Hill—			CHEDDAR AND STATIONS.			Eye—		
Contributions	20	12	Cheddar—			Contributions	12	5
Do. for <i>P.</i>	1	0	Collection for <i>W & O.</i> ...	1	0	Fransden—		
North Shields—			Contributions	18	4	Contributions	2	15
Contributions	17	18	Crikham—			Ipswich, Stoke Green—		
Do. for <i>N.P.</i>	1	7	Contributions	2	5	Contributions	42	14
Stockton—			Rooksbridge—			Do. Juv. Aux. for		
Contribs.(less expenses)	9	0	Contributions	2	5	additional <i>N.P.</i> ...	15	14
Do. Welsh Church...	0	14	Wedmore—			Do. Turret Green—		
NOTTINGHAMSHIRE.			Contributions	3	14	Collection for <i>W & O.</i> ...	2	10
Newark—			Winscombe—			Contributions	44	5
Contributions	4	15	Collection for <i>W & O.</i> ...	1	10	Do. for <i>N.P.</i>	1	14
Do. Juv. Association	0	17	Contributions	13	18	Do. Burlington Church—		
Nottingham—			Do. for <i>N.P.</i>	2	1	Contributions	3	0
Collec. public meeting	4	15	Less expenses and amnt.			Oteley—		
Do. Juvenile Services	3	10	acknowledged before...	40	9	Contributions.....	5	1
Do. George Street -						Rattlesden—		
Contributions	21	1	Highbridge—			Contributions (moiety)	2	16
Do. Juv. Aux.	7	10	Contributions	2	19	Stradbrook—		
Do. Derby Road—			Taunton—			Contributions	6	0
Contributions	85	2	Collection for <i>W & O.</i> ...	1	19	Walton—		
Do. Juv. Aux.	10	18	Contributions	10	9	Contributions	3	7
Do. Circus Street—			Watchet and Williton—					
Collections	14	8	Contributions	1	0	180 10 4		
Contribs. Juv. Aux. ...	1	5	Do. for <i>N.P.</i>	1	12	Less expenses and amnt.		
						acknowledged before... 64 10 7		
	154	5	STAFFORDSHIRE.			115 19 9		
Less expenses and amnt.			Brierly Hill—			SURREY.		
acknowledged before...	29	12	Contributions	9	0	Addlestone—		
	7		Coseley, Darkhouse Chapel—			Collection for <i>W & O.</i> ...		
£10 of above Nottingham Juv.			Contributions	13	8	Upper Norwood—		
Contribution for Mr. Hobbs, for			Do. Ebenezer Chapel—			Contributions		
Jessore Orphanage, and 10s.			Contributions	6	11	57 5 2		
to Mr. Anderson.			Do. Providence—			SUSSEX.		
Sutton-on-Trent—			Collection for <i>W & O.</i> ...	1	0	Brighton—		
Contributions	4	6	Contributions.....	14	15	Contributions.....		
OXFORDSHIRE.			Cradley—			Contributions.....		
Hook Norton—			Collection.....	2	5	Do. Grand Parade—		
Collection for <i>W & O.</i> ...	0	18	Netherton, Sweet Turf Chapel—			Collection for <i>W & O.</i> ...		
Contributions	5	11	Collection for <i>W & O.</i> ...	0	18	Contributions		
Do. for <i>N.P.</i>	0	7	Contributions	16	17	Do. for <i>N.P.</i>		
Oxford—			Smethwick—			Do. Queen Square—		
Contributions	4	5	Contributions	0	10	Collection for <i>W & O.</i> ...		
Do. for <i>N.P.</i>	0	11	Tipton, Zion Chapel, Princes End—			Contributions		
Thame—			Collection for <i>W & O.</i> ...	1	0	Forest Row, Bethesda—		
Collec. (less expenses).	2	17	Contributions	21	4	Contributions Sunday		
SHEPESHIRE.			Walton-on-Trent—			School for <i>N.P.</i> ...		
Dawley Bank—			Contributions for <i>N.P.</i> ...	0	4	Hastings and St. Leonards—		
Collection for <i>W & O.</i> ...	0	15	Wednesbury—			Contributions		
Contributions	5	15	Contributions	1	13	Do. for China		
Madeley—			West Bromwich—			Do. for <i>N.P.</i>		
Contributions	0	16	Contributions	6	4	1 15 11		
Oswestry—			Wolverhampton—			Contributions		
Collection for <i>W & O.</i> ...	1	0	Collection for <i>W & O.</i> ...	2	5	1 10 0		
Contributions	9	4	Contributions	10	18	0 19 0		
Do. for <i>N.P.</i>	0	9	108 17 3			0 10 3		
Pontesbury—			Less expenses and amnt.			Henley-in-Arden—		
Contributions	3	15	acknowledged before...	35	10	Collection for <i>W & O.</i> ...		
Snailbeach—						Contributions		
Contributions	3	12				0 10 0		
SOMERSETSHIRE.			SUFFOLK.			8 12 4		
Bath, Kensington Chapel—			Aldeburgh—			Learnington—		
Contributions	3	1	Collection for <i>W & O.</i> ...	0	17	Collec., Public Meeting		
Do. Soin-raet Street—			Contributions.....	5	13	Do. Clarendon Church—		
Contributions	12	8	Bardwell—			Collection for <i>W & O.</i> ...		
Do. Ebenezer Chapel	6	0	Contributions	4	0	Contributions		
Do. Quiet Street.....	7	2	Bildestone—			Do. Warwick Street—		
Do. Twerton	2	18	Contribs Sunday Schl.	1	0	Contributions		
Do. Dunkerton	0	14	Bury St. Edmunds—			Warwick, Castle Hill Church—		
			Collection for <i>W & O.</i> ...	2	0	Contributions		
			Contributions	22	4	8 0 9		
			Clare—			WESTMORELAND.		
			Contributions	2	10	Kendal—		
						Contributions		
						5 12 6		

	£	s.	d.
WILTSHIRE.			
Bradford-on-Avon—			
Contributions	11	15	2
Caine—			
Contributions	9	15	3
Corsham—			
Contributions	8	4	10
Limpley, Stoke—			
Contributions	1	18	3
Swindon—			
Contributions	5	4	6
Trowbridge—			
Contributions	53	3	5
Do. for China	0	10	0
Do. North Bradley...	4	0	3
	57	13	8
Less expenses and amnt. previously acknowldg.	51	7	8
	6	6	0
Warminster—			
Contributions.....	16	14	3
Do. Corton for N P	0	14	9
Winterslow—			
Contributions	2	6	0
WORCESTERSHIRE.			
Stourbridge, Hanbury Hill—			
Contributions	3	9	0
YORKSHIRE.			
Barnsley—			
Collection for W & O...	0	15	6
Contributions, balance	1	17	5
Do. for N P under care of Rev. J. H. Anderson, Seram- pore	15	0	0
Bishop Burton—			
Collection for W & O...	0	10	0
Contributions	5	19	5
Do. Newbald	2	10	7
Bradford, Westgate—			
Contributions	79	4	0
Do. for N P "Luke"	12	0	0
Do. for N P "Titus"	18	0	0
Do. Sion Chapel—			
Contributions	62	16	8
Do. for Serampore College	1	1	0
Do. Juvenile Society	58	2	11
Do. Trinity Chapel—			
Contributions	15	14	6
Do. Hallfield—			
Contributions	63	5	0
Halifax, Trinity Road—			
Contributions	25	19	8
Hebden Bridge—			
Collection for W & O...	1	0	0
Huddersfield—			
Collection for W & O...	2	15	6
Contributions	16	1	9
Hull—			
Contribs. George Street	51	13	11
Do. South Street ...	8	2	6
	59	16	8
Less expenses.....	1	6	6
	58	9	11

	£	s.	d.
Keighley—			
Contributions for N P..	1	9	6
Leeds—			
Collection for W & O...	6	13	6
Contributions	53	18	2
Collec. South Parade..	17	15	4
Do. Blenheim Ch... ..	13	1	6
Do. York Road	5	0	0
Do. Chapel Road.....	4	0	0
	100	8	6
Less expenses and amnt. acknowledged before..	91	16	0
	8	12	6
Lockwood—			
Collection for W & O...	3	0	0
Contributions	61	6	11
Do. for N P	1	17	1
Quarby—			
Contributions	6	5	0
Middlesborough—			
Contributions	1	10	0
Rawdon—			
Contributions.....	6	8	3
Sheffield, Townhead Street—			
Collection for W & O...	5	0	0
Contributions	52	1	6
Do. for N P.....	0	6	8
Do. Dronfield	2	10	11
Scarborough, First Church—			
Collection for W & O...	2	15	0
Contributions	26	11	5
Do. for N P.....	1	9	6
Do. Albemarle Chapel—			
Contributions	6	4	8
Sheffield, Portmahon Church—			
Contributions	16	7	0
York—			
Contributions	1	7	6
NORTH WALES.			
ANGLESEA.			
Aion—			
Collections	0	8	2
Amlwch, Salem—			
Contributions	11	0	0
Do. Betbania—			
Collections	0	18	6
Beaumaris—			
Contributions	7	0	0
Belan—			
Contributions	1	0	4
Bodedern—			
Contributions	1	0	10
Brysiencyn—			
Contributions	2	3	0
Caergeiliog—			
Contributions	1	15	0
Capelgwyn—			
Contributions	1	10	1
Capelnewydd—			
Contributions	1	2	6
Cemaes—			
Contributions	4	8	7
Gaerwen—			
Collections	0	18	1
Garregfawr—			
Contributions	1	8	4
Holyhead, Bethel—			
Contributions	26	16	9

	£	s.	d.
Do. Hebron—			
Collections	0	12	0
Do. Silloh—			
Collections	1	13	11
Do. New Park Street—			
Contributions.....	3	3	3
Llanddausant—			
Collections	1	8	0
Llanwrthwl—			
Collections	1	5	2
Llanfair—			
Contributions.....	1	16	3
Llanfarchreth—			
Collection for W & O...	0	8	0
Contributions	4	12	11
Llanfenni—			
Contributions	6	9	1
Llangoed—			
Contributions	6	13	0
Newboro—			
Collections	2	2	1
Pontypridd—			
Collections	3	7	6
Pencarneddau—			
Collections	1	8	1
Pensarn—			
Contributions	1	17	8
Rhosybol—			
Contributions	3	5	4
Rhydwydd—			
Contributions	5	6	8
Sardis—			
Collections	0	18	8
Soar—			
Contributions	4	0	0
Traethcoch—			
Contributions	1	12	6
	113	5	8
Less Local Home Mission	48	0	0
	65	5	8
Less expenses and amnts. previously acknowldg.	51	17	10
	13	7	10
CARNARVONSHIRE.			
Bethesda, Tabernaacle—			
Contributions.....	5	19	0
Caersalem—			
Contributions	10	7	6
Caersalem, Morfa Nevin—			
Contributions	2	17	4
Garn Dolbenmaen—			
Contributions	2	19	0
Llanberis Sardis—			
Contributions	4	1	3
Llanfyllin—			
Contributions	4	18	0
Llanhaiarn—			
Contributions	2	5	5
Nevin—			
Contributions.....	0	10	3
Pencarneuwdd—			
Contributions	0	10	5
Pontllyfyn—			
Contributions	0	15	10
Pwllheli—			
Contributions	24	0	2

	£	s.	d.		£	s.	d.		£	s.	d.				
FLINTSHIRE.															
Talysarn—				Axton—				Mochnree—							
Contributions	3	6	10	Contributions	1	10	6	Contributions	1	7	6				
Tyddysion—				Bagillt—				Newtown—							
Contributions	4	7	4	Contributions	2	2	9	Contributions	1	10	0				
DENBIGHSHIRE.															
Bodgymwch—				Bodyari—				New Chapel—							
Contributions	0	7	6	Contributions	1	7	9	Contributions	4	7	7				
Bontnewydd—				Holywell—				Rhydfelen—							
Contributions	0	14	0	Contributions	6	15	0	Contributions	1	16	10				
DENBIGHSHIRE.															
Codau—				Do. for China	0	2	6	Sion, Rhydwen—							
Contributions	0	18	6	Helygam—				Contributions	2	18	0				
Carmel Fron—				Contributions	0	17	8	Stayalittle—							
Contributions	1	1	8	Lixwm—				Contributions	2	8	4				
Brymbo Tabernacle—				Contributions	0	18	9	Do. Penygraig Schl.	0	3	0				
Collection for W & O ...	0	5	6	Milwr—				Contributions	1	3	0				
Contributions	0	11	3	Contributions	0	11	6								
Do. for Schools	1	0	0	Penyfron—				15 14 3							
Do. English Chapel—				Contributions	0	16	2	1 16 0							
Collection	0	10	0	Penygelli—				13 18 3							
Coedpoeth—				Contributions	0	10	1	SOUTH WALES.							
Collection	0	8	6	Rhulan—				BRECONSHIRE.							
The Moss, Salem—				Contributions	1	9	8	Bethel Lower Chapel—							
Collection for W & O ...	0	2	11	Rhyl—				Collection	1	2	0				
Contributions	1	1	4	Contributions	17	11	3	Brecon, Kensington Chapel—							
Do. for N P	0	10	0	Do, for N P	1	11	3	Contribs. Sunday Schl.	1	16	0				
DENBIGH—															
Contributions	9	3	10	Treuddyn and Coedllai—				Do. Watrgate—							
DENBIGH—															
Glyceirrog—				Contributions	0	12	7	Collection	2	8	3				
Contributions	4	3	8	MERIONETHSHIRE.											
Do. for N P	0	3	6	Bala—				Brynmaur, Sion—							
Glanwydden—				Collection	2	5	0	Collection	0	8	4				
Collection	0	6	10	Cefnycymerau, Salem—				Do. Tabor—							
Llanddulas—				Contributions	1	0	0	Contributions	6	14	2				
Contributions	1	0	8	Corwen—				Llangammarch, Salim—							
Llanfeydd—				Contributions	1	18	8	Contributions	1	1	6				
Contributions	1	0	0	Cynwydd—				Llangynidr—							
Llanfair Talhaiarn—				Contributions	1	8	3	Collection	1	1	3				
Contributions	1	2	0	Dolgelly—				Contribs. for N P	3	0	0				
Llangernyw—				Contributions	5	4	8	Llanwrtydd, Sion—							
Contributions	1	7	0	Llanuchllyn—				Contributions	1	5	0				
Llanrhai'dr, Gefailrhyd, and				Contributions	2	4	0	Nantylfin—							
Llansilin—				Llansantffraid—				Contributions	1	0	7				
Contributions	3	18	10	Contributions	1	3	3	Pantycelyn—							
Llanrwst—				Penybont, Tre-r-ddol—				Contributions	1	2	10				
Contributions	3	13	2	Contributions	2	0	0	CARDIGANSHIRE.							
Llanellian and Colwyn—				Pandyr Capel—				Aberystwyth—							
Contributions	4	5	3	Contributions	4	7	9	Contributions	12	18	0				
Llangollen, English Chapel—				MONTGOMERYSHIRE.											
Contributions	4	2	4	Beulah—				Do. for T.	1	13	10				
Llangollen and Glyndyfrdwy—				Contributions	4	0	0	Cardigan—							
Contributions	7	5	6	Caerws—				Contributions	29	0	5				
Roe Wen—				Contributions	3	9	1	Do. for N P	1	11	9				
Contributions	0	15	0	Llanfair Caereinion—				Llandyssul, Ebenezer...							
Moelre—				Contributions	6	3	0	Collection	0	9	0				
Contributions	4	15	5	Llanidloes—				Penyparc—							
Noddfa Garth—				Contributions	3	0	0	Collection for W & O ...	0	12	4				
Contributions	1	7	8	Llanfyllin and Bethel—				Contributions	4	5	4				
Llanellidan—				Contribs., Llanfyllin...	5	18	0	Penrywgoch—							
Contributions	2	11	9	Do. for N P	0	17	2	Contributions	0	12	9				
Llanddyrwyr—				Do. Bethel	2	16	9	Verwick, Salem—							
Contributions	0	4	8					Collection for W & O ...	0	7	0				
Llanfair Dyffryn Clwydd—								Contributions	1	15	11				
Contributions	0	6	8					CARMARTHENSHIRE.							
Ithos Ruabon—				Less Home Mission and				Aberduar—							
Contributions	2	0	8	expenses	4	12	1	Contributions	0	3	1				
Rhithun—								Bethlehem Pool, Pembrey—							
Contributions	5	9	5					Contributions	0	13	6				

£ s. d.		£ s. d.		£ s. d.	
Bwlchgwynt—		Waunclnydda—		Cardiff, Salem—	
Contributions	1 12 6	Contributions	0 10 0	Contributions	9 15 9
Bwlchnewydd—				Do. for <i>N P</i>	4 2 3
Contributions	2 11 9			Do. Siloam—	
Bethel plashot—				Contributions	4 7 0
Contributions	3 15 8			Cwmburla Libanus—	
Caio, Bethel—				Contributions	2 1 3
Contributions	1 2 4			Cwmavon—	
Do. Salem—				Contributions	4 8 9
Contributions	2 3 6			Dowlais, Caersalem—	
Cilfowyr and Ramoth—				Contributions	8 5 1
Contributions	4 16 0			Do. for <i>China</i>	1 4 2
Cwmdu—				Do. for <i>N P</i>	1 10 9
Contributions	2 9 1			Do. Moriah—	
Cwmnifer—				Contributions	9 0 8
Contributions	3 11 9			Dinas, Landore—	
Cwmtelin Lamboidy—				Contributions	7 7 0
Contributions	2 6 2			Hengoed—	
Cwmsarnrddu—				Contributions	7 11 9
Contributions	2 4 5			Llandough—	
Do for <i>N P</i>	0 10 7			Collection	0 13 1
Elim Park—				Llysfaen—	
Collection	0 7 6			Contributions	3 0 0
Ferryside—				Do. for <i>N P</i>	1 3 0
Contributions	2 1 10			Maes y Cwmavon—	
Ffynonhenry—				Collection for <i>W & O</i> ..	0 7 0
Contributions	2 18 6			Contributions	1 12 0
Felngwm Sittim—				Maesteg, Salem—	
Contributions	4 9 6			Contributions	2 16 6
Felinfoel—				Merthyr Anion—	
Contributions	10 14 1			Collection	1 5 0
Do. for <i>N P</i>	1 10 1			Do. Ebenezer—	
Kidwelly—				Contributions	9 0 0
Contributions	1 9 1			Do. Zion—	
Do. Horeb—				Contributions	14 13 0
Contributions	1 2 6			Neath, Bethany—	
Llandilo—				Contributions	8 17 6
Contributions	2 13 6			Pentyrch—	
Llandyssil, Hebron—				Contributions	1 13 2
Contributions	1 10 6			Do. for <i>N P</i>	0 5 3
Llanelly, Bethel—				Penydarren Elim—	
Contributions	16 14 8			Contributions	1 10 9
Do. Greenfield—				Ponhiw, Carmel—	
Collection for <i>W & O</i> ..	2 14 3			Contributions	0 15 0
Contributions	30 2 11			Pontypridd, Carmel, Eng. Ch.—	
Do. for <i>N P</i>	1 11 2			Contributions	3 6 0
Do. Zion—				Do. Tabernacle—	
Contributions	16 6 0			Contributions	5 1 3
Llanedy Sardis—				Do. for <i>N P</i>	1 7 9
Contributions	1 0 0			Rhondda—	
Llanfynydd—				Contributions	0 15 6
Contributions	0 15 0			Do. Ystrad, Nebo—	
Llangydeyrn—				Contributions	2 4 7
Contributions	7 19 0			Do. for <i>N P</i>	2 1 8
Llannon, Hermon—				Do. Zeortry Branch ..	1 0 0
Contributions	0 9 0			St. Mellons—	
Llwynhendy, Soar—				Contributions	3 19 8
Contributions	6 17 0			Do. for <i>N P</i>	4 15 0
Meincian—				Swansea, Bethesda—	
Contributions	3 11 6			Contributions	54 10 2
Mydrim, Salem—				Do. Mount Pleasant—	
Contributions	10 0 0			Contributions	34 16 1
Penrhywgoch—				Do. York Place—	
Contributions	0 12 9			Collection for <i>W & O</i> ..	2 0 8
Penybont Llandyssil—				Contributions	18 12 1
Contributions	1 4 0			Do. Libanus—	
Rehoboth—				Contributions	2 1 3
Contributions	1 6 6			Treforest—	
Rhydargaian—				Contributions	1 12 9
Contributions	2 0 3			Tongwylas—	
St. Clears—				Contributions	4 15 10
Contributions	7 18 2			Do. for <i>N P</i>	0 14 3
				Do. English Chapel ..	0 18 6

GLAMORGANSHIRE.

ABERDARE DISTRICT.

Less expenses and amnt. acknowledged before.. 42 8 3

100 13 11

143 2 2

Bhickmill, Pavan—			
Contributions	1 8 0		
Briton Ferry, Rehoboth, Welsh Chapel—			
Contributions	2 8 11		
Caersalem, Newydd—			
Contributions	6 9 10		
Do. for <i>N P</i>	2 5 5		
Canton, Welsh Chapel—			
Contributions	1 14 8		
Cardiff, Bethel, Mt.-Stewart Sq.—			
Contributions	9 17 9		
Do. Tredegarville—			
Contributions	6 2 9		
Do. for <i>N P</i>	1 17 5		
Do. Tabernacle—			
Contributions	24 8 2		
Do. for <i>N P</i>	0 15 7		

		£ s. d.			£ s. d.			£ s. d.
Treherbert Libanus—		10 16 9	Nantyglo, Hermon—		8 12 0	Gerizim—		4 4 1
Contributions			Contributions			Contributions		
Do. Blaen Cwm—		4 8 1	Newbridge, Beulah—		8 13 11	Haverfordwest, Hill Park—		14 0 3
Contributions			Contributions			Contributions		
Troedyrhiw, Carmel—		2 13 8	Do. English Chapel—		4 7 3	Harmony—		5 5 0
Contributions			Contributions			Contributions		
Do. for <i>N.P.</i>		0 2 9	Do. for <i>N.P.</i>		1 5 2	Jubez—		0 10 0
Twynrodyn—		0 13 0	New Tredegar—		1 11 10	Collection for <i>W & O</i> ..		7 10 5
Collection.....			Contributions			Contributions		0 19 7
Do. for <i>N.P.</i>		0 13 0	Newport, Temple—		16 19 0	Llangloffan—		12 9 3
Wauntrodaw, Ararat—		2 0 0	Contributions.....			Contributions		
Contributions			Penallt—		0 9 9	Do. Letlerstone—		4 3 6
Ynysfelyn—		1 0 0	Collection.....			Contributions		
Contributions			Pontypool Tabernacle—		0 12 6	Middlemill and Solva—		15 13 6
Ystalyfera—		2 8 6	Contributions		0 12 0	Contributions		
Contributions			Do. for <i>N.P.</i>			Monachlogddu, Bethel—		2 18 8
Do. Caersalem—		0 14 6	Rhymney, Beulah—		1 9 6	Contributions		0 5 6
Contributions			Contributions			Do. for <i>N.P.</i>		
MONMOUTHSHIRE.			Do. Penuel—		9 14 0	Newport—		7 8 11
Abercarn—		5 7 3	Contributions			Contributions		
Contributions			Risca, Moriah—		4 17 0	Penuel—		2 2 6
Bedwas—		2 13 5	Contributions			Contributions		
Contributions			St. Bride's—		3 0 10	Penybryn—		0 12 5
Bassaleg, Bethel—		7 2 0	Contributions		0 17 9	Collection.....		
Contributions			Do. for <i>N.P.</i>			Puncheston—		1 15 4
Blaenavon—		1 9 6	Sirbowy, Carmel—		3 18 10	Contributions		
Contributions			Contributions			Rhydwlwym—		10 0 8
Do. English Chapel—		7 17 0	Talywaen, Pisgah—		10 6 2	Contributions		
Contributions			Contributions			St. Davids—		4 7 8
Do. Horeb—		6 17 4	Tredegar, English Church—		5 11 2	Contributions		
Contributions			Contributions			Tenby—		4 11 8
Do. for <i>N.P.</i>		1 0 0	Do. Siloh—		20 12 4	Contributions		
Do. Ebenezer—		6 13 0	Contributions			Tretio—		1 6 0
Contributions			Trosnant—		2 2 9	Contributions		
Blaenau, Gwent—		4 7 6	Contributions			RADNORSHIRE.		
Contributions			Twygwyn—		5 19 7	Bwlchysarnau—		4 6 2
Caerleon—		2 0 0	Contributions			Contributions		
Contributions			Tydee, Bethesda—		6 13 8	Bethany—		1 4 3
Castletown—		14 12 1	Contributions			Contributions		
Contributions			PEMBROKESHIRE.			Franksbridge—		1 16 0
Cendle—		5 14 8	Beulah—		1 13 2	Contributions ..		
Contributions			Contributions			Moriah—		0 10 0
Darenvelen—		3 13 2	Bleanconin—		9 18 4	Collection.....		
Contributions			Contributions			Nantgwyn—		5 0 0
Ebbw Vale, Nebo—		5 19 6	Do. for <i>N.P.</i>		2 12 10	Contributions		
Contributions			Bleanywaun and Bethsaida, St.		8 6 6	Nantywellan—		0 11 10
Do. Brynhydydd—		8 5 5	Dogmells—		8 6 6	Contributions		
Contributions			Contributions			Newbridge-on-Wye—		3 12 0
Coitre Saron—		4 12 6	Caersalem—		0 10 0	Contributions		
Contributions			Collection for <i>W & O</i> ..		5 10 0	Paincastle—		0 19 6
Llanelly—		3 12 2	Contributions			Contributions		
Contributions			Clarbeston, Carmel—		1 0 0	Pisgah—		2 16 0
Llanwenarth—		11 2 6	Contributions			Contributions		
Contributions			Dinas, Cross, Tabor—		4 1 1	Presteign—		0 12 0
Magor, Ebenezer—		0 16 0	Contributions		1 1 9	Collection for <i>W & O</i> ..		6 12 6
Contributions			Do. for <i>India</i>		1 1 10	Contributions		1 8 6
Do. Bethany—		0 15 0	Do. for <i>China</i>			Do. for <i>N.P.</i>		
Contributions			Fishguard—		9 6 4	Rock—		1 7 7
Michaelstonevedw, Tirzah—		6 0 9	Contributions			Contributions		
Contributions			Gelly—		1 19 0	Vellindre—		1 3 8
Monmouth—		2 3 9	Contributions		1 8 4	Collection.....		
Contributions			Do. for <i>N.P.</i>					

SCOTLAND.		£ s. d.		Glasgow, North Frederick Street—		£ s. d.		Dublin—		£ s. d.	
				Contributions	17	0	6	Contributions	45	16	0
Airdrie—				Do. for <i>N P</i>	1	15	8	Grange Corner—			
Contribs. for <i>N P</i>	0	11	6	Greenock—				Contributions	1	0	0
Dundee—				Collection for <i>W & O</i>	1	10	0	Portadown and Tandragee—			
Contributions	6	3	0	Contributions	22	18	6	Contributions	2	3	0
Eday, Orkneys—				Do. for <i>N P</i>	3	9	2				
Contributions	1	4	0	Perth—							
Elgin—				Contributions	51	8	4				
Colls. for <i>W & O</i>	0	5	0	St. Andrews—							
Contribs. for <i>N P</i>	1	1	8	Contributions	11	0	6				
Galashiels—				Do. for <i>N P</i>	1	6	7				
Contributions	14	0	0								
Glasgow—				IRELAND.							
Contributions	20	10	9	Banbridge—				India—Donations—			
Do. for <i>China</i>	1	19	9	Contributions	2	19	8	Rev. J. Parsons, for			
Do. Baronial Hall ...	4	0	0	Belfast—				<i>Benares</i>	3	0	0
Do. John Street	3	0	0	Contributions	14	6	9	Native Christian Subol..	0	10	0
Do. Bath Street	5	0	0	Carrickfergus—				Rev. D. P. Broadway,			
Do. Trades Hall.....	9	10	8	Contribs. for <i>N P</i>	1	3	5	<i>N P Mutra</i>	1	0	0
Do. Blackfriars Street—				Coleraine—				Dunedin—			
Collection for <i>W & O</i> ...	2	19	0	Contributions	8	4	5	Rev. A. Book.....	12	0	0
Contributions	40	0	0	Do. for <i>N P</i>	2	7	8	Interest	0	10	3
								La' Bazaar Church—			
								Contributions]	47	4	0
								Monghir—			
								Contribs., Pastors' Fund	49	4	0

FOREIGN LETTERS RECEIVED.

AFRICA—CAMEROONS, J. J. Fuller, March 26; A. Saker, March 21, 26; R. Smith, Feb. 20, 24, 25, 28, March 28.

AMERICA—BOSTON, J. G. Warren, April 21; R. W. Allen, April 13.

NEW YORK, N. Brown, April 13.

PHILADELPHIA, H. Natcom, March 31.

ASIA—CHINA, Cheefoo, R. F. Laughton, Jan. 6, Feb. 19.

INDIA—ALLAHABAD, T. Evans, March 10; C. M. Gordon, March 8.

ALIPORE, G. Pearce, Feb. 22.

BOMBAY, W. London, March 21; A. O. Gillott, March 20.

CALCUTTA, J. Wenger, Feb. 22; A. Williams, March 16; J. Sale, March 23; C. B. Lewis, Feb. 23, 24, 28, Mar. 2, 9, 20, 23, 24, 30, Apl. 6.

DACCA, E. F. Supper, Feb. 14.

DELHI, Mrs. Smith, March 28.

HOWRAH, T. Morgan, Feb. 22.

JESSORE, W. A. Hobbs, March 12, April 1.

KHOOLENAH, G. C. Dutt, March 22.

MONGYER, April 13.

SERAMPORE, J. Allen, March 16; Anderson, J. H., March 30; W. A. Hobbs, March 14.

SEWRY, F. T. Reed, Feb. 13.

COLOMBO, Mrs. Allen, March 4; H. R. Pigott, March 31.

JAPAN—YOKOHAMA, J. Gable, Feb. 25.

EUROPE—HAMBURG, J. G. Ocken, March 24.

KEAGEROE, G. Hubert, April 13.

MORLAIX, J. Jenkins, April 23.

PARIS, B. C. Thomas, April 12, 14, 15.

WEST INDIES—BAHAMAS, W. Littlewood, Feb. 4, March 7, 18, April 8; J. A. Cox and others, Feb. 29; Mary Evans and others, April 17; D. S. Kerr, April 14.

HATTI, W. H. Webley, March 11, April 11; W. Baumann, March 2.

PORT-AU-PRINCE, W. Baumann, April 23.

TRINIDAD, W. H. Gamble, March 23.

JAMAICA, Revs. Henderson and Dendy, April 13.

BROWN'S TOWN, J. Clark, March 7, April 1, 7.

BLUFF BAY, J. Porter, March 19.

KETTERINO, Ellis Fray, April 22, 23.

MORANT BAY, W. Teall, April 7, 22.

MONTEGO BAY, E. Hewett, March 22, April 20; W. Dendy, March 20; J. E. Henderson, Apl. 13.

RIO BUENO, J. S. Roberts, Mar. 6, April 7; D. J. East, April 8, 23.

SAVANNA LA MAR, Mrs. Hutchins, March. 9.

SPANISH TOWN, J. M. Phillippo, Mar. 5, 24, Apl. 22.

ST. ANN'S BAY, B. Millard, March 24.

STUART'S TOWN, G. Milliner, April 4.

AT SEA, D. J. East, March 12.

CALCUTTA ZENANA MISSION FUND.

LADY PETO, Treasurer; MRS. A. ANGUS CROLL, Hon. Secretary.

We are requested to acknowledge the following Sums:—

£ s. d.		£ s. d.	
By Lady Peto, Treasurer—			
Mrs. Travis, Thrum Hall, Rochdale, <i>Donation</i>	1	0	0
Mr. H. Kelsall, Rochdale, <i>Annual</i>	5	0	0
Mrs. Kemp	5	0	0
Lady Peto, Sevenoaks,	5	0	0
Mrs. Slack, Leamington,	1	0	0
Mrs. Corke, Riverhead, <i>Donation</i>	0	5	0
By Mrs. A. A. Croll, Hon. Sec.—			
Mr. and Mrs. W. Berger, East Grinstead	5	0	0
By Miss Boyes, Hastings	0	15	0
By Mrs. J. Waylen, Brompton—			
Mr. Young, Brompton, <i>Quarterly Sub.</i>	0	3	0
Mrs. Waylen, do. <i>Annual</i>	0	10	0
Small Contributions	0	10	0
Lockwood Juvenile Missionary Sewing Society, for the support of a Native Bible Woman in connection with the Ladies' Zenana Association	14	0	0
Falmouth—			
Contributions by Miss Krabbe	1	0	0
Oakham—			
Ladies' Working Party, by Rev. W. Cope.	5	5	0
Birmingham—			
Wycliffe Church Missionary Working Party by Rev. J. J. Brown	12	0	0
By Zenana Committee—			
Lee Chapel, by Mrs. Frank Smith	6	3	6
Camden Road, by Miss Tucker	4	6	6
Hampstead, by Mrs. Underhill	16	5	2
Brixton Hill, by Miss Hepburn	5	9	2
Hull, by Miss Sykes	1	0	0
Cardiff, Postage Stamps	0	16	0
Newcastle-upon-Tyne, by Rev. W. Walters—			
Contributions	3	8	6

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following—

To Friends at Wallingford, per Mrs. Brooks, for a parcel of clothing, for *Mrs. Martin, India*.
 To Friends at George Street Chapel, Plymouth, per Miss Alger, for a box of clothing, for *Rev. A. Saker, Africa*.

To Mr. W. Brewin, Cirencester, for parcels of books for *Revs. J. M. Philippo, W. Teall, J. Clark, J. E. Henderson, and J. Clarke, Jamaica*.

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.

MISSIONARY SCENES.

In consequence of the announcement in the last month's *HERALD*, several applications for these beautiful cards, ten in number, have come to hand. They are only one shilling the set. A considerable reduction will be made in taking a dozen sets. They will be found most useful as rewards in Sunday-schools. They may be ordered direct from the Mission House, or when not wanted in any quantity, through booksellers. Mr. Stock, or Messrs. Jackson, Walford, and Hodder, Paternoster Row, and the Sunday-school Union, Old Bailey, will supply such orders.

HISTORIC SKETCH OF THE SOCIETY.

As several inquiries have been made respecting the above, we beg to state that it may be obtained of Mr. Stock, through the booksellers, or ordered direct from the Mission House. In the latter case it should be in quantities of not less than a dozen, which will be sent, postage free, for twelve stamps. The price is only one penny.

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

JAMAICA.

But few events have of late called for notice in this island. The entire cessation of political strife through the abolition of the old constitution, however much regretted by the parties who so madly listened to Mr. Eyre's appeal to their patriotism, has diminished excitement, and beneficially confined the population to industrial pursuits. The change, followed as it was by increased taxation to remedy the extravagance of Mr. Eyre's administration, has not indeed been made without much distress. Many frauds were discovered in Government departments, and an almost entire collapse of credit followed among the general community. The revenue fell off, and not a few efforts were made, by men of disappointed ambition, to obstruct the new Government in its efforts to reform. Among the old ruling classes the Governor, Sir J. P. Grant, continues very unpopular, partly because he has closed against them the avenues to fraud and speculation, and partly that they are deprived of the privilege of advancing their own interests at the cost of those of all other classes. He is, however, popular among the people, who cheerfully pay the new taxes because they see that they are fairly levied on all.

In a recent tour the Governor has been most favourably received, numerous addresses have been presented to him, some complaining of the distress which is felt, and of the general decay of the commercial and agricultural interests of the island. But as this distress is not and cannot be made to appear the result of his administration, some of the memorialists look back with regret to the days of old, when free trade was unknown, and protection ensured remunerative prices at the cost of the English consumer. Nevertheless, the Governor speaks hopefully of the future. In his reply, for example, to the address of the principal inhabitants of St. James's, he regards the peculiar difficulties arising out of past bad government as "in the main surmounted." "There is," he says, "every appearance that the tide has now turned. Population and the cultivation necessary to supply their wants are steadily increasing." But the credit which Jamaica has

sacrificed is of slow growth, and time is required to develop resources which have long been neglected or despised.

The ministers of the island were not behind-hand in giving a loyal welcome and hearty reception to their ruler. In St. James's parish the ministers of all denominations, except the clergy of the Church of England, united to assure his Excellency of their confidence in his administration. Their address was presented by our venerable friend, the Rev. Walter Dendy. The following is a portion of his reply:—"For the confidence you have expressed in my desire to promote the prosperity of the country, and the best interests of all classes of its inhabitants, I am very grateful. In your hopeful prayer that, by the blessing of God, the desired results may be attained, by such public measures as have been and hereafter may be adopted, I can but join you in all humility and sincerity. It will always be to me a pleasure, as well as a duty, to receive from you any representations you have to make on subjects affecting the religious, moral, and social welfare of the people at large. I know well the deep and intelligent interest you take in these great objects, and what a debt of gratitude is due to you on this account, by the people of this colony, and by all who have their interests at heart. There are none whose opinions and advice deserve, and shall receive, fuller consideration from me."

It is not often that of late years a Governor of Jamaica has responded in such terms to an address from Dissenting ministers. On his Excellency's homeward route he was met at Rio Bueno by several ministers and delegates of the Trelawny Association of Baptist Ministers and Churches. The Baptist Chapel was crowded with a large concourse of people and Sunday-school children. Mr. Roberts, the Normal school teacher, and the Calabar students, were also present. On the entrance of his Excellency into the chapel, the whole congregation rose and gave expression to their joy at seeing his Excellency, in loud and repeated bursts of welcome. The National Anthem was sung. The Rev. D. J. East, President of the Calabar Institution, and pastor of the Church, presented the address.

As all the memorialists on this occasion were Baptists, it will be the more interesting to our readers to see how the Governor responds to *their* greeting. Here are some of his expressions:—

The deep interest which your Association has ever taken in the class which forms the great mass of the population of this island, and your own intimate knowledge of the actual condition of that class, of their wants, of their feelings, and of the good and hopeful, as well as of the weaker, points of their character, must make your approval of the spirit and general action of the administration a subject of gratification to a Government having for its own object the equal good of all her Majesty's subjects in this colony. In these days such must be the avowed principle of every Government.

Speaking as you do on behalf of so large a body as those whose feelings you may be held to represent, your approval cannot but be a great encouragement.

Finding, upon my arrival to administer the public affairs of the colony, an alarming financial deficit, incurred whilst such primary objects of Government as internal tranquillity, the security of life and property, and the administration of practical justice in the mass of cases and to the mass of people, were still unprovided for, and whilst the great duty of promoting education was still very inadequately provided for, retrenchment, distasteful to many, and taxation, distasteful to all, were forced upon me. Being resolved to make the new burthens fall in the main as fairly as possible upon all classes, according to their means, it was found indispensable to bring a very large part of the black population, for the first time, under direct and involuntary taxation.

I have had no reason to complain of the manner in which the majority of all classes accepted their share of an inevitable burthen; but, undoubtedly, it was accepted by no class with such remarkable readiness, and such unbroken good-humour, as by those to whom I have particularly alluded. This shows, undoubtedly, the good sense and good feeling of these people: but it shows also the good counsel they have received from those in whom they have confidence. Many good men throughout the island, of various religious denominations, and of different walks in life, have contributed to this happy result; but I should be ungrateful did I not thus publicly acknowledge the obligation which Government and the colony are under to you, gentlemen, and to the other members of your Association, for the large part you have taken in bringing it about.

The acknowledgments of the services of the Baptist missionaries, contained in the last few words, is as timely as it is well deserved, while the Governor's testimony to the conduct of the peasantry is a further proof of their title to be dealt with, not only as freemen, but as worthy of the freedom they enjoy.

A curious correspondence has taken place in the parish of Hanover, between the Governor and the rector, relative to the discontinuance by the clergy of their attendance at the Lucea district prison. For some time past the Rev. Thomas Lea, the Baptist minister of Lucea, has discharged the duties of prison chaplain, of course without remuneration. It has appeared to the Custos of the parish that as the clergy declined to visit the prison, in default of payment for their services, Mr. Lea should be regularly appointed the chaplain. The Custos accordingly recommended this arrangement to the Governor. The Governor referred to the Bishop of Kingston for an explanation. The bishop, in his reply, points out that the rector of the parish is primarily responsible, and that it is obviously desirable that the prison chaplain should be one over whom the Governor can, through the bishop, exercise his authority. Over a Baptist minister the Governor has none. But the bishop makes no suggestion how Mr. Lea's services are to be dispensed with, and a properly recognized clergyman appointed.

This does not satisfy the Governor. He wants to know why the clergy of the parish neglect a duty for which, among other duties, they receive stipends from the State. He tells the bishop that had it not been for the gratuitous services of Baptist missionaries, services for which the colony cannot be too grateful, no prisoner in the Lucea prison would ever have seen

a minister of religion for years past. The contrary conduct of the paid clergy is surprising to him. It should require no special law to make the rector afford spiritual consolation to his parishioners in gaol. The kind services of Mr. Lea cannot excuse the clergy from fulfilling so obvious a duty. He would be sorry to disturb the present useful arrangement, by which Baptist missionaries have successively visited the prison; but it renders it none the less necessary that the rector should be called upon to attend the prison himself, especially should anything happen to render Mr. Lea's gratuitous services no longer available.

The bishop now calls upon the rector for an explanation. The rector, in reply, cannot gainsay the Governor's view of his duty, but he pleads ill-health and the requirements of his parish church, and finally shelters himself under the plea that the prison superintendent, being a Methodist local preacher, had *used* to read the Church Service when necessary. The bishop's comment on the rector's reply is, that it would be unreasonable to expect the rector to visit the prison on the Lord's-day, and he recommends that some arrangement should be made for clerical ministrations on the week-days.

It is clear that the Governor can get no help from bishop or rector, unless he is prepared to pay well for it. So the correspondence ends by the Governor requesting the Custos to convey his thanks to Mr. Lea, whose ministrations he hopes will be continued, though it is not in his power to appoint him chaplain of the prison.

Such is State Churchism in Jamaica. It is quite time that the heavy burden it entails on the island should be removed; and we are happy to know that it is the Governor's purpose to reduce it to much more modest proportions than it has hitherto enjoyed.

THE NEW STATION.

BY THE REV. ISAAC ALLEN, M.A., OF SEWRY.

The large village of Margaon contains 2,500 inhabitants, and is the centre of many others within a radius of two miles, inhabited, as a general rule, by a thriving, well-to-do population. About four miles west of Margaon is the East Indian Railway station of Rampore Hat, used by them as a place of residence—a sort of head-quarters for the drivers, guards, &c., employed on this portion of the line. These form a European population of some fifty or sixty, including wives and children, and for the moral welfare of this population, the only provision at present existing is the visit of a church missionary stationed at Bhaughulpore, every Tuesday evening. You know something of the disinclination of English workmen to attend worship, even in England; you may therefore imagine his success in getting such to attend service on a *week-day* evening in *India*. Partly with a view to do something for these people on the Sabbath, and partly to work the country east of Rampore Hat, hitherto almost untouched, I am planning this

new work at Margaon. On my way thither, I prayed most earnestly that the Lord would give me favour in the eyes of these people, and I believe that prayer was practically answered. In many villages we found a difficulty in securing an audience at all, but on entering the village the morning after my arrival to look for a house to stop in (having been nearly drowned out of my tent by a furious rain-storm on the previous evening), we were offered several, and found our difficulty changed from the want of a house, to the choice of so many. We took up our quarters at last in a couple of rooms and a large verandah of a house, belonging to a Mohammedan Zemindar of the place.

SUBJECTS OF DISCUSSION.

In this verandah, in the evening, a number of the principal Mohammedans gathered and plied me with questions in a manner which showed, for Mohammedans, great eagerness. The Creation, as given in the Scriptures by Moses, was the principal subject that evening. That led on to the laws of Moses, those of Christ, and those of Mohammed. Some little opposition was made, but as I did not take up their faith very strongly, it soon died away. Next day again, with the exception of the time taken up by meals, we were constantly employed in talking about "the things which belong to their peace,"—sometimes with Mohammedans, at others with Hindoos.

One morning we were invited by the person in whose house we had found shelter, to go to the Moulvies, who had expressed a wish to see me. I went, and found quite a number of the wealthy Mohammedans gathered there. Seeing the absolute need of a school in the place, I thought this a good opportunity to do what I could to enlist them in the effort to benefit themselves and their children. This soon led off into general conversation—schools, English education, female education—Mohammedan notions of the female sex, its influence on themselves and society—its germ found in the teachings of their religion—could such a religion be true if its effects were so injurious to men as social beings? Then, English notions on the subject—woman's position in Christian society, germ of Christianity, love, equality—that of Mohammedan teaching on the same subject—distrust, slavery—the one must elevate, the other degrade, those who profess and practise such principles. To this they assented as true, several of them having, by frequent contact with trade, learned something of English rules and ideas. But others of them did not yield, although beaten. "We do not wish your English education for our children, for that very reason; it will by degrees destroy their belief in their religion, and make them Christians." Another alluded to the Brahmins and to their creed as a ladder to Christianity.

I then told them of the success of the American Mission in Syria, Turkey, and Persia; of the introduction of English and French customs and ideas into Turkey; the growing power of Russia; the growing feebleness of the Mohammedan states, and consequently the near approach of the extinction of their religion; alluding to the impossibility of resort to their old means of conversion, the sword. One of them laughed, saying, "We indeed made converts by the sword, but you make them by your schools, and will, I fear, beat us at last." Then came the obvious contrast between Mohammed and Christ in their lives and teachings—the one love, the other force—and the irresistible conclusion, that all civilized men must yield that to the one which they must refuse to the other, and hence the ruin of Mohammedism by its contact with Christian civilization. "And hence," replied another, "we wish no English education for our children; give us Persian or Arabic, so that we may understand our Koran better; that is all we ask." Vain was it to tell them of the inevitable results of such notions; they heard, but heard not.

THE MOULVIE.

During the conversation, it was very amusing to watch the conduct of the Moulvie, who, professing himself unable to understand Bengali, had kept almost entirely aloof from the debate. He lay back on his cushions in such a

smiling, supercilious manner, that I could not help fancying that he looked on me as some strange yet amusing animal, brought in for his special delectation. Once or twice I tried to bring the conversation directly on to Christianity, but they said, "We will not discuss religion to-day, but merely talk about things in general." I could only fire a parting shot with my promise to return some day and discuss with them the all-important question of Christ or Mohammed. "Until I return, will you please think over, and be prepared to reply to, these queries:—1st. Christ having been, according to your own showing, able to save men, in what respect is Mohammed a more efficient saviour than Christ? and if he has done no more for our salvation than Christ did before him, where is the use of his religion? 2nd. By the admission and teaching of the Koran itself, atonement *must* precede pardon; Christ made atonement for us; Mohammed did not and could not, for he confessed himself a sinner like ourselves; where then is there any ground for the claims of Mohammed, or for your trust in him?" The conversation had lasted some two hours then, so I took my leave, promising to call again. Next day I visited another Mohammedan Zemindar, to get his assistance towards establishing the school; but the former conversation seemed to have been talked over among themselves. He treated me with contempt, scouted the idea of schools or education, denied that our sacred books were correct, though admitting that he had never seen them, and therefore was incapable of judging, bitterly denounced Christians, and boldly professed his trust in Mohammed. I then went among the Hindoos, and had a much better reception among them. They are eager for education, the Mohammedans hate it—so you must do the best you can for our school without them.

MISSION WORK IN DELHI.

Our readers will be pleased to read the following extract from a letter received from Mrs. Smith, the active wife of our esteemed brother, the Rev. James Smith. It is pleasant to see how the Word of God is making progress in every department, and that this field promises to bear "much fruit."

We had an interesting day yesterday (March 27th). Four converts were baptized—one, of very high Mussulman family; one, a Bengali going to Calcutta; a third, the first-fruits of the new Zenana Mission; the fourth, an old inquirer. The young Mussulman is a very interesting person; he is evidently above the average of even our Native preachers in intelligence and energy. Though poor, he has supported his mother for two years, while he has been studying the truths of Christianity; and he began to be persuaded of it through his lessons in geography, first of all. He learnt that Russia, France, and England, all great and powerful countries, were all *Christian*, and he heard that they took the lead in all parts of the world: hence he argued that there was something better in their religion than in his own. He came to Delhi, and heard Kurreem Buksh preach, and quickly came to learn more from my husband, who says that he has hardly ever met with so intelligent and well-informed a convert. He is now both learning and teaching in our Central School. Our sister from the Zenanas is a dear old Mussulman lady, who had some property, but lost it through the treachery of some relatives. While almost distracted by sorrow at her losses, it happened providentially that our dear friend, Ellen Page, came in, and read to her till her distress was very much soothed. She had been visited by Fatima for *six years* previously, without receiving more than a generally favourable impression; but now the truth seems to have fallen upon a softened heart. She spent three days in seeking us out, and then told us that she had found all her comfort in receiving our words about Christ. "All of itself this peace has come to my heart. It is the sign from God; it is all that I want." She has since constantly visited us, and declared herself a Christian among her own friends, to whom she is very useful in

introducing us. We have, through her means, met with several of the late royal family, and have found them very friendly. But one thing harasses us in our delightful labour, and that is, the horror of debt. Notwithstanding our large receipts of last year, the girls' schools and Zenana work, which is expensive at the first, drew largely on us. I think my husband would certainly have sunk under it, had not our excellent Native missionary and schoolmaster, Mr. Middleton, come to his assistance. He has accepted as low a salary as a respectable man can live on, to work with us here, and is almost equal to an European in his value to us.

We are happy to say that the Committee have undertaken the support of Mr. Middleton, but our friends need and deserve every assistance we can render them.

THE NATIVE PREACHERS' JOURNALS.

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

From Native Preacher, Mathoor.

In company with Mr. Hobbs I went to the village of Ramnugger. Ten villagers came to listen to our instruction. Alas! how uninterested they seemed about our good tidings. I pointed out to them, in the first place, that they were all fallen from the favour of God, and were now walking in darkness, in misery, and in fear. They acknowledged my words to be true, but said they could not help it, for all things happened according to the command of God. I told them they should not say so, for it was wicked. "How," said they, "is it wicked?" "Do you," I asked, "think that God punishes men in another world?" "Yes." "Why? is it not because He hates sin?" "Yes; I expect that is the reason." "Then, do you mean to insult God by saying that He makes men sin, and then punishes them for doing so? Shameful words, brothers! draw them back again." I then showed them that men sinned because they wished to do so, and they wished to do so because they liked it. "But," said I, "God does not like it; He wants sin to become annihilated in men's hearts and thoughts; but what can annihilate it? Only by teaching them something that is more profitable and joy-producing than sin. This is the good word which our holy books teach. Jesus God's only Son, came to seek and save a lost world. He told men what God wished, and how they could meet God's wishes. They must believe in Him, receive His instructions, reform their lives, give up all dependence upon th. Ganges, Mecca, and their own doings, and saying to God—Jesus, Jesus, Jesus, trust to His mercy." I said many more words; but, as you were present, you know what they were.

From Azez Bavee, Colporteur.

I went with my brethren, Beshambhur and Mathoor, to the house of a Mussulman in the village of Nischindipore. He said he would listen to us as long as we could stay; so, as a few neighbours came to listen also, the three of us preached in turn. He listened very attentively to all we had to say, said our teaching seemed good, might even be true; but that he could not think of dishonouring his forefathers' name by abandoning his religion. "Brother," I replied, "my name is Azez Bavee; I was a Mussulman, but God opened the eyes of my mind and showed me that neither Mohammed nor his religion can save men from sin; but Jesus, the Christ, can; He came from heaven, was born of a virgin, and became man, that as a man He might show us how to live, and, by His teaching, fit us to die. You confess that our religion seems to be good and true, and yet you are not at all inclined to receive it. I have got a special word for you, brother; listen. 'He who knoweth his Lord's will, and doeth it not, shall be beaten with many stripes.' That is what my teacher, Jesus, said." We then went to another place, and there, too, all three of us again preached. Several Mohammedans tried to show that

they and we Christians are of nearly the same religion. "O friends," said I, "if you say such words you make me to be a fool. I saw such a difference in the two religions that I gave up a good home, and much honour, to be able to embrace it fully, and I have been a wanderer ever since. I have been all over the country preaching in favour of the Christian religion. Sometimes I have got no food, at others I have nearly died with fever, and, if what you say is true, I have done all this like a madman. I then showed him, and all around, how different Jesus was from Mohammed. Mohammed, a fighting soldier—Jesus, a Prince of Peace. Mohammed, a man with nine wives—Jesus, a man with none. Mohammed, an ordinary man—Jesus, a worker of marvellous miracles; indeed, God's only Son. Your religion, too," said I, "has no sap in it. You go to Mecca—is not God everywhere? You fast—there is neither good nor evil in that. You pray—but you use a language, the words of which you do not understand. You give alms—but you do it to gain merit, and that intention spoils it all. Here is my religion, look at it:—My forefather was good—I am wicked, and everybody else now is like me. God sent His own Son to strive unto death to bring us back to light and mental joy. I hear His voice in His word, the Bible. Listen to it. It guides me, comforts me, scolds me, but makes me good. Take this tract, brother; read it, it is a word that saves."

From Native Preacher, Beshambhur.

To-day I selected for my preaching subject the vanity of idols, and the uselessness of caste. Whilst preaching upon these two matters at the Nischindiporemarket, a Mohammedan said to me, reproachfully, "Aha! your father has been here crying about you, and saying that you have deserted him. Is that proper conduct for a son?" I replied, "O sir, listen! it is not as you say; but it is this. You know that when a man feels himself obliged to receive the Christian religion, his father either says, 'Aha! my son is dead;' or, 'he has deserted me and gone away.' But who would go away from his home if he could only stay there? Do you think that my religion teaches this? No, it does not. It teaches a son to respect his father; but, if a father will not allow his son to live with him as a Christian, and the son goes away, is it the father's fault, or the son's? My poor father, on account of his ignorance, says to me, 'O my son, get back into caste again,' but that I cannot do. Why? Because my ignorance, which alone would lead me to do such a thing as this, has been killed at the cross of Christ."

The above brief extracts, from the diaries of these native preachers, give a most interesting idea of the manner in which they pursue their work. They sow by all waters; may they speedily reap the harvest for which they so earnestly toil.

ENCOURAGEMENT AT MONGHIR.

BY THE REV. J. PARSONS.

THE BENGALI BABOO.

Shortly after my return home I had some very interesting intercourse with an educated Bengali, who was living for some time next door to me. He was from Jessore, but being ill with consumption, had gone to Calcutta for medical advice, and from Calcutta had come here. At the request of an acquaintance of his I called on him, and found him very ill and weak, but able to be about. When, in conversation, religion was introduced, I found him inquisitive and deeply attentive, but reserved in speaking of his own sentiments and feelings. When he expressed his approbation of the eulogy Baboo Keshub Chunder Sen has pronounced on the character of Christ, I asked him if taking that character of Jesus along with the statement of Jesus Himself, made in reference to his own divinity, he could conclude him to be less than God. He was thoughtful, and asked me to point out some passages in which Jesus asserted His Divine nature, which I did. He

requested also the loan of an English Testament during his stay here. When I called again I found him reading the Testament, but he said his weakness would not allow him to study it as he would wish. He asked particularly the nature of faith. After I had called some few times he called on me. I spoke of the trials Hindoos have to endure in confessing Christ, but dwelling on the promise, "As thy day, so shall thy strength be," assured him that the trial was not so great in fact as in anticipation, because in the actual performance of duty the promised strength was realized. And I gave him some instances that came under my own observation in which this was verified. He said, "I see it is no longer time for me to talk, but to act." He asked me to pray for him, and when I proposed to pray with him, he was very thankful. But not deriving benefit to his health here, he soon returned to Calcutta. Before he went he called again and said, "I am come to have a little more prayer." I prayed with him, and then he prayed a prayer which showed the dawning of Gospel light and comfort on his mind, but still weak. He thanked God, especially that now in his sickness his mind was so much more peaceful than in health—a fruit, I believe, of his drawing nearer to Jesus. I had one letter from him from Calcutta, in which he begged me to pray to God and to Jesus for him, at least once a day. I answered that letter, directing him to portions of the New Testament, in which the way of salvation is very clearly explained, but have not heard from him again; and I am sorry I cannot write to him again, because he left me in uncertainty where he would be, in Calcutta or Jessore. I know not therefore whether he is still alive, but do hope he may appear at length as a "brand plucked from the burning."

ADDITIONS TO THE CHURCH.

I am thankful to be able to tell you of additions to our native Church. One young woman was baptized by Brother Lawrence on the 13th May. In her Brother Lawrence has had the happiness to see the fruits, through God's grace, of the care taken of her by dear Mrs. Lawrence and himself, when committed to them as an orphan by the magistrate. On the 4th July, Brother Lawrence then suffering from inflammation of the eye, I administered the ordinance of baptism to seven native females. One of these had been a Mohammedan, but had been living among the Christians for some years; another had been a Hindoo; the rest were members of our native Christian families. The Lord has graciously given our dear brethren Soodeen and Purson, and the widow of our late dear brother Bundhoo, thus to see their dear daughters yielding themselves in a public profession to Christ. Oh, may the Lord do a similar work in our European families! and Oh, may He stretch out His hand to rescue many of the poor heathen around us!

VISIT TO JUMALPORE.

When not hindered by the rains which have been unusually abundant this year, I have usually gone to Jumalpoore once a week since my return from Hurdwar. Jumalpoore is a very large station of the East India Railway, at the junction of the Monghir branch with the main line. There a native village or small town has sprung up, in which we meet with a great variety of people from different parts of the country, and usually have an attentive congregation, and requests for tracts and Scriptures. Among the inhabitants are very many Bengalis. To those who do not know English we have not much opportunity of speaking, because Bengalis, though able to understand Hindi, rarely listen to it with any interest. So we can only reach them by tracts, which almost all can read, and most accept with pleasure. With some who speak English I have had long conversations. They are generally very intelligent and very polite, and an English education seems to change the whole complexion of their minds, so that they are cured of that incoherence and inaptitude for consecutive reasoning, which seems to cleave even to clever men who have had nothing but a native education. One of these strongly defended idol-worship, saying it was not the adoration of the mere material object, but only a means of getting nearer to the knowledge of God, and

an expedient for overcoming wandering thoughts in devotion. Another said the Gospel was needless, because every one was endowed with a sufficiency of knowledge if he only followed it faithfully. He said he had at his lodgings "Hume's Essays," so the next week I called on him, and we had a long discussion on Hume's argument against miracles. Thus we are brought into contact with a great variety of characters, and try to set the Gospel before them all.

PERILS BY ROBBERS.

The following letter from our worthy missionary, the Rev. W. Baumann, will give our readers a vivid impression of the anarchy which is desolating the beautiful island of Hayti, and of the perils which beset our brethren, and in which they need our sympathy and prayers :—

It may perhaps surprise you that I am still here in Port-au-Prince. Unfortunately events occurred, in the precise district of my future labours, which prevented my proposed settlement early in spring of this year—indeed, would have rendered my stay there exceedingly unsafe. You may have heard that, after the departure of the late president, a set of men, intent on mischief, began to form a band of robbers, sustained largely by money and ammunition of former partisans of Geffrard. Having increased their number to about three or four hundred, they began ransacking, pillage, and murder on a large scale, the provisional Government, organized after Geffrard's departure, not having sufficient strength to subdue this movement at the outset. For some time St. Raphael was spared, so much so, that I had arranged with brother Métellus Menard to come and visit him for some final arrangements to secure a house at Grande Rivière. I was, however, prevented from completing my journey, although I had been as far as Gonaives; owing to some delay in the postal arrangements, our friends could not send me a horse to continue my journey, and I was unable to find one at Gonaives. I had, therefore, to return. This, however, proved quite providential, as you will learn from the letter, of which this is a translation :—

"Fort of St. Raphael, 15th June, 1867.

"I thank the Lord that the express I sent you to Gonaives did not find you there any longer, and that you had the time to return to Port-au-Prince, as you would be very much embarrassed. I am without a home, my wife being at one place, and I here at the fort. My position is exceedingly perilous, I am exposed to death at every moment. These *banditti* are close upon us, pillaging, setting on fire, and assassinating. I have been here for about a week, in a place which has been fortified, waiting night and day the attack of the brigands, who are in greater number than we ourselves. I do not know yet what will be the result of this fratricidal war!" &c. &c.

"(Signed) METELLUS MENARD."

A few days later, the fear expressed in this letter was but too awfully realized. Our dear friends had to flee for their lives, leaving their homes in the hands of robbers. They only were enabled to save what they had previously been securing, as a few clothes, mattresses, &c. One of our friends, our worthy brother Célestin, had a most remarkable escape from death, as I learned on a subsequent visit to Dondon. He had been obliged to stay in the village on account of a severe illness of his wife. Of course, as soon as these robbers arrived, having taken everything of some immediate use, they made the young man prisoner, with the intention to shoot him. He, however, having his New Testament with him, read to them in the evening by the watchfire, explaining the wickedness of their pursuit, and made such an impression on their minds that they were prevented from laying their hands on him. There was especially one more respectable amongst their number who, from that moment, interested himself particularly in our

friend, accompanying the company which had to bring him to another place, where these bandits had their head-quarters. It seems that then it was indeed finally resolved to shoot Célestin, for that same person facilitated immediately his escape, which he succeeded in accomplishing, arriving at Dondon by the means of by-roads. There our friends retired, and there they were also well guarded, the position being well fortified by nature, having besides a well-situated fort with two guns. There they were also enabled to maintain themselves even. I had the opportunity of paying them a short visit of a few days. What was my regret, indeed, when I saw personally and heard the reports they had to give me! They had not only lost all their property, but the newly-erected chapel, too, had been broken into. Doors and windows and benches were either taken or smashed to pieces. Even the little melodion I got for them seems to have fallen into their hands to meet a similar fate. But to return to Dondon—I said our friends maintained their position there, which is true in fact. Still, the brigands had this place in their possession *one day* (which, however, was that too much), as the Government troops, who, by this time, having got the mastery over different other places, in dislodging the brigands from Dondon found several houses of the place destroyed by fire, especially the houses belonging to Ménard's father and brothers. Of course, what they had been able to save from St. Raphael was lost there. I give you the details of that memorable day in our brother's own language:—

“Grande Rivière, July 28, 1867.

“It is now impossible to me to tell you how we escaped from Dondon, myself, my wife, and my family, in the midst of a rain of balls and shot, Monday last at four P.M. Traitors had brought the brigands during the night of Sunday in the fort, of which they took possession at 4 A.M., killing all the officers. At the same time three other detachments surrounded the whole place, preventing anybody of the place from escaping. A certain number, seeing the imminent danger, surrendered. We were, therefore, reduced to about twenty, having not only to endure the balls and shot from the fort, but also to repel the attack of the different detachments surrounding us. We had our wives and children with us, and our only means of escape was to make a desperate attack on the detachment of brigands occupying the road to Grande Rivière. The Lord was with us: although we were but a small number, and having but little ammunition, we succeeded towards four in the afternoon, not having a single dead nor wounded, whilst, from reliable accounts, we learn that the brigands had about eighteen dead and as many wounded. The clothes, which I told you I had saved from St. Raphael, have been of course taken, as well as the communion service and the pulpit, Bible, &c., &c., and my father's house was then burnt. I am now as on the first day of my birth; but I ought to be satisfied with the position the Lord assigns to me. My position is that of all my family. The Lord has only bestowed upon us that single, but precious favour, to survive that terrible day; but we have been completely ransacked and burnt. We, my wife and I and my wife's sister, are lodged in your house at Grande Rivière, where we hope to see *you* and your family in September, for I hope by then this brigandage will be at an end, seeing that the Government is making efforts now on a large scale to suppress the movement,” &c., &c.

“(Signed) METELLUS MENARD.”

This affair at Dondon was nearly the last stroke of this band of robbers, and, at the moment I write, the Government is master of the situation. But at what a cost of private property you may well imagine from the case of our worthy brother Métellus, whose is that of all those who inhabit that district.

Although the state of things has by no means improved since this letter was written, other portions of the island having risen against the Government of Sainave, the successor of Geffrard, the lives of our brethren have mercifully been preserved. Let us not forget them at the throne of Heavenly grace.

THE MISSIONARY AMONG THE SICK.

BY THE REV. E. JOHNSON.

During last year the station of Sewry was sorely visited by the small-pox, and many died. The self-denial and devoted attention of the missionary, and some of the scenes of which he was a witness, are well seen in the following extracts from his diary:—

Thursday, 28th.—At the prayer-meeting a proposed visitation of small-pox patients in the town. I must here state that, since Brother Williamson's death, it seemed as if the Lord were about to visit those who had so long rejected the testimony of His faithful servant by a terrible scourge in the shape of the small-pox which visited this town (Sewry). At first its ravages were not much felt; but gradually, as the hot weather drew on, the epidemic assumed a fearful character; the cutcherries, or public offices, were closed; a panic took possession of many; some fled, and in a short time Sewry might have been said to have become partially depopulated. Twice were the cutcherries opened, and as often closed in consequence of the fearful rapidity with which the malady spread. It soon became evident that the disease was visiting in turn every quarter of the town.

DEATH OF JONATHAN.

Although it made its appearance in the Christian para, the first victim was a young man of the name of Jonathan. He had been appointed a preacher by Mr. Reed; he was a lad of promise, and we were all very sorry and anxious when we heard of his illness. Some two three days after his seizure I visited him. The attack did not seem to be a severe one, and we hoped that he would recover. What then was my surprise, on my return from the Santal country some eight days after, to find the wife of one of the Christians dead, and Jonathan himself a mass of corruption, and in a dying state! I never shall forget the sight—the good-looking young man whom I had left some few days ago, with only an apparently slight eruption on the face, now turned into an unsightly object, and at death's door. The stench was fearful, still I felt it my duty to draw near and say a word to the departing soul. So I asked Jonathan, "Is the Lord with you?" to which, after a pause, he replied, "He is." I said, "He will be with you." Strange enough, these were the very words I preached from just before the small-pox made its appearance in the Christian para (village). "Though I walk through the valley of the shadow of death I will fear no evil, *for thou art with me.*" At 7 o'clock, p.m., he said to his father, "Father, the Lord Jesus Christ has come," and with these words he fell back and expired. The conduct of this young man had been always satisfactory, and we have a good hope that he went to Him in whom he believed.

DEATH OF BANI.

The next victim was Bani, Christian Inspector of Schools. His wife had died a few days previous. He was suddenly seized with a violent fever, and in three days the terrible eruption, in a confluent form, was visible upon his countenance. As there was no one to attend to him properly, we had him removed to the hospital; whilst lying there I visited him. Before praying with him I asked the question, "Bani, you have taught many from the Scriptures; have you now, yourself, any comfort in this hour of trial?" After a little time he replied, "It is written 'Through much tribulation we must enter into the Kingdom of Heaven,' and again Peter tells us, 'Beloved, think it not strange concerning the fiery trial which is to try you,' &c. I then knelt down and commended him to God, exhorted him to witness a good confession to the last, before the numbers of the sufferers with him in the small-pox hospital, and then left. This was the last I saw of him; in eight days more I returned, and found he was no more. Two other Christians died: one of whom we frequently visited and

ministered to, but he gave me no certain hope in his last hours. I have here to acknowledge the great mercy of God to me and my family in protecting us from the fearful disease. Our house was situated quite near to the infected ones, and it was only by His sovereign mercy that we were preserved. Day after day, as the scourge passed over, were we in hourly expectation of being amongst the smitten. I was constantly among the sick, and though I took the precaution to plunge into water and change my clothes before I returned home, yet the fearful stench of the disease, and the almost daily contact with them, must have given it to me, but for the kind and loving protection of my Heavenly Father and Friend.

Thus, in the case of three Christian natives, was the Gospel of Christ the power of God to salvation, shedding its bright and glorious light on their path to the grave.

HOME PROCEEDINGS.

Public services on behalf of the Missions have not been very numerous since we last noticed them. Mr. Trestrail has visited Langham, Thorpe-Le-Soken, and Bures; Mr. Kerry, and Mr. Campbell, of Cambridge, the Kettering district of Northamptonshire; Mr. Kingdon, Frome and its neighbourhood; Mr. Thomson, parts of Norfolk, Chesham and Amersham, Brompton, and Maze Pond, with Dr. Underhill, Islington, and Devonshire Square; and with Mr. Trafford, Cambridge, and the village churches around. Dr. Underhill was engaged for a Lord's Day at Olney, and has attended a conference of pastors and deacons of the churches in East Gloucestershire, with the view of imparting greater life into the various organizations existing in that district, as well as the united meeting of the London and Baptist Missions in Norwich. Mr. Kerry has also attended the Annual Services of the central district of Northamptonshire, efficiently assisted by the resident ministers.

From what we have heard respecting these engagements, there is every reason for encouragement and hope. No symptoms of a decaying interest in the Mission have shown themselves. It only needs careful arrangement before hand, local zeal, and efficient service in the pulpit and on the platform, to insure good meetings as to spirit and tone, and good collections too. Indeed, these usually go together. The year has opened well. May ardent zeal and fervent prayer pervade all our proceedings to its close.

The estimates of income and expenditure for 1868-9, prepared by the Finance Sub-Committee in conjunction with the Sub-Committees for the Eastern and Western divisions of the Mission, amount respectively to £30,459 and £30,538. It will be seen that they are as nearly equal as estimates could be expected to be made. But there is no provision for extension; and the debt of £3,421 yet remains. We trust that the income to be received will so far exceed the expected expenditure as to free the Society from all such liability. Up to the present time the income has been greater and the expenditure less than to the same date of last year.

We have great pleasure in informing our friends that after constant effort and inquiry a site has at last been secured for the new Mission House. It is situated in Castle Street, Holborn, and possesses the advantages of ample space, great quiet, and easiness of access from Holborn, Chancery Lane, Fleet Street, is near the Railway Stations in Farringdon Street and Ludgate Hill, while omnibuses from Piccadilly, Kennington, and Camden Town, pass close by about every ten minutes. Those from the West End and the City can set down at the street itself. The Committee will at once proceed to secure plans and estimates; and it is fully expected that ample accommodation will be provided for the accommodation of our various societies. There will be no temptation to expend money in mere

ornament, while plainness and simplicity of structure will be combined with convenience and comfort.

We have much pleasure in announcing that Mr. Trafford has kindly complied with the request of the Committee to place the MSS. of his admirable and striking sermon, preached on behalf of the Society, at their disposal. They have resolved to publish it, and no time will be lost in sending it to press.

CONTRIBUTIONS

From April 1st, to May 30th, 1868.

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.					
Bloomsbury Chapel.....	21	5	6	LONDON AND MIDDLESEX.		Princes St., Spitalfields	0	10	0		
Walworth Road.....	15	1	0	Acton	13	3	9	Poplar, Cotton Street....	4	8	2
Exeter Hall	71	16	0	Arthur Street, Camberwell Gate.....	15	0	0	Putney, Union Church	6	11	10
ANNUAL SUBSCRIPTIONS.				Arthur Street, Gray's Inn Road.....	3	1	0	Red Lion Street, Clerkenwell, for N P.....	1	6	4
Allen, Mr. J. S.....	2	0	0	Bloomsbury	64	9	1	Regent's Park	61	6	9
Bond, Mr. J. N. (3 yrs.)	6	6	0	Do. S. Sch., for Rev. J. Bate, Barisal.....	5	0	0	Regent's St., Lambeth...	1	14	1
Croll, Mr. A. A.....	100	0	0	Do. S. Sch., for Rev. J. Maxwell, Clarksonville, Jamaica.....	5	0	0	Romney Street	3	14	6
Douglas, Mr. James, Cavers, N.B. (2 yrs.)	2	0	0	Bow	6	16	0	Spencer Place.....	4	2	7
Farran, Major	2	0	0	Brixton Hill.....	21	8	0	Stepney Green Tabernacle.....	12	10	0
Giles, Mr. Edwd., Dover	1	1	0	Camden Road	47	8	7	Stockwell.....	28	0	0
Hackett, Mr.....	0	10	6	Castle Street	2	4	9	Stratford Grove.....	4	10	0
Harcourt, Rev. C. H.....	0	10	0	Clapham Common.....	9	17	11	Upper Holloway.....	15	0	0
Hoby, Rev. J., D.D.....	5	5	0	Colney Hatch.....	1	18	6	Upton Chapel.....	8	0	0
Jupe, Mr. C.....	10	0	0	Ealing	3	6	0	Vernon Sq., for W & O	3	3	0
Leach, Mr. E.....	1	1	0	Hackney, Mare Street..	33	12	1	Victoria Park, Grove Road Sunday School	1	2	6
Lezge, Mr. E., Bishops Castle	1	0	0	Hackney Road, Providence Chapel.....	10	16	6	Walworth Road, for Rev. F. Pinnock, for Orphans at Amboises Bay.....	0	10	0
Lyon, Mrs., Walsall.....	2	0	0	Harrow-on-the-Hill.....	3	10	6	Do. East Street.....	8	11	0
Olver, Mr. E. J.....	1	1	0	Do. for W & O.....	1	0	0	Wandsworth	7	17	6
Thornton, Rev. J. S.....	0	10	6	Highgate.....	4	14	6	Walthamstow—Wood Street.....	5	0	0
Williams, Mrs. Violetta, Brighton.....	2	5	0	Islington—Cross Street.....	22	3	2	West Drayton.....	2	5	6
DONATIONS.				Islington—Do. for W & O.....	6	0	0	BEDFORDSHIRE.			
"A Friend, E. S.," per Rev. K. Langford.....	10	0	0	Islington—John Street, Edgware Road.....	14	0	5	Luton, Union Church..	23	1	3
Alexander, Mr. J. W.....	5	0	0	Kennington, North St..	1	10	0	BERKS.			
Balington, Rev. A.....	0	10	6	Kilburn—Canterbury Rd.	7	0	0	Newbury	0	10	6
Graves, Mr. John.....	500	0	0	Kingsgate Street	9	10	0	Wallingford	0	10	0
J. P. W.....	10	0	0	Little Wild Street.....	0	17	1	Windsor	22	5	0
Kelsall, Mr. Henry.....	500	0	0	Maze Pond	15	18	3	Do. for W & O.....	2	5	0
Stradley, Mr. B., Bexley Heath.....	4	0	0	Do. for Rev. R. Smith's Sch., Africa.....	10	0	0	BUCKS.			
"Thank Offering"	0	9	6	Marsh Gate Lane.....	0	6	0	Ivinghoe, for W & O...	0	5	0
Young Ladies at Mission School, Walthamstow	2	0	0	Metropolitan Tabernacle	100	0	0	CORNWALL.			
Friends at Bristol, by Rev. T. A. Wheeler, for Rev. D. J. East, Calabar	3	10	0	Do. for Sch., Colombo, Ceylon	40	0	0	Looe	2	10	0
LEGACY.				New Brentford	15	0	0	Redruth, for N P.....	0	19	6
Hadlow, the late Mr. Saml. Jos., of Gravesend, by Mr. E. Dunkin	30	0	0	Notting Hill—Free Tabernacle.....	22	0	0				
				Do. Cornwall Road.....	0	10	0				

DEVON.		£ s. d.	NORTHAMPTONSHIRE.		£ s. d.	WILTSHIRE.		£ s. d.			
Chudleigh, for <i>W & O</i>	2	0	0	Bythorne.....	2	0	9	Bruton	8	1	0
Modbury	6	4	2	Thrapstone.....	17	6	4	Chippenham	11	16	6
Do. for <i>W & O</i>	0	10	0	Woodford.....	1	11	11	Devizes	47	6	9
Do. for <i>N P</i>	0	9	0					Kington Langley	6	0	8
Do. Ringmore, for <i>NP</i>	1	1	0					Do. for <i>NP</i>	0	12	1
Plymouth—				Less Expenses....	0	12	0	North Bradley	4	4	10
George Street Sunday								Westbury Cookstile... 7	15	0	
School, for <i>Rev. J. C. Page, Barisal</i> ...	6	0	0					Westbury Leigh	12	18	6
Do. for <i>Rev. A. Saker,</i>				RUTLAND.				WORCESTERSHIRE.			
Cameroons	1	17	0	Uppingham	2	2	0	Evesham	4	13	2
Torquay, for <i>N P</i>	1	0	0					Upton on Severn	1	0	0
Upottery	2	10	0	SHROPSHIRE.				YORKSHIRE.			
DORSET.				Dawley Bank.....	1	5	0	Bedale	1	0	0
Wimborne	0	3	6	SOMERSETSHIRE.				Mirfield	0	10	0
DURHAM.				Bristol	658	9	8	NORTH WALES.			
South Shields—				Do. for <i>N P, Delhi</i> ...	18	0	0	DENBIGHSHIRE.			
Ebenezer Church	1	0	0	Do. Broadmead, for				<i>N P</i>	3	9	4
ESSEX.				Do. Buckingham Chu,				Do. do. for <i>NP, India</i>	4	15	10
Barling	1	15	0	Do. for <i>W & O</i>	4	15	10	Do. do. for <i>Girl at</i>	16	18	10
Halstead—				Do. do. for <i>Mrs. Kerry's Sch.,</i>				<i>Intally</i>	9	4	5
Providence Church ..	0	10	6	Do. City Road, for				<i>W & O</i>	2	0	0
Do. for <i>N P</i>	0	17	8	Do. do. for <i>Rev. T. Morgan's School,</i>				<i>Howrah</i>	6	0	0
Langham	6	2	6	Do. Counterslip, for				<i>N P, India</i>	5	0	0
Romford	8	0	0	Do. King Street, for				<i>N P, under Rev. F. T. Read, Cutwa</i> ...	16	8	9
GLOUCESTERSHIRE.				Do. Downend, for <i>NP</i>	2	16	0	Do. Bedminster—			
Cutsdean, for <i>Cyclone</i>				Do. Philip Street	0	18	0	Do. Weston—			
Fund	0	11	0	Do. Wadham Street....	1	0	4	Wadhams Street....	1	0	4
Tewkesbury	30	0	0	Paulton	7	14	7	Paulton	7	14	7
HANTS.				Wincauton	12	11	6	SUFFOLK.			
Beaulieu	1	1	0	Bures	4	3	9	Bury St. Edmunds, for			
HERTS.				China	1	0	0	Ipswich, Turret Green .	5	0	0
Hertford	9	8	0	SURREY.				SUSSEX.			
Hitchin	4	12	6	Barnes	2	5	0	Brighton	5	0	0
KENT.				Kingston on Thames ..	24	9	0	Hastings	0	10	0
Bexley Heath	0	1	6	Do. for <i>W & O</i>	3	0	0	WARWICKSHIRE.			
Brabourne	1	7	0	Penge	5	1	2	Birmingham	174	19	9
Stromley	5	0	0	Upper Norwood	20	0	3	Rugby	3	6	4
Crayford	10	14	6	SUSSEX.				Do. for <i>W & O</i>	0	11	8
Do. S. Sch., for <i>Todou-</i>				SURREY.				Do. for <i>NP</i>	0	16	8
<i>wagadma School,</i>				Barnes	2	5	0	FOREIGN.			
<i>Ceylon</i>	2	7	0	Kingston on Thames ..	24	9	0	AUSTRALIA.			
Dartford	8	3	0	Do. for <i>W & O</i>	3	0	0	Sydney, Masonic Hall... 1	0	0	
Eynsford Sunday Sch..	0	9	0	Penge	5	1	2	IRELAND.			
Forest Hill	14	0	0	Upper Norwood	20	0	3	Belfast, Victoria Hall,			
Gravesend	19	2	0	SUSSEX.				for <i>China</i>	10	0	0
Lec	11	18	10	Brighton	5	0	0	Waterford, for <i>NP</i>	5	10	0
New Cross	9	0	0	Hastings	0	10	0	FOREIGN.			
LANCASHIRE.				WARWICKSHIRE.				AUSTRALIA.			
Liverpool	20	0	0	Birmingham	174	19	9	Sydney, Masonic Hall... 1	0	0	
Do. Pembroke Church	30	0	0	Rugby	3	6	4	IRELAND.			
NORFOLK.				Do. for <i>W & O</i>	0	11	8	FOREIGN.			
Lynn—Stepney Church,				Do. for <i>NP</i>	0	16	8	AUSTRALIA.			
for <i>N P</i>	2	2	0	WARWICKSHIRE.				Sydney, Masonic Hall... 1	0	0	
Lowestoft	3	2	9	Birmingham	174	19	9	FOREIGN.			
Norwich	2	0	0	Rugby	3	6	4	AUSTRALIA.			
				Do. for <i>W & O</i>	0	11	8	Sydney, Masonic Hall... 1	0	0	
				Do. for <i>NP</i>	0	16	8	IRELAND.			

JAMAICA.		£ s. d.			£ s. d.			£ s. d.			
Baptist Missionary Society of Jamaica, by Rev. J. E. Henderson, Treasurer, for Africa Alps and Ebenezer, by Rev. P. O'Meally	6	0	0	Montego Bay, First Church, by Rev. Jas. Reid	2	13	7	St. Ann's Bay and Ocho Rios, by Rev. B. Millard	13	0	0
Belle Castle, &c., by Rev. H. B. Harris	5	0	0	Montego Bay, Second Church, and Watford Hill, by Rev. J. E. Henderson	10	14	0	Salter's Hill & Maldon, by Rev. W. Dendy	5	0	0
Bethlehem & Hastings, by Rev. G. R. Henderson	7	0	0	Morant Bay, by Rev. W. Teall	5	0	0	Savannah la Mar, &c., by Rev. W. Bourke	2	0	0
Brown's Town & Bethany, by Rev. J. Clark	10	0	0	Mount Carey, Bethel Town, &c., by Rev. E. Hewett	7	0	0	Spanish Town, by Rev. J. M. Philippo	2	0	0
Coultart Grove, &c., by Rev. J. Steele	4	0	0	Mount Merrick, by the late Rev. C. E. Watson	1	0	0	Stacey Ville and Paradise, by Rev. R. Dalling	2	0	0
Gurners' Mount, and Mount Peto, by Rev. C. E. Randall	8	0	0	Mount Ncho and Monague, by Rev. J. Gordon	1	0	0	Stewart Town and Gibraltar, by Rev. W. Webb	4	0	0
Grateful Hill & Salem, by Rev. J. G. Bennett	3	0	0	Porus Mandeville, Ebenezer, &c., by Rev. W. Clayton	16	10	0	Thompson Town, Kilsythie, &c., by Rev. G. Moodie	9	10	0
Hayes Cross, Elin, &c., by Rev. A. Duckett	2	0	0	Port Maria and Oracabessa, by Rev. C. Sibley	3	0	0	Waldensia and Bunker's Hill, by Rev. J. Kingdon	6	0	0
									135	7	7

FOREIGN LETTERS RECEIVED.

AFRICA—CAMEROONS, Smith, R., May 9, 19; Fuller, J. J., April 9, 24, May 8.
 AMERICA—LOCKLANDS, Carter, C., May 13.
 AUSTRALIA—HOBART TOWN, Tinson, E. H., Mar. 26.
 INDIA—AGRA, Gregson, J., April 21.
 BENARES, Etherington, W., April 21, May 7.
 CALCUTTA, Lewis, C. B., April 11, 13, 27, May 4, 8, 15.
 MISHINDPORE, Thomas, J. W., May 9.
 SEWRY, Reed, F. T., April 14.
 COLOMBO—KANDY, Waldoek, F. D., May 5.

EUROPE—FRANCE, Robineau, W., May 23.
 GUINGAMP, Bouhon, V. E., June 17.
 MORLAIX, Jenkins, J., June 3, 12.

WEST INDIES—BARABAS, Davey, J., May 2.
 HAYTI, Wobley, W. H., May 10.
 CAPE HAYTIEN, Baumann, W., April 18.

JAMAICA—MONTEGO BAY, Henderson, J. E.
 BROWN'S TOWN, Clark, J., May 7.
 MORANT BAY, Teall, W., May 7.
 SALTER'S HILL, Dendy, W., May 8, 10.
 SPANISH TOWN, Philippo, J. M., May 8, 23.
 STEWART TOWN, Webb, W. M., May 21.

THE LADIES' ASSOCIATION FOR THE SUPPORT OF ZENANA WORK AND BIBLE WOMEN IN INDIA,

IN CONNECTION WITH THE BAPTIST MISSIONARY SOCIETY.

Treasurer, LADY PETO. Hon. Secretary, MRS. A. A. CROLL.

We are requested by the Committee of the above Association to insert the following:—

£ s. d.	£ s. d.
Liverpool—By Mrs. F. Robartes	
Richmond Chapel, Everton	32 18 6
Mrs. Milligan, Accacia, Donation	1 1 0
Mrs. Stead, Rawdon	1 1 0
By Lady Peto	
Bristol, by Mrs. W. R. Baxter	2 5 0
Notting Hill, Cornwall Road Chapel—	
Mr. Knight	1 1 0
Mrs. Knight	0 10 0
Mrs. Spurgeon	0 10 0
By Mrs. A. A. Croll	
Mrs. Renshaw, Subscription	0 10 0
Mrs. Short (Hastings) by Miss Boyce	0 2 6
	0 12 6

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. C. B. Lewis, 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 BRAHMOS OF BENGAL.

OF the various indirect results of missionary labour in India, not one is more interesting than the rise of the sect known by the designation Brahmōs. The word Brahma means the Supreme God, and by assuming the title of Brahmōs or Brahmists, the adherents of the sect intimate that they are worshippers of one God, as distinguished from the "gods many and lords many" of their countrymen. The sect owes its origin to the teaching of the late Rajah Ram Mohun Roy. During his life, and for some years after, it made but slow progress. But now that Christianity is openly preached, and education has widely spread, and with these influences a knowledge of European science, and correct information on multitudes of points on which the Shastres are grossly wrong, it is not possible for intelligent men to remain content with Hinduism, to believe its monstrous mythology, to endure its social bondage, or to sanction its immoral customs. Hence Brahmōism appears rather as a protest against Hinduism than as an approach to Christianity, by which nevertheless it is powerfully influenced, and from which it is constrained to draw many of its moral features and intellectual truths.

It is somewhat difficult, without very intimate intercourse with native society, to appreciate the value of this movement, or to calculate its bearing on the spread of divine truth in the country. From time to time some of the individuals who have belonged to the sect have left it, and professed Christianity. But the older men have in the main remained faithful to the naturalism which characterized its founders, occasionally varying their philosophical teachings with the doctrines of transcendentalism or rationalism, and endeavouring to stem the progress of the Gospel by adopting the sceptical teachings of Parker, Newman, and Colenso. Another, but smaller portion, has come nearer to Christianity, and given hopes that by further inquiry, and as the result of the devout and prayerful

spirit they have displayed, they may yet accept Christ as their Saviour and Lord.

Information respecting the progress of this remarkable body of men cannot but be interesting, and we propose to avail ourselves of some passages in a small work lately published by Mr. Tinling, in which are given the thoughts and experiences of an intelligent observer. This gentleman, a graduate of Cambridge, recently paid a visit to India, for the purpose of bringing the truths of the Gospel before the Brahmos and other instructed natives, to whom the English tongue is familiar. He visited Bombay, Madras, the North-West Provinces, and Calcutta. It is to the last place we shall confine our attention.

He thus gives his impressions of the tone of mind which the Brahmos evince:—

“What especially disappoints us in Hindu reformers, and even in their one great leader, is a want of certainty in their first principles—a want of truth at the starting point. It has been proved again and again that the oldest form of Hinduism was Pantheistic, and the present members of the Brahmo-Somaj do not, I believe, offer any contradiction to this statement. The men who are now vehemently preaching “The Fatherhood of God and the Brotherhood of Men,” are bowing themselves in the House of Rimmon; for the most notorious among them, while appearing as the champion of liberty and breaker of the chains of caste, is so enthralled himself that he cannot or will not eat with his own wife. To describe the doctrines of Brahmoism is impossible. The followers consider it to be a religion, and talk of it as something not only differing from, but “beyond Christianity;” some, indeed, profess to be seeking and advancing, but the commoner language of Calcutta is that of intellectual pride and hopeless self-satisfaction. The one permanent characteristic of this faith, if for a moment we may allow it the name, is its antagonism to the old idolatry in its belief in one God, while every attempt at defined doctrine, regarding man's human nature, way of acceptance before God, and future life, has been an exposure of darkness and weakness, and an opportunity for disunion and self-contradiction, that testify of the absolute need of revelation more loudly than any voice has done from without.”

Mr. Tinling, on his arrival in Calcutta, soon sought an opportunity of intercourse with the eminent leader of the most advanced section of the Brahmos, Keshub Chunder Sen, whose lecture on “Jesus Christ,” about two years ago, created so great a sensation.”

“We found,” he says, “Baboo Keshub in his library, an English room in an Indian house. Two of his reporters or secretaries, as we supposed, were with him; for Baboo Keshub, though a private gentleman, is editor of a newspaper called the *Mirror*, the organ of his own section of the Brahmo-Somaj. This newspaper editing has been for thirty years a favourite business and amusement of the religious leaders of Calcutta.”

Baboo Keshub had an interesting appearance, seated at his English desk and table with bare legs and Hindu costume; for he is one of those who believe very thoroughly in England, yet do not approve of their countrymen denationalising themselves by adopting the foreign European dress; and in this he seems to us more sensible than the native Christians who are in haste to increase the distance between themselves and their fellow-countrymen by the assumption of a dress which to them is neither useful nor becoming.

"We had but little conversation at this time. I told Baboo Keshub my object in visiting India, and how I wished to meet such men as himself in public; but he was very reticent, and would not be drawn into much conversation. I observed that he had taken a very prominent position as a reformer, and spoke of his praise of Jesus; but Dr. R., who was with us, remarked, 'he has withdrawn all that,' and the Baboo did not deny it. He gave me a copy of his celebrated lecture, and we left him; nor did I see him again till I was far from Calcutta."

This meeting was in Allahabad, whither Baboo Keshub had gone to deliver a lecture. After a service in the Baptist Chapel, which the Baboo attended, the Brahmos assembled in the engine-room of the railway station. Mr. Tinling thus describes the scene and the lecture:—

"Baboo Keshub opened the meeting with prayer—such a prayer as would have satisfied a Unitarian in England. He then commenced his missionary address.

"If I had not already concluded that the present leaders and spokesmen of the educated Hindus had been greatly overrated by those who are interested in them in England, I should have had no doubt of it after this evening. The lecturer commenced with a definition and description of conscience. He said it was the same all over the world: in the Englishman and in the Hindu. It was the king; the judge; the executioner within the man. Dwelling upon this last character of conscience, he described the pains and horrors of remorse as the constant attendant of crimes. 'But,' he said, 'conscience has become vitiated; conscience has been dethroned; now it sometimes even says right is wrong and wrong, is right; or rather,' he added—apparently with a little confusion at the manifest contradiction of what he had said before about the unerring direction of conscience,—'our passions speaking in the name of conscience and as if they were conscience say so.' In the further course of his address he dwelt upon the moral degradation of India, and expressed his desire that it might rise and retake the position of which it was worthy. He used the word *dead* in describing it much in the same way as the Scriptures do of every natural man, and then he called upon his hearers for their own sake, and for the sake of their country, to rise and obey their consciences. His last position was again inconsistent with this, for he told them of themselves they could do nothing—they were powerless; only God could give any help, not the god of idolatry, but the one God after whom he himself was seeking more and more, and to whom he desired to direct them. His last appeal was an urgent call to prayer—to intense, honest, persevering prayer that God would show to them the way of truth. He closed as he began with prayer.

"The moment he sat down, and before the audience had time to move, I rose and addressed myself to Baboo Keshub. I told him how his name was familiar to me before I left England, and how I had sought an opportunity of meeting him in Calcutta without success; and I asked permission to reply to the lecture which he had just delivered. After a moment's hesitation he said that he had no objection if the audience had not, and the latter loudly expressed their wish that I should speak.

"The Brahmos listened with the deepest attention throughout my address of about twenty minutes, and the appearance of interest on the faces of their leaders, and particularly that of discomfort in one, made me hope that the truth had told upon some hearts and consciences. Keshub offered no reply; but another Brahmo, the secretary of the Somâj at Allahabad, said he felt himself called upon to speak, as he had convened the present meeting. Instead of dealing with the statements already made, he said that he would draw 'a comparison of the three principal religions of the world—Mahometanism, Hinduism, and Christianity.' An English missionary who was present objected aloud to the speaker as taking up the time of the meeting irrelevantly, but the audience, as I supposed, feeling the desirableness of an indirect answer to take off the edge of Gospel truth, espoused the cause of the speaker, and called upon him to go on.

"After a few words from the Baptist missionary, pithily illustrating the boasted light of nature by the thousands at the adjoining mela who were worshipping the waters of the Jumna and the Ganges, Keshub rose and said, 'My brethren, I see you are getting excited; allow me to offer another prayer.' This prayer, with which he closed the meeting, breathed a spirit of touching sadness. In it he confessed his own ignorance and helplessness, and besought God to show him the light of His revelation and grant him His salvation.

"Such were the principal incidents of my only public meeting with Keshub Chunder Sen—one of the noblest opportunities I had of offering God's salvation by Jesus Christ to the Deists of India."

Space will not allow us at present any further extracts from this interesting journal. It must suffice to say that the impression made on Mr. Tinning's mind was not favourable as to the sincerity and real knowledge of the Brahmos. "The Deists of Calcutta," he says, "are interesting, perplexing, and disappointing. If not strong in mind, they are ingenious; if not logical, they are subtle. Few of them have read the evidence for Christianity; most of them have read much against it. Paley and Butler are almost practically unknown, while to thousands the name of Thomas Paine is a household word." Still the movement is an important one. It cannot avoid Christianity. It is constrained to entertain it, to discuss it; and in the agitation of mind thus produced not a few are led to acknowledge Christ as their Lord and their God.

CONVERTS IN JESSORE.

BY THE REV. W. A. HOBBS.

JUCHEMUDDEEN.

This young man was a Mussulman. He came amongst us towards the close of 1866. He has been tolerably well educated (for his father is a respectable landowner), but is somewhat wanting in that natural energy of character, the possession of which by our converts we so much desire to see. After living amongst us for three months, during which time his outward conduct was consistent, whilst the sincerity of his professions was indicated by repeated refusals to listen to the most flattering offers from his relatives if he would return to his home and Mahomedanism, he was at length baptized in the river at Magoorah, and added to the Church. Some time after his baptism I induced him to return to his village, hoping that he might be received by his friends and he permitted to dwell amongst them as a Christian; but the persecution he suffered, and the distress to which he was reduced (not the least bitter element in it being the defection of his wife, who returned to Mussulmanism), completely broke him down, and in great trouble he returned to Magoorah. After a brief stay he again started off for his village, to induce his wife to join him—with what success I have not yet heard.

DRUPOTTE.

This woman, also a convert from Mahomedanism, was brought in towards the close of last year by the Bible Women, and was alluded to as a new nominal Christian in last year's report. She was baptized at the same time as Jucchee-

muddeen, and like him subsequently went back to her village, where she was strongly urged by her relatives to keep secret the fact of her baptism, and renounce all connection with the Christian faith. For several months we lost sight of her, for she did not long stay in her own village; but at last she returned to Magoorah, vowing that she would never venture to live away from Christians again, it being impossible for a lone person to dwell amongst those of an opposite religion and yet retain faith and piety unimpaired. She is now in service, doing well, and respected by us all.

BHAGEVDHOREE MA.

This woman was a Hindoo, and belonged to the musician caste. Her attention was first drawn to Christianity some years ago, by her son-in-law embracing and professing its doctrines. In process of time she, too, saw its excellencies, and began to submit her mind to its teachings; but whether from half-heartedness on her own part, or from the faulty manner in which she was instructed, for she lived in a village ten miles from Jessore, the light of truth dawned very slowly in her mind. Soon after her removal to Jessore, she expressed a wish to be baptized; but on examination, her knowledge of some of the cardinal doctrines of our holy faith was so imperfect, that it was thought advisable for the present to decline her application. This seems to have set her thinking more deeply upon what true and God-acceptable religion consists in: and when again in June last she was re-catechised, her answers were so perfectly satisfactory that she was welcomed to the Church, after baptism. She is a quiet, good woman, and will, I trust, honour her Saviour in her life.

OOMACHARAN

Is the younger son of a former Native preacher, and brother to the young preacher Mathoor, who is now supported by the Stoke Green Church, Ipswich. He is a quick, intelligent youth, and came to Magoorah some months since, that he might the more readily make progress in English. His intercourse with us seems to have been blessed to the good of his soul, so that when, recently, he asked to be baptized and received amongst us, the Church, believing in his love to the Redeemer, gave him a hearty welcome. Madhob, the newly-elected pastor at Magoorah, baptized him in the magistrate's tank on December 1st. As he is a youth of considerable promise, I have advised him to enter the Theological Class at Serampore, which suggestion falling in with his own inclination, he has just applied to Brother Pearce for admission, which I hope will be accorded to him. If the Lord restrain his youthful passions, and he walk humbly with his God, I have great hopes that he may eventually become a Gospel workman of whom the Mission will not be ashamed.

CHILDREN ADDED TO THE LORD.

BY THE REV. J. LAWRENCE, OF MONGHYR.

FOR many months symptoms of deep seriousness appeared amongst some of the older children of our Native Christians. A class was formed for their special benefit, and for some weeks I met them regularly to catechise and instruct them in the most important truths of the Gospel. At length it was agreed that seven of the members should be proposed to the Church. They were accepted, and on the 4th July they openly professed their faith in the Redeemer by being baptized in the name of the Father, Son, and Holy Ghost. In May, a young Native woman was baptized, but did not join the Church then, as she left the station soon after her baptism, but in July she returned to Monghyr, and was admitted to the

fellowship of the Church; thus eight new communicants were united with us at the Lord's table for the first time, on the first Sunday in July. All are Native females. The young woman baptized in May is the same who, as a girl, was rescued by Mr. Toogood, the magistrate, from a house of ill-fame in the bazaar. For some years she gave my late dear wife much trouble, by her high and imperious temper; but at length it pleased God to change her heart, and to make her a new creature in Christ Jesus. She then became mild and gentle as a lamb, and manifested much grateful feeling to her benefactress, who she acknowledged had been the means, in the hands of God, of saving both her body and soul from destruction.

THE MUSSULMANI.

One of the seven had been a Mussulmani, and the kept mistress of an European. She was subsequently married to him, and left a widow. God, in His good providence, brought her into the midst of our Native Christians, where she had ample opportunities of becoming acquainted with Christianity. But for some years no saving impression was made on her heart; it was not until about a year ago, when she was engaged to watch beside the sick couch of my late beloved wife, that she began to feel really concerned for the salvation of her soul. From that time she sought the Saviour, and at length found rest in Him.

THE BANIYA'S WIFE.

Another of the seven is the wife of a Hindoo baniya, of the oil-men's caste. Her husband broke caste by professing himself a Christian about three years ago, and made a considerable stir in the bazar at the time. But he afterwards became insane, and his profession became a dishonour to us rather than otherwise. After some hesitation, his wife joined him, and lost caste; but in his insanity he treated her so ill, that she fled to us for protection, as all Hindoos refused to help her. She was an ignorant heathen woman, but she was simple and teachable in spirit, and the grace of God has changed her into a truly sincere, humble believer in Jesus. Here the *last* has become *first*. The husband is still in darkness, but the wife has found joy and peace in believing on the Saviour. The other five are the daughters of our Native brethren—two are the daughters of Sudin, our senior Native preacher, and two are the daughters of our late native preacher Bandhu, and one is the daughter of our Native deacon, Purson. Thus God has been pleased graciously to fulfil His promise, and to pour out His spirit upon the offspring of His people, and has called their seed to serve Him. Much instruction has been given to these young people, and many the prayers offered on their behalf. Oh, that they may continue to grow in knowledge and grace, and to adorn the doctrine of God their Saviour by the holiness of their lives!

ALL ONE IN CHRIST.

One young lady, the daughter of an European, not fourteen years of age, was baptized by me in March, and her sister, who is a year or two older, would have been baptized had not illness at the time prevented. Both of these young persons gave the most intelligent and satisfactory account of the faith which influenced them, and the hope which inspired them. They have not joined the Church at Monghyr, as they left the station at the end of March. But I am happy to say they still continue to follow the Lord, and to maintain a consistent Christian life. There are four other young Natives who have applied for baptism, of three of whom we hope well, and trust it will not be long ere they are admitted to the privileges of Church fellowship. Long have we seemed to till for nought, but this year the Lord has been graciously pleased to permit us to gather the fruit of many years. To Him be all the praise. May we, His servants, be more than ever devoted to His glory.

A PASTOR'S WORK IN JAMAICA.

BY THE REV. B. MILLARD, OF ST. ANN'S BAY.

FROM a conversation had with some fellow-labourers, and from two or three incidents, it has occurred to me that it may not be uninteresting nor unprofitable to review our missionary labours during the past year—not with the view of securing any commendations to any one, but more to render praise to the great Head of the Church for the blessings He has bestowed, and for any good He has granted to His people.

2. It is a source of gratitude that though my family has been visited by sickness, and death has removed a beloved child from our circle on earth, yet our heavenly Father has permitted me to enjoy a good measure of health, and I have been able to attend to 256 public services during the year, when opportunity was had to present Christ and Him crucified to perishing sinners.

3. We have also been called to promote the *general interests of the Mission* away from our own district. On looking at my record, I see that 48 days have been devoted to the general interests of the cause of Christ. This is a serious portion of time to be absent from one's own people; but this, under existing circumstances, is needful. Another consideration is the time additionally consumed in travelling. I see, during the twelve months, I had to journey over 1750 miles, which consumed, at the fewest, 314 hours—a heavy tax this, but unavoidable if we are to attend to the welfare of other churches—and this is a question which, I apprehend, does not admit of much doubt.

PASTORAL INTERCOURSE.

4. But what intercourse has the pastor had with his people? Is there any *private personal interview* between the missionary and his people? Some may suppose that they seldom see each other in *private*. A reference to my book shows that during 1867 I had 410 visits from the members of my congregations and others, each one extending from ten minutes up to three hours, and on all manner of subjects—some on personal religion, others on a great number of questions, such as disputes between husbands and wives, advice about children, advice about children, land, law, sickness, rents, injuries (supposed or real), produce, taxes, and a host of other matters. The memoranda would supply us with many lessons, and, at times, with some amusement. In addition to this, the pastor has paid 234 visits to his people at their houses in times of sickness, and on other occasions; and over 57 days, of 12 hours, have been devoted to other times of intercourse with his flock, when they have come to the vestry—chiefly on Saturdays and Fridays—on matters chiefly pertaining to more practical Church matters. From this you will see how far the pastor sees, converses with, visits and knows his people, and in some measure what influence is brought to bear on them for their spiritual and temporal good.

CATECHETICAL INSTRUCTION.

5. But it may be asked what other strictly religious instruction *in classes* do the congregations receive? Is instruction imparted otherwise than in the pulpit and in private interviews? Any one acquainted with the work would inform you that, in addition to formal pulpit duties, as often as possible in the afternoons, from half-past one to three, the whole congregation is formed into classes to read and learn portions of God's Word, and go through a regular catechetical exercise in plain language, and as familiar a style as possible. This service is, I believe, doing much good, though it is at times heavy work; yet it is interesting to see 600 or 700 people at one place, and 300 or 400 at another, gathered as

family, and with Bibles in hand, answering questions and receiving counsel from one whom they regard as their father. We have also *Leaders' Bible-classes*, when on a week-day—Friday at Ocho Rios, Saturday at St. Ann's Bay—and only once a month, these good labourers are met to receive Bible instruction. At the two stations we have 69 leaders (male and female). These come in daily contact with the people. They are the pastor's right hand. Much therefore depends on their Scriptural views, and I am pleased to see how attentive they are. A remark by one will show the influence of these classes. "Minister," said he, "formerly when we told the people anything we used to say 'Brethren, minister says, or the Church rule says, so-and-so.' Now, by God's blessing, we are able to say, 'the Bible says.'" I have met these leaders' classes 23 times in 1867. We have also *Inquirers' Bible-classes*. My rule is that every inquirer must, when practicable, meet once a month, in the week, to receive Bible instruction and pay church subscriptions. Last year I met those at St. Ann's Bay and Ocho Rios 29 times, and took the Sunday School Union lessons as our task. The young people learn and repeat passages of Scripture and hymns, and generally they do this satisfactorily. Then we have our *Juvenile Bible-class*, for children from four years and upwards. These lambs are met (56 at present) once a month, learn verses of the Bible, and receive Catechetical instruction. This class I commenced only about September, and wish, if time allows, to extend to the country districts. Mrs. Millard has a *Maternal Class*, which consists of 47 mothers, who meet her regularly, and I am sure this is a power for good. Many mothers have been greatly benefited by the instructions and counsels imparted. This class I regard with much interest, and as of first importance. My dear wife has also a *Young People's Class*, consisting of 40 of the eldest daughters of the members of the Church. It is a pleasing sight to see these young people, most with their Bibles in their hands, respectfully listening to Mrs. Millard. When we know that these young girls will in a few years become the wives and mothers in the district, I do not think we can over-estimate the importance of bringing them under Bible influence. Then one of our daughters is keeping a small *Training-school* for elder girls, who receive also domestic training from Mrs. Millard; and another of our daughters has an *Old Women's Bible-class* and a *Singing-class*; and thus we strive in one way and another to do good.

VISITS TO THE AGED AND SICK.

6. But there is a great number of *old and sick members* who cannot come to the House of God, and these need our care. To meet their case, we divide the district in this neighbourhood into four circuits, and, whenever practicable, I once a quarter, in each circuit, call all the old, infirm, disabled members together. We then have a prayer-meeting and the ordinance of the Lord's Supper. Oh! you would pity some of the poor people with sores and diseases, some lame, others blind, some very old. They at times find it hard work to kneel down when praying, but will try, when able to kneel, though with much inconvenience. Their prayers are at times touching appeals to Him whose name is love; and generally they are pleased to have the opportunity to "remember Him" who died for them. In one district I have only three old and sick, seven miles from St. Ann's Bay; in a second district 9; in a third 23; in a fourth 11. Surely these good old people—worthy members, most of them—demand a pastor's attention.

VILLAGE WORK.

7. Whenever possible during the week, when the moon is out, we have *village services*. There are eight villages which the pastor visits, and generally these are well attended. The service is informal, conversational, plain; and many wild, wicked men and women are thus at times led to hear the truth. I am, however, obliged to admit that I am beginning to feel these services. To be in a heated,

sometimes crowded, class-house, perspiring profusely, and as we in tropical climates can only understand, and then to take a ride at nine or half-past nine several miles in the night air, tells upon one. Some people may laugh to see the thick rug wrapper round the night traveller, but this is needful.

CHURCH DISCIPLINE.

8. But with all this we find that discipline has to be exercised, and much time is consumed in keeping the churches pure. Last year we had to attend to 33 leaders' meetings, and as many as 89 cases came before us. Some of these were painful, others pleasing cases. Some evidenced the strictness of the leaders to have matters looked into; but without these meetings, you know, the Church could never be kept pure.

9. To keep each other up to our work, we have also *Leaders' Quarter-days*, when once a quarter, on a Wednesday at St. Ann's Bay, and Friday at Ocho Rios, all the leaders are to meet to review the labour of the quarter, to consult how they stand with one another, and to discuss what they have to do during the next quarter. The returns show that the deacons and leaders are actively engaged in assisting their pastor, who has to prevent any from going to sleep, and stirring up others. Well, I may state that these men and women (and many of the latter work well) have during the past year held 2772 class and prayer meetings in the villages. They have also paid 846 visits to families specially to counsel, advise, and encourage, and to pray with them. They have also paid 510 visits to the old and sick people in their districts. When it is remembered that every one of the leaders is among the labouring people, you will, I am sure, feel thankful, that they render to their pastor, to the Church, and to their Master, such valuable aid. I thank the Lord for them. At times I have to reprove, and stir up, but mostly I have to commend these brethren.

SABBATH SCHOOLS.

10. Our *Sabbath-school teachers*, too, are not inactive. We have two Sunday-schools with 516 scholars (exclusive of 69 adults) and 53 teachers. These latter meet once a quarter to report and consult, and I find that in addition to their Sunday work, they have had 16 district meetings on week-day evenings. They have visited 125 parents and 153 scholars at home, to press on them the need of personal religion. Our teachers need to be more active in this department of labour, and some of them need very close looking after; but generally they manifest a good spirit when the pastor speaks to them.

MEMBERS.

11. Thus, you see, we are striving to do and help others do something in God's cause. Oh, that we could report hundreds converted! But, alas! we cannot. We have rather to mourn over much deadness, much worldly mindedness. Our hope, however, is in the Lord, and to Him we will look for His blessing. I find that during last year we baptized 19, of whom 16 were Sunday scholars; we restored 17. On the other hand, 13 have been removed by death, and 17 have been excluded, giving a nett increase of 7. Our members number 689, and inquirers 82; of the latter 41 have been added the past year, and all save two are young, and able, save three, to read the Scriptures. We have four day-schools, with 178 children on the books and 79 average daily attendance. Mrs. Millard has formed a *Dorcas Society*, which numbers 47 members (mostly in humble life), who have collected £7 11s. 4½d., and made 94 garments for the destitute. Our missionary collections have not yet come in, so that I cannot say as yet how we shall stand.

12. Now I have given you a few *facts*, without much note or comment. Glad should we be to have been able to present a more encouraging report, but "he that goeth forth bearing precious seed," &c. On this promise we rely. Our hope and help are in the Lord. May He bless His own work and word.

JOURNEYS OF ELIACINE CAJOUÉ.*

BY THE REV. W. H. WEBLEY, OF JACMEL, HAYTI.

A FEW months ago Eliacine's father was taken ill, and appeared to be near his end. His daughter determined to pay him a visit, and make a last effort with him for his soul's salvation, hoping, at the same time, to do some good on some of the plantations that would come in her way. She started, therefore, with a good supply of tracts and Scriptures, intending, if possible, to reach Leogane.

On the road she came up with three persons, to whom, as was her wont, she spoke of religion and delivered her message of life. The parties seemed pleased, accepted some tracts, and might have purchased Scriptures, had money been at command. Her father, too, received her gladly, appreciating her attention. Even hope of his conversion was entertained. This was no sooner engendered than dissipated. With the return of health came the old indifference; yet other good was effected. Four Sabbaths were spent by Eliacine on her father's pen. Morning and evening she assembled the hands for prayer and exposition. From twelve to fifteen persons would be present. On each Sabbath afternoon, also, between the hours of two and four, she had nice little meetings for the study of the Scriptures. Eighteen or twenty people would join in the exercises, evidently approving what was thus done for their spiritual benefit.

EFFECTS PRODUCED.

The Parable of the Sower, on one of these occasions, brought tears to many eyes. In fact, some of these mountaineers are very sincere. Ignorance keeps them back. They are the dupes of priests in town, and of Obeah men in the country. As few, too, can read, they take all for gospel that the emissaries of Rome deal out to them. On the second Sabbath an old man was present, who had never read the Bible. "It would make him tremble too much; he should never get over it; besides, people who pried into the secrets of the Bible soon became mad." Eliacine told him that the trembling would be good enough, provided it came from God's Spirit. As to the madness, it remained for the priests to explain why so many Catholics, who had never seen the Scriptures, had gone mad, whilst that among the Protestants there were no mad people at all. The Bible, she told him, would be the means of his soul's salvation, if he would read it. On promising to read a New Testament, Eliacine made him a present of one. On leaving, her father and all hands expressed what appeared to be real regret at her departure. She had been with them nearly a month, toiling night and day, and praying for the salvation of their souls. She left them for the heights above Léogane. Here she had other members of her family. These were sick, many in body, and all in soul. The object of her visit to them was thus twofold. As her horse climbed the mountain, she, a lonely woman, and almost amidst savages, so much are the people here given to Wanga (Obeah), offered her Scriptures at every plantation gate or door. None bought.

* This interesting woman was the first convert of the Haitian Mission, and for some years past has been engaged as a Bible reader among her countrywomen.

THE HARVEST IS GREAT.

Few had money. What they do with their cash is a marvel, for they never seem to have any on hand. Presently she gained the top of the Sugar-loaf (Pain de Sucre) mountain, noted for its views of seas and towns north and south of our peninsula. Grand and Petit Goave are seen on the north, and Baint on the south. As she looked down, she says, she wept at the thought that here were thousands of houses to which the Gospel would never be carried, and thousands of souls who would never know of life's way. Yet, as she descended, she began her visits from property to property, exhorting the people to repentance, and trying to induce them to purchase the priceless Pearl. Twelve plantations were thus visited; four days were given to the work; four Scriptures were sold, three given away. As she could easily gain Cabaret from this point, she spent a Sabbath with the Wesleyan Church there. This has twenty-five members. Only fifteen were present at the services. An unhappy division has occurred amongst them, their leader having become an Episcopalian. Their rural chapel is wattled and plastered, the whole covered in with Guinea grass. Here the people seemed greatly in love with the Word. Eliacine was soon surrounded, and questioned on all sorts of religious questions or difficulties. One woman sought to be immersed. She was referred to her pastor, Mr. Bird, who had engaged to immerse any of his converts who might request it. With these good people Eliacine remained long enough to pay eighteen house-to-house visits, holding a reunion for prayer and exhortation in each family.

Eternity must disclose the result.

SEED SOWN.

Before continuing for Leogane, our sister returned home. In a few days she was off again. It turned out that little was to be done at Leogane. The place is wholly given up to idolatry and devilry. Revolutionary projects, too, were on the tapis. All was uproar. As well might Love's message have been proclaimed in "Vanity Fair." Fire and sword, and pillage were uppermost in the majority of minds. This is one of the first outposts of the Wesleyans, and one of the last places as to results, as yet.

Later her visit to Baint was interesting. For these trips she had her own horse. A little economy had enabled her to procure this. As usual, and as soon as she arrived, she went from house to house, giving or selling tracts, and offering Scriptures for sale. The tracts were read and re-read. Some said such teaching could hardly be from the pen of man. Something about it went straight to the heart. As she went into the church she found seven altars there. At first she deemed it prudent not to divulge the secret of her being a Protestant. Only a few were aware of the circumstance, and these were young men from Jacmel, who had gone to reside at Baint. Amongst these was one in particular, who had helped to keep up our services here, after the death of Francies, reading portions of Monod's and Vinet's sermons, under the guidance of the then Miss Harris. He is now an infidel. Some of the devotees of the place seemed especially pleased with the prayers and teaching of Eliacine. All was so new and fresh; all, too, responded to the inner want. Yet all would have been spoiled, had the secret of her Protestantism transpired. One of these, close by the Calvary, was an interesting case. The woman even bought a Testament. More than once Eliacine read and prayed with her. Our sister is still at Baint, with a box of Scriptures just sent to her by sea, and a stock of tracts and religious publications. At some future day I may report further on her visit.

A MISSIONARY JOURNEY IN AFRICA.*

BY THE REV. ROBERT SMITH, OF CAMEROONS.

I SEEM moved to write you a letter under rather novel circumstances. I am out with my missionary brother, Mr. Fuller, on a preaching tour. I would that you could take a bird's-eye view of our position, but you cannot, so I will try and describe it. We are in our travelling boat, or, as the natives call it, our walking house, and I am not surprised at that, seeing that we live and sleep in it during our journey. It requires some care and forethought to provide for ourselves and crew for several days, and with me there is a little anxiety at night, lest the natives should pilfer, or a huge hippopotamus should rudely introduce his unwelcome legs through the bottom of our boat. The beautiful moon is shining down upon us in all her tropical glory, but the evening song of the many immense frogs on the beach is anything but enchanting; I would fire my rifle to frighten them away, but doubtless they would return with increased confusion. The scenery in this part of the country is very beautiful. Standing on a high hill, and looking away to the opposite hills, on the slopes and in the valley are numbers of African villages, in some instances almost buried among the numerous plantain-trees, while many large trees and immense bush fill up the background. Above our heads fly numbers of parrots and strange-looking birds. While I review the same, the following lines come into my mind :—

"We see our God's great goodness, where'er we turn our eyes;
'Tis shining all around us, in earth and air and skies."

But, alas! how sad is the condition of the people who inhabit this vast and undeveloped continent; a country which, if cultivated, might pour immense riches into England. It was from this part of the country that many of the slaves were procured that supplied the Cameroons market; and who can tell when the brutalizing effect of that accursed system will be removed from the people? We preach the gospel of peace to the people, and they seem to hear it with gladness for the time being, but, alas! how soon it seems to pass away!

NATIVE QUARRELS.

This tribe has been quarrelling with its neighbour for several years; each party having lost several of their promising sons; they refuse to be friendly again until their sons are paid for, either in slaves or English goods; and this is the state of society throughout much of this part of Western Africa. After a service in the town this afternoon, Mr. Fuller and I had a long conversation with the chief and people, about making peace with his neighbour. We told him we intended going on through the country to see the other chief. At first he said he couldn't allow us to do so, he would first make his enemy come and ask for food, or something equivalent to it. After reasoning with the man and his company for some time, he gave his consent. So, God willing, we are off through the bush in the early morning to see and reason with the other party. May the Good Master whom we serve bless our mission of peace and declaration of the Gospel to them; and may we be protected from evil around us, and the scorching sun above.

A RIVER SCENE.

I think there is nothing very special to record respecting our journey. We slept in our boat off one of the slave towns last night. In the morning, while our food was being prepared, Mr. Fuller addressed some men from the boat, which re-

* This communication is very nearly a copy of a letter written by Mr. Smith to the young people of Westbourne Grove Chapel.

minded me very much of a New Testament narrative, and from the questions and answers of the people, I could tell that they knew the way of eternal life, but, like too many in Christian England, refuse to lay hold of it. We travelled up a creek some ten miles in length, and every now and again passed some small towns and villages, where we promised to call on our return. It was amusing to see men paddling their own canoes—canoes that were scarcely large enough for little boys, yet they were balanced with much precision, and travelled swiftly. Those who had not been favoured with a sight of a white face or our strange-looking boat before, escaped into the bush, leaving their canoes in the water. In several places we saw poor women and girls sunk over their knees in thick black mud, seeking after fish for their evening's meal. Poor creatures, how unwomanlike they appeared. When will they be elevated by the mighty influence of the ever-powerful Gospel?

OPPOSITION.

5th. What a day of adventures this has been! Yes, and of mercy, too. God's goodness has been very great. It is impossible to convey to you the scenes we have witnessed to-day. I have been much grieved and vexed with the people. But let me try and give you an idea of our circumstances. After partaking of our cup of coffee, we started on our journey (that I spoke of yesterday); we left about 6 a.m., said good morning to the chief, and then made for the village in the valley, from which we were to enter a small ravine. Along the way we heard much confusion and noise, and ere long, to our astonishment, saw a number of armed slaves and boys with sticks, swords, and other weapons of warfare. They were blocking up the narrow pathway, while some advanced towards us yelling, and in a fighting attitude. We knew directly they were trying to frighten us, and to get us to run back. The head man had evidently deceived us, or else was afraid to tell us on the previous evening, and had ordered the foolish demonstration to frighten us, or else his people were stronger than he. Instead of turning back, we went directly to them, and remonstrated with them for their folly and unwillingness to have the long-standing palaver settled. We thought it wise to return direct to our boat, and leave without bidding adieu, that they might learn better manners when we visited them again.

We returned to another large town, some three miles distant. After ascending a steep hill, we came upon the town, and had an interview with the chief and a number of the people. We told them our business, and asked permission to travel through the country and visit the above-named chief. The man, African-like, wanted to know what we would *pay* him. We told him we wouldn't pay him anything, but if we pleased we might give him a small present on our return. So, after much palaver, he consented, and gave us a guide; therefore we hoped to accomplish our object, and preach in the villages by the way. As we journeyed through the town, immense numbers of men, women, and children came out to see so great a curiosity as a living white man. Some shouted and laughed, while numbers ran on before and stood on a little rising of the ground until we had passed, then they would run on again and have another good look, and if I made the least sign or movement they would go tumbling over each other. We journeyed on some two miles in the heat of the day, when, to our surprise and great annoyance, two messengers came from the chief demanding our return—I believe to see what he could extort from us. We were compelled to comply, and, as a punishment, we passed by his palaver house, and went direct to our boat and left him to see his folly, and to be more respectful when we returned. To you, dear friends in England, this may seem rather singular behaviour, but not so here. Were we to give way to their demands and foolish fancies, they would take everything from us. The aim of nearly all is to try and intimidate, and beg for all they see. You will also perceive what difficulties we have to contend against in endeavouring to preach the Gospel in the interior of the country.

THE RECEPTION.

We travelled on to the next village, hoping for a better reception. After ascending the hill, we asked for the head man, when a young man called him by means of a drum, and a man appeared, who we supposed was the head man. After shaking hands and conversing with him, we told him that we wished to preach to the people. A company was gathered, and we had nearly finished, when I saw a man approaching with a knife in his hand. Not suspecting anything, I continued, but in a moment he pushed the people on one side, and forced his knife at one of our young men who was by my side, and who instantly fell back to avoid it, when the fellow brought it within a few inches of my chest. I was so taken by surprise, that I didn't know what to do for the moment. I was about to seize my heavy walking-stick, which lay at my feet with my umbrella, when the man instantly seized both stick and umbrella, and walked away with them. It was the coolest piece of impertinence I have seen for some time. My brother Fuller and I were afraid to follow, lest our tempers should get beyond our control. We gave them ten minutes to return the things, which they wisely did. Jealousy was at the bottom of this daring behaviour. The man was jealous because we had not gone to his street to hold our meeting, and this was his way of showing his power and displeasure. Poor people! my heart pities them. They put eternal life far from them. After leaving this village, we called and preached at a number of villages, where the people paid much attention to our message. One small village we entered, we found the houses all closed, and the grass growing in the streets; the only sign of life was two goats, which looked astounded at our intrusion. The reason of the deadness of the scene was—a few months since the chief of the village died, and all removed but the aged mother and two slaves, who remain behind to mourn for the departed. Night and morning this poor creature pours forth her bitter lamentations, having no sweet Gospel consolations to cheer and comfort her.

We were very thankful to return home in peace and safety. God is very good unto us, in caring for us at home and abroad.

I would that we had young men that we could leave at some of these large towns as schoolmasters and native preachers; they would be the foundations of small stations, which we want all over the country. But, alas! we haven't the men. Therefore we must still pray to the Lord of the harvest for more labourers.

HOME PROCEEDINGS.

THE demands on the Mission House for deputations are becoming difficult to meet. The brethren who are home from the foreign field, are nearly fully engaged for the coming three months. We are glad to notice that, in almost every letter, there is the request—"Send us a missionary." But we cannot multiply them at will; and our friends who have to make the arrangements for public meetings will have to summon some of our well-known pastors to their aid.

Mr. Thomson has visited Montrose, Aberdeen, the Elgin district, Inverness, Grantown, Tullymet, Lockgilthead, Millport; and at Dunoon, he will have the advantage of Mr. Birrell's presence and assistance. Dr. Underhill has advocated the Society's interests at Penge, and Mr. Trestrail and Mr. Hume at St. Albans. A very interesting meeting has been held at Great Leighs, Essex; the Treasurer in the chair, and attended by Mr. W. G. Lewis and Mr. J. T. Wigner; and at Chipstead, Sir Morton Peto presiding, Mr. J. A. Spurgeon, Mr. Trafford, and Mr. Baynes affording information as to the Society's present condition and prospects.

We shall be obliged if our brethren who have made arrangements for public meetings, irrespective of any communication with the secretaries, will kindly forward such reports to them as may appear to them expedient, for notice in the *HERALD*.

Some time since, a zealous friend in the north addressed a letter to the *Freeman*, on the subject of getting young men in our churches to take up the Mission, and to endeavour to obtain, or to subscribe, a guinea per annum to its funds. We

were disappointed, and we fear he was too, that no response was made to his appeal. But the matter has not been allowed to sleep; and we are glad to find that the committee of the Young Men's Auxiliary are taking the matter up. Whether they will confine their efforts to the young men in our London congregations, or extend their efforts to the country as well, we do not yet know. But, whatever way be their decision, we heartily wish them success in this new and promising effort.

Mr. Trafford's sermon is in the press, and will shortly be published. We trust it will have an extensive sale, and that its striking statements will be duly pondered by our friends.

CONTRIBUTIONS

From June 1st, to July 18th, 1868.

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 SUBSCRIPTION.		Princes Risborough Sun- day School	3 19 0	Long Buckby	20 3 8
Hookway, Mrs. E., Clevedon	2 0 0	CAMBS.		Northampton, College Street	144 9 6
DONATIONS.		Cambs, on account	96 15 9	Do, Far Cotton School	2 2 6
Bacon, Mr. J. P., for Rev. J. Smith, Delhi	10 0 0	Caxton, for W & O	0 14 0	Do, Nelson Street Infant Class	0 5 5
For Bible Woman, Emma, under Mrs. Hobbs, Jes- sore, by E. D. B.	9 0 0	DEVON.		Do, Princes Street	23 7 6
Dent, Mrs., Milton, near Northampton, by Rev. F. Traill, for debt ...	10 0 0	Plymouth	2 0 0	Pattishall	13 0 0
Gurney, Miss, for "Ruth," in Mrs. Heinig's School, Benares	3 10 0	Do. for African Orphans	5 6 3	Ringshead	8 14 0
Matheson, Mr. R. W., Dublin	1 0 0	ESSEX.		Do. for N P	0 12 2
Students at Regent's Park College	4 0 0	Great Leighs	9 7 3	Roads	9 10 8
LONDON AND MIDDLESEX.		Plaistow, Union Church	3 16 2	Rushden	19 0 0
Camberwell, Denmark Place Chapel— Sunday-school, for N P, under Rev. J. Sale, Calcutta	20 0 0	Thorpe-le-Soken	2 8 4	Spratton	2 5 4
Do. for support of child in School, Ceylon ...	6 0 0	HAMPSHIRE.		Weston by Weedon	13 11 6
Do. Mansion House Chapel	6 5 4	Crookham	1 13 8	396 7 10	
Camden Road Sun. Schl.	9 3 1	Southampton, for N P, Ram Canto	4 10 0	Less expenses	
Chelsea	7 11 0	HERTS.		£394 18 1	
Kennington, Charles St.	5 5 3	St. Albans, for support of Benjamin Launton, Cameroons	5 0 0	SHERPESHIRE.	
Maze Pond	6 8 3	KENT.		Market Drayton	3 17 9
Romney Street, West- minster	2 10 0	Bexley Heath	1 13 6	SOMERSETSHIRE.	
Shepherd's Bush, Oak- lands Chapel	4 3 3	Broadstairs	0 19 5	Beckington	9 6 0
Spencer Place, Sunday School	5 0 0	Woolwich, Queen Street	5 14 6	Burton	2 15 0
Stockwell, Sunday School	2 11 7	LANCASHIRE.		Frome, Badcox Lane ...	21 15 0
Upper Holloway, Sunday School	4 15 7	Liverpool, Pembroke Juvenile Society, for Rev. W. Dendy's Mal- don School, Jamaica ...	10 0 0	Do. Lock's Lane	3 8 7
Vernon Chapel	9 11 10	Do. Richmond Chapel Juvenile Society	7 6 0	Do. Sheppard's Barton	54 6 6
Walworth Road	51 2 2	NORTHAMPTONSHIRE.		Do. for support of Jane Bunn, in Mrs. Hobbs' School, Magoorah ...	6 0 0
BKDS.		Blisworth	13 0 4	Do. for support of John Sheppard, in Rev. A. Saker's School, Cameroons	6 0 0
Biggleswade	5 5 0	Do. for China	0 10 0	Wells Sunday School	4 16 7
BUOKS.		Bradden	1 11 6	SURREY.	
Chesham	11 5 0	Braunston	2 0 0	Upper Norwood	3 3 0
Great Brickhill	3 0 0	Broughton	0 13 ..	SUSSEX.	
		Burton Latimer	6 10 5	Hastings and St. Leon- ards Ladies' Auxiliary	3 8 6
		Desborough	1 1 7	WARWICKSHIRE.	
		Hackleton	13 3 1	Birmingham	1 10 2
		Haypole	7 13 10	WILTS.	
		Hartwell	10 0 0	Shrewton	3 14 0
		Kettering	78 14 4	Trowbridge, on account	27 0 0
		Little Drington	4 7 1	Westbury, Providence Chapel	5 1 4
				Whitbourne	1 17 4

Worcestershire.		£ s. d.	Llanthwy		£ s. d.	Bacon, Mr. J. P.		£ s. d.		
Pershore	5	0	0	Newport, Charles Street	8	3	0	10	0	0
Westmancote	4	0	0	SCOTLAND.		Clair		1	0	0
NORTH WALES.			Montrose	18	12	2	Benham, Mr. Jas.	2	0	0
CARNARVONSHIRE.			Paisley	1	1	0	Buttsworth, Mr. W. A.	0	10	0
Roshirwaen, Bethesda ...			IRELAND.		Cobb, Mr. F. W., Margate Hill, Miss M. A., Hull, for		5	0	0	
			Portlennone	1	0	0	Chapels	5	0	0
SOUTH WALES.			FOREIGN.		Proctor, Mr. Jas. Whitby		25	0	0	
MONMOUTHSHIRE.			CHANNEL ISLANDS.		Rochdale, West Street, by Messrs. Kelsall and		5	0	0	
Abertillery, English Church			St. Heliers	1	10	0	Kemp	5	0	0
			JAMAICA SPECIAL FUND.		Smith, Mr. W. L., St.		10	0	0	
			Allen, Mr. J. S.	1	0	0	Alban's	10	0	0
			Allen, Mrs. J. S.	0	10	0	Stevenson, Mrs. Blackheath	1	0	0
					Woolley, Mr. G. B. Hackney		5	0	0	

FOREIGN LETTERS RECEIVED.

AFRICA—

AMBOISES BAY, Pinnock, F., May 25.
CAMEROONS, Fuller, J. J., May 28; Smith, R., May 26, 29, June 11; Saker, A., May 25, June 10.

INDIA—

AGRA, Gregson, J., May 16.
CALCUTTA, Lewis, C. B., May 21, June 4, 5, 11; Robinson, J., May 20.
DACCA, Bion, R., May 16, June 8; M'Kenna, June 23.
DINAPORE, Brice, Mrs., June 8.
JESSORE, Ellis, R. J., June 10.
RHOTUCK, Williams, J., May 15.
SERAMPORE, Anderson, A. H., June 4.

EUROPE—

FRANCE, Paris, Robineau, M., June 18, July 16.

PARIS, Vines, Mrs., June 8.
MORLAIN, Jenkins, J., July 3.
ROTTERDAM, Stuart, M. C., June 24.
STOCKHOLM, Harris, Mrs., July 6.

WEST INDIES—

BAHAMAS, INAGUA, Littlewood, W., June 5.
NASSAU, Davey, J., June 27.
TRINIDAD, Law, J., June 8.

JAMAICA—

BROWN'S TOWN, Clark, J., June 7.
KETERBERG, Fray, Ellis, June 22.
KINGSTON, Manning, G. G., June 6.
RIO BUENO, East, D. J., June 22; Roberts, J. S., June 6.
ST. ANN'S BAY, Millard, B., June 4, 16.
SPANISH TOWN, Phillippo, J. M., June 8, 20.
MONTEGO BAY, Dendy, W., June 22.

ACKNOWLEDGMENTS.

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

Cross Street, Islington, Juvenile Auxiliary, per Mr. W. H. Thornton, for a box of clothing for Rev. E. Fray, Jamaica.
Mrs. H. E. Wilkinson, Upper Norwood, for a box of books for Calabar Institution, Jamaica.

Baptist Tract Society, per Mr. E. J. Oliver, for a parcel of tracts for Rev. J. J. Porter, Jamaica.
Mr. Sturge, Birmingham, for a school-bell for Rev. J. Maxwell, Jamaica.
Stockwell Sunday-school, per Mrs. Perrin, for a parcel of clothing for Mrs. Fray, Jamaica.

THE LADIES' ASSOCIATION FOR THE SUPPORT OF ZENANA WORK AND BIBLE WOMEN IN INDIA.

IN CONNECTION WITH THE BAPTIST MISSIONARY SOCIETY.

Treasurer, LADY PETO. Hon. Secretary, MRS. A. A. CROLL.

We are requested by the Committee of the above Association to insert the following:—

Cambridge—

Ladies' Association, by Mrs. Shippey.
Contribution

Mr. Charles Foster

10 18 0

Bristol—Buckingham Chapel—

Ladies' Association, by Mrs. Penney.
Additional contributions

1 0 0

By Mrs. A. A. Croll—

"A Friend," Hampstead

Mrs. J. W. M'Laren

0 10 0

0 10 0

1 0 6

Mrs. A. A. Croll begs to acknowledge, with thanks, the receipt of a parcel of useful clothing for Delhi, from the Ladies of Union Chapel, Manchester, per Miss Norris, Secretary (value £8 6s. 2d.)

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. C. B. Lewis, 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.

PERILOUS CONDITION OF THE MISSION IN HAYTI.

UNTIL the following intelligence came to hand, we had no idea of the dangers which surrounded our brethren in Hayti, in consequence of the recent revolutionary movements there. These things have so often occurred in that unfortunate country, and hitherto without seriously affecting the Mission, that we supposed matters were going on much as usual. There was, therefore, something startling in these tidings. They will be read with great, nay, painful interest. Their accuracy may be relied upon. Indeed, the letter from our friend is little more than a statement of facts:—

“Although I would not needlessly alarm you, and although it is difficult to write dispassionately in my present position, I must not allow the mail to pass without penning a few hurried lines. The fact is, to say all in two words, that we were never in such peril of our lives, and of the loss of all, as at the present moment, and as we have been for the last fortnight. Without expressing an opinion for or against what is transpiring, or compromising myself with either of the contending parties, allow me to lay a few of the facts before you.

“You are doubtless aware that on the 3rd of May a revolution was organized, or rather broke out simultaneously, in this and the other towns of the southern peninsula, for the overthrow of the President Salnave. In a few days the revolution spread throughout the South, and has now embraced the whole of the North. For two months past, Port-au-Prince has been besieged by the revolutionary army, composed of seven or eight thousand men, a large proportion of whom are ‘Cacos,’ or men from the woods and villages of the boundary line that separates us from the Dominican part. For fourteen months these men have been in the field, harassing and killing Salnave’s soldiers, and living upon any plunder that came to hand. They boast of having slaughtered five thousand of Salnave’s men. From all we hear, too, they are terrible fellows, ready for anything,

and resolutely bent on victory, cost them what it may. Should Port-au-Prince be taken by assault they will spare no Salnavist, but will commit such havoc as has never been known. Fearing this, and with such an element in the army, up to the present, the assault has not been made. Measures have rather been taken to induce the capital to surrender.

“ With our friends at Port-au-Prince during the revolution we have not been in communication. At first the interchange of letters was deemed impolitic. We did not know into whose hands the said letters would fall, nor how contents might be interpreted; we therefore abstained from writing to each other. Since then every means of communication has been cut off. All we have known of Port-au-Prince has been through the *Gleaner*, of Kingston. The Birds must therefore be as anxious about us as we are about them. Mr. Baumann, too, is lodging with them, shut up in the capital, and probably without news of his wife, who is at the Cape, or at Grande Riviere. Our anxiety respecting them you may better imagine than can be here described.

“ To return to ourselves. Scarcely had General Hector left here, at the head of the Jacmel revolutionary force, when a counter-revolution began. Every able-bodied man of the town had left with him. Very few houses in town contained other than women and children, save those of fifteen or twenty foreigners. The whole town was thus at the mercy of any lawless band that might organize and pounce upon it. This, indeed, is what has been nearly effected. For the last three weeks we have been almost hourly expecting that the ‘piquets’ would enter the town. These men have risen ostensibly for the maintenance of Salnave’s rule. They are armed with long lancewood pikes, cut from the woods, sharpened and poisoned at the ends, and looking much like our largest English hay-prongs. A good home-thrust from one of them would be about as certain death as that of a bayonet. Here, however, people are not so much in fear of the weapons as of the men. In fact, the term ‘piquet,’ since the time of Acaau, in 1843, has been synonymous with pillage, homicide, highway robbery, incendiarism, and nameless acts of cruelty towards young girls and married women. These people have now surrounded this town on all sides, and, if report be correct, by thousands. At any moment of the day or night, they have been expected to force the barricades. Amongst the few men left in town some have been found of little principle enough to act with them, for the sole purposes of saving their own lives and properties, and careless of what became of the masses. Foreign flags have thus been flying over every foreigner’s house in town for three weeks past, save over our own. I am so well known here, and I trust beloved, that I did not think it necessary to hoist one, although I allowed one to be made in case of need, and at the last. Every foreign house in town, too, has been nightly full of women and

children, who thus took refuge under the respective flags ; not at all certain, however, that even here they were safe. On three occasions, when the alarm was at its height, we must have had over one hundred of these women and children sleeping, if sleep they did, all over the floor of the chapel, as well as those of the lower and upper rooms of the Mission-house. The husbands and fathers of these were either with the revolutionary army before Port-au-Prince, or on the barricades of the town. I was their sole male protector. Not more than three or four of them were members of the little Protestant community they so despised. Most were Catholics, who knelt and counted their beads for the first time in a Baptist chapel. At the same time, that chapel was converted into a store-room for the reception of trunks, household effects, bales of merchandise, and all sorts of other valuables. For two months the chapel doors have not been open, save for one funeral. We have thus had no services. At first these were prevented by the revolution got up before the house, parade, conscription, and other things of the kind, that would have drowned the voices of fifty preachers. Later, we were almost hourly expecting that the piquets would be upon us. The Sabbath has thus gone and come like other days. Our harps are still upon the willows. At Port-au-Prince, too, we have every reason to fear that our friends have been in a similar position, as already, and before the revolution, their evening services were ill attended.

“At length, the danger has in part passed. Though the piquets had blocked up all the roads, and cut off all communication between here and Port-au-Prince, news was at last conveyed to General Hector of our position. His decision was taken at once to return here with the Jacmel force. For four days they were on the road here, cutting their way through armed hordes to the tune of thousands, themselves only six or seven hundred strong. On Tuesday last, the 7th, at mid-day, they entered for our relief, and almost to our frantic joy. I put on my hat to run out to meet them. Many of the young men in Hector’s army were so overjoyed to see me, that in true French fashion, and as if I had been their father, they fell upon my neck and kissed me. Never had I before received such a proof of the affection of the Jacmelians for me. In the afternoon, twelve of the chiefs of the piquets already in prison were led out and shot. On the 9th, ten more were executed. At Leogane, they (Hector’s force) had only fought their way through the hordes, leaving, it is said, a hundred and sixty corpses for burial. At Gressier, they found the place in the possession of the piquets. Here a number were killed, and their houses burnt to the ground. General Hector is now in command here, with a small but brave force. The piquets are all around us, but it is hardly supposed that they will now venture to attack the town. Help, too, is said to be coming from Cayes, by way of Baintet. The assault on Port-

au-Prince may be made at any hour, and the slaughter, there is every reason to fear, will be great.

“These are only a few of the facts, hurriedly put together, but perhaps more reliable than from many other sources. Indeed, much that I have penned I have got from General Hector. Twice I have seen him and had long conversations with him. I much regret to say that he is wounded by a pistol-shot, and still has the ball in his arm. If he would accept the charge, there is but little doubt that he might be president. This he declines, and, I fear, cannot be inclined to change his mind.

“Whether our own lives would have been preserved, in the event of the piquets entering the town, it is difficult to say. We trust they would. We are foreigners, and have nothing to do with Haytian revolutions. We are English, and as such have been always respected. Especially, we are old residents, and long known to be everybody’s friends. Vain, however, has been our confidence in man. Our help has come from the Lord our God. I did offer my wife to go to Jamaica till the storm should have blown over; but my darling child fell sick, and had four days of fever, in the very midst of our piquet trouble. Besides, my wife refused to leave *me*. For my own part, I resolved, from the first, that under no consideration would I abandon my people in their hour of sorrow. I lost not an atom of confidence in my heavenly Father. Possibly He heard our prayers, and saved this modern Sodom, on account of the few righteous that were in it. Nor have I lost a particle of my faith in the promises of God’s Word, in respect to Hayti and the future. Meanwhile, we have to stand still and recognize the hand of God, adoring where we cannot fathom, and submissive where we cannot comprehend. Out of this great evil, therefore, I expect great good will come.”

We cannot express too strongly our admiration of our friend’s courage, in remaining with his people during this terrible crisis. If he had gone to Jamaica, none would have blamed him. It was nobler far to remain. His doing so cannot fail to create yet stronger feelings of respect and regard in the mind of the Haytians, and they will not be slow to note the Christian love and self-denial in which this conduct is founded. And his wife has acted nobly too. Ordinarily women are timid when peril is apprehended; but when it comes, and is real and fearful, they often exhibit a courage and contempt of danger truly heroic.

We hardly expect further tidings before the *HERALD* goes to press. If they come they can be added in a postscript; and if after publication, we can send them to the *Freeman*. Meanwhile, may the Divine Hand throw the shield of protection over our friends, and may they be able to cast all their care upon God, and thus be kept in perfect peace.

FEMALE EDUCATION IN INDIA.

THOSE of our friends who are interested in the progress of female education, and we trust they are many and increasing rapidly in number, will do well to read *Miss Carpenter's Six Months in India*. As an account of her visit, her experience, her labours, it is highly instructive; but as bearing on the important subject before us, it is invaluable. This lady has devoted her life to the education of the poor and the outcast; and having thought much on the condition of women in our Eastern Empire, resolved to make an attempt to *do* something to ameliorate and improve it. Favoured by the kindness of the late Secretary of State for India, and having introductions to leading men of all classes, she started on her errand, and visited Bombay, Surat, Ahmedabad, Madras, and Calcutta, returning by way of the former city. In all these places she was cordially received, and her intentions and plans were warmly supported, Sir Bartle and Lady Frere, and the Viceroy and Lady Laurence, and other distinguished personages, missionaries and their wives, Parsee, Mussulman, and Hindoo gentlemen, vied with each other in paying her every attention, and seconding her disinterested efforts. She visited every school within reach, as well as numerous jails and charitable institutions; held meetings, both public and private, at some of which ladies were present; and finding that she possessed what she did not know until the exigency arose, the power to *speak* on the object of her mission, no scruple was felt in explaining her plans. These addresses were listened to with profound attention and most courteous respect. These efforts cannot fail to do good. A great interest has been awakened. Hindoo and Parsee gentlemen in Bombay and Calcutta, who have exerted themselves to promote the object, have been greatly encouraged; and the seed thus sown broadcast over the public mind, will eventually spring up and produce a rich harvest.

We have perused these volumes with all the greater pleasure, on account of what is doing in the *Zenanas* of India by the ladies connected with our own and other Missions, as well as by the Committee formed through the labours of Mrs. Lewis, during her recent visit to this country. That Committee is working with vigour and steadiness, and we hope they will receive most efficient support. And we take this opportunity of afresh commending to our readers the school for the *daughters* of Hindoo gentlemen, founded by Mrs. Sale, and which continues to prosper, under the direction of Mr. and Miss Robinson, since Mr. and Mrs. Sale have been called to Barisal.

"The grand obstacle," observes Miss Carpenter, in her statement laid before the Viceroy, "to the improvement of female schools, and the extension of them, is the universal want of female teachers. Very rarely, except in Mission Schools,

are any trained female teachers to be found ; and even in them, the supply created by the training of teachers in the institutions themselves, is not sufficient to meet the demand. The girls' schools are taught entirely by male teachers ! This has long been felt to be a great evil by the inspectors, the intelligent native gentlemen, and the mothers of the children.

" The results of such a system are evident. Not only are the little girls withdrawn from school earlier than they otherwise would be, but they are entirely without that proper influence in their manners and character which a female teacher alone can give. . . . I should, indeed, from observation of these schools only, have been led to doubt whether Hindoo girls were capable of the same development as English girls ; but the very different condition of the girls in all the Mission Boarding-schools, which were under female teachers, fully convinced me that Hindoo girls wanted only proper instruction to make them in every way equal, and in some respects superior, to those of our own country.

" The present condition of female education in India can be improved solely by the introduction of female teachers, and these can be supplied only by the establishment of a Female Normal Training School.

" The Governor of India has long adopted this course to supply male teachers to boys' schools . . . which are provided with good and efficient teachers, and are producing excellent results. If the same course is pursued for the girls' schools, similar results will follow after the system has had time to work. . . . I am well aware that the difficulties to be encountered in establishing a Training School for Female Teachers are much greater than those attending Male Normal Training Schools. The ignorance of Hindoo women of a suitable age, is one great impediment ; and the difficulty of finding any such, except widows, who would be able and willing to train for teachers, is another. I have fully considered these and many other obstacles ; and having done this, and consulted persons of considerable experience in different parts of the country, I am persuaded they may be surmounted."

The position of female education differs very much in the three presidencies. It is most advanced in Bombay, which may be partly accounted for by the presence, influence, zeal, and liberality of the Parsees. There, too, it is not so very rare a spectacle to see ladies mingling in social gatherings. It is less advanced in Madras, though there we find great encouragement in regard to it. Bengal seems to be the lowest ; for here the deep prejudices of the Hindoo against all attempts to elevate women, in spite of the efforts and teachers of the Brahma Somaj, have only been very partially overcome. In Lower Bengal, we learn that the Government gives gratuitous aid to girls' schools, and also to Zenana-teaching in Calcutta. The latter is chiefly under the direction of voluntary societies. Nearly 200 houses are visited by the wives of missionaries and other female teachers, and over 500 young ladies are likewise brought under instruction. " A distinct and formal request having been made by natives of Bombay and Madras to their respective Governments, for the establishment of Female Normal Training Schools, these were, in due course, forwarded to the Supreme Government for approval, and an answer was anxiously expected." We shall be glad indeed to hear that Calcutta has followed this excellent example, and we hope the Government will not be slow to take the matter up. It is evident that the training of female teachers is, at first, mainly to

be effected by European ladies; and, as it would not be fitting for them to go out not under the guidance of friends, or in connection with some mission, the Government alone can afford them the protection and support they require. No local efforts, however energetic or liberal, can, in the present state of public opinion in India, give permanence or extension to such institutions. The Government can do both, and we hope that enlightened counsel will prevail, and the work be undertaken: for, after all, every thoughtful person must see that the *people* of India can never be raised in civilization and morals, until woman takes her proper place. *Her* education is essential; and until women are educated they will never emerge from their present wretched seclusion, nor come out from the darkness in which they now dwell—a darkness which not only depresses the mind, but tends to produce immorality and vice that cannot be described.

The views entertained by educated native gentlemen on this important subject were very freely expressed at the various meetings which Miss Carpenter attended. At a special meeting of the members of the Bethune Society held on the 18th December, 1866, at the close of her address, Baboo Kissory Chand Mittra rose and spoke at some length, and an extract from his address will present our readers with a fair view of the opinions which prevail so widely among persons of his class, especially in regard to schools for girls:—

“Miss Carpenter has laboured zealously and effectively in England to educate the ignorant and reclaim the vicious. . . . She has come out to India to do what she can for the education of Hindoo females. She has already brought her influence to bear on the Government for the purpose of establishing a Central Normal Female School. In order to strengthen her hands, a representation, urging the necessity for such an institution, has been submitted to the Lieutenant-Governor by several Hindoo gentlemen. . . . I am not ashamed to avow that I am a party to the memorial to Government, and my friend Baboo Keshub Chunder Sen is another. I have bestowed some thought on the subject, and have had ample opportunities of watching the operation of both school instruction and domestic instruction, and have no hesitation in declaring my conviction that the former is an immeasurably superior system to the latter. Those who under-rate school instruction, and over-rate Zenana instruction, are grievously mistaken. The Zenana system may, in the beginning, be necessary in many cases. I do not depreciate it. I rejoice in its intention, but I can only advocate it as a tentative and transitional measure, but not as a finality. . . . Fancy a governess teaching one or two girls within the four walls of a dark, and perhaps ill-ventilated room. Why, it is very dull work, and both the teacher and the taught participate in the dulness. . . . The efficiency of school instruction depends on the contact of spirit with spirit. . . . Whatever system may be best adapted to promote the enlightenment of our females, I earnestly beg my educated fellow-countrymen to remember that the social and mental status held by the women of a country is the true test of its civilization.”

In Mr. Tinley's *Evangelical Tour Round India*, from which we took some extracts for the last HERALD, we find occasional reference to this subject. His mission was to the educated deists of India. Still he could not fail to

be struck with the absence of ladies in his intercourse with gentlemen ; and so acute an observer would not pass it over without remark. He thus describes his visit to the old president of the *Somaj*, in Calcutta :—

“ In this house a young lady was introduced by her brothers, and sat in the reception room throughout our visit. Those who cannot divest themselves of English ideas while reading about India and Calcutta, will wonder why I mention such a little circumstance as this. But, in truth, it was a most significant circumstance, and if it stood alone would hint at a social revolution which was likely to overthrow the whole national system. The exclusion of women, though it dates no farther back than the Mahomedan Conquest, about 1000 A.D., is a national custom of the first importance, instituted originally for their protection against the conqueror, but perpetuated by the older article of faith, which esteems them of so inferior a nature as to be unfit for the society of men. The evident comforts of an Anglo-Indian home, and the charm of our country-women's conversational powers, have opened the eyes of some native gentlemen to the folly of the *Purdah*, and they have determined to brave the wrath of the priests and people, and to liberate their female prisoners. Still the appearance of a Hindoo lady before Englishmen is hardly known, although I was told that a short time before my visit to Calcutta some ten or twelve native gentlemen had met together, *with their wives*, in a social party. But the work is silently and rapidly progressing in the *Zenanas* of the native homes. Many English ladies are fully occupied in teaching these neglected women the commonest accomplishments of European life, the Baboos thankfully encouraging the work of kindness, as they cannot but feel acutely the contrast between their wives, who can neither read nor write nor sew, with the wives of even poor Europeans, and long for the sympathy at home which their own liberal education is daily making more necessary, and at the same time more manifestly wanting.”

We may reasonably cherish the hope that a new era has dawned on India, when the education of her mothers and daughters, hitherto deprived of that boon, and consequently degraded in social life, is openly supported by men of position, wealth, intelligence, and influence in the great cities of Bombay, Madras, Calcutta, Benares, Allahabad, and Delhi. Such facts as those adduced by our own missionaries, and drawn from the independent sources we have here specified, cannot fail to make a deep impression, and encourage all who long for the spread of light and truth and religion, to give themselves to the work with renewed energy and zeal. We especially commend the institutions, in connection with our Mission, which are devoted to it, to the prayers and liberality of all our readers.

COUNTRY CUSTOMS IN THE CAMEROONS, WESTERN AFRICA.

BY THE REV. E. SMITH.

Last Lord's Day week was one of the saddest I have seen for years : in consequence of a great play connected with one of the country customs, called, “ Elung.” Although it is very foolish, it is very popular and powerful. In some instances the people swear by the country fashions, and use them in the place of ordinary

laws. Great preparations were made for the aforesaid gathering. Canoes were sent up the country to purchase palm wine; a large supply of rum was secured from the English vessels, and much provisions from the country around. Eating and drinking are the life and soul of all their gatherings and false religions, and not a little of what they have at such times is stolen property. The great rendezvous for the people was immediately behind our house, and adjoining our meeting-house. Between 12 and 1 o'clock in the day, several canoes of men arrived from other parts of the river, accompanied by firing of guns, beating of drums, and every other foolishness imaginable. When the time for our afternoon service had arrived, so great was the noise and confusion, that we were compelled to hold our service in the house and piazza. By sundown several hundred men must have gathered; and throughout the whole evening and night, and until day-light the next morning, the strange noises, singing and howling, were only such as heathen people could make. Sleep was out of the question. Nobody but the members of that fraternity were allowed out after dark.

ON GUARD.

Fearing lest they should do some damage to our premises, I kept watch, and was walking with a good stick in my hand, not far from my door, when two large canoes came along by our beach. On seeing me on the hill they demanded who I was, and when told, they threatened to throw me over the cliff and burn the house down. I smiled at their folly, and when they found that I was not to be frightened by their threats, they gave further vent to their feelings in many curses and went about their business. I could see, through the darkness, that they had something large, and covered with a white cloth, in their canoe. I saw the same thing again during the night; it looked like a man under an immense crinoline, with a figure-head, covered with white-buff and gaudy trappings. This foolish thing represented their "Elung," and they were afraid of my seeing it and exposing their folly. Had it been a Cameroons man instead of myself, doubtless he would have been beaten almost to death. At one time during the night, we were very much startled by some of these drunken fellows beating the zinc plates of our house; not knowing their intentions, I seized my gun and would have fired over their heads, but they were off instantly. The next morning the men looked in a foolish and sleepy condition; but after well bathing themselves they gradually dispersed to their several towns, amidst the same noise and foolishness. I was pleased, thankful, to see that King Bell seemed to keep himself separate from them: he was at our service that afternoon; which was the more gratifying, as I had not seen him venture to God's house before. The following day a vast number of females held their meeting and dance; it was painful to see what violent exertions they went through. When we look at them in their absurd superstitions and child-like follies, we ask, can these be converted from the error of their ways? We turn to our Church members and remember—Such were some of these! Therefore we labour on, believing that God will, ere long, pour out a copious blessing.

 THE POWER OF GOD'S WORD IN TRINIDAD.

BY THE REV. W. H. GAMBLE.

FOR many months a very respectable person—the wife of a policeman—has been attending our services, and has at length, after, we think and trust, due deliberation, decided upon professing her faith in Christ by believer's baptism. I have often preached upon baptism, as I consider it my duty so to do, but I have used no

direct effort in persuading this good woman of her duty towards Christ. She was in her infancy sprinkled in the Episcopal Church, was confirmed, and has been for some years a consistent member of that Church. By identifying herself with us she gains nothing in a worldly point of view, but rather exposes herself to the scorn and obloquy of her former friends. I trust and believe that Divine grace has wrought a change in her, so that, though she was a professed Christian before, now she feels herself to be a Christian indeed. I always, as every true servant of Christ does, lay greatest stress upon the *necessity* of repentance for sin and faith in the Lord Jesus Christ, and do not, as some allege we do, exalt the ordinance above measure. It is astonishing what shifts people are driven to, who occupy an illogical and unscriptural position. The work here in San Fernando is intensely hard and most trying to faith and patience, and makes me ask myself sometimes, should I not be more useful in some other portion of the Lord's vineyard?

THE WORK OF GOD IN BRITTANY.

BY THE REV. J. JENKINS.

I have now to give the Committee an account of two very interesting meetings we have just had, the one in Morlaix, and the other in the country, for the administration of baptism and the Lord's Supper.

The meeting for administering baptism was held Sabbath morning, the 24th ult., and took place in our chapel in this town. There were four candidates, two women and two men. It is proper I should mention a few particulars respecting these Christian friends. The two sisters, Misses Shaw, are of Irish and Welsh parents, but born in Brittany, and now from 25 to 30 years of age. They speak Breton purely. In consequence of no Gospel religious worship, while surrounded by Popery, and their being sent to a convent school to receive instruction, they were beguiled into Romanism, and became so attached to that system of error that they would not for years look into the New Testament, though within their reach, because the reading thereof was forbidden by priestly authority. The elder sister was leader of singing in the Catholic parish church; but by remarkable means of Divine mercy they were both brought to a living knowledge of Christ, which induced them to renounce Popery and seek Church union among us. The elder sister one day wrote in French the following, and handed the paper to me, as containing her views on baptism:—

“Baptism is a profession of faith, and a consecration of one's self to God. It represents the spiritual regeneration which takes place in us when, by the grace of God, we arrive at a knowledge of the Gospel, that is, when we acknowledge ourselves as sinners, unworthy of pardon and incapable of saving ourselves, but having nevertheless a perfect assurance of our pardon by faith in Jesus Christ. Baptism represents our spiritual death unto sin, and the firm resolution we are in to walk henceforth in newness of life, according to the Divine precepts of the Gospel. Baptism is also a figure of the glorious resurrection, in which, one day, all the disciples of the Saviour shall participate.”

The third candidate is a Breton farmer, above 40 years of age, who has been a long time a regular attendant at our worship place at Tremel, having entirely given up Romanism to accept salvation by faith in Christ the Saviour. It is he that invited our Breton evangelist to his house, to explain the Gospel to about a hundred people who had come together to say prayers, eight days after his mother's death and burial. He is a solid good Christian.

The other candidate is a man named Bouffard, a pious French Protestant, who was employed in this country as a Scripture colporteur, but was obliged a few years

ago to give up that good work in consequence of pain in his feet. He is now settled in this town. He became convinced of Believer's Baptism, and asked to be received among us.

Such were the Christian friends desirous of being baptized. After prayer and an address in Breton on baptism according to the New Testament, they were baptized, and received into fellowship with the Church at Morlaix. We greatly rejoiced in the Lord.

ANOTHER WORKER ADDED.

The word of God declares that the arm of the Lord is not shortened that he cannot save, and we rejoice that this fact has been made manifest among us once more. A young Breton, of a quiet family, and himself well-conducted, was brought about three years ago to a serious conviction of the errors of Romanism, and his own need of salvation. This took place, though three of his brothers occupy inferior positions in the Church, and that he himself had been a chorister for many years. The good work grew in him; the Lord blessed to him the reading of the New Testament, the preaching of the Gospel, and the conversation of religious friends. He became a sincerely converted character, and long ago abandoned mass and confession. He applied for admission into the Church of Christ among us, and was received by baptism on Lord's Day the 22nd ult. The members of the Church, even from afar, were present. The Lord's Supper was administered among us, and we rejoiced in Christ our Saviour, and felt glad that an esteemed disciple was added to our number. This brother, named Le Quéré, lives close on 20 miles from us. In a letter I have just received from him he expresses his warm satisfaction and gratitude for the privilege of having been received among the people of the Lord, by baptism according to the Gospel, and at an age to understand what he was doing. Also, says he, I feel greater boldness to raise my voice to God in prayer and praise, since I have been received into the communion of the faithful brethren and servants of his Son Jesus Christ our Saviour, in whom I put my hope unto death.

This brother is going to devote himself to the work of Scripture distribution, in connection with the Bible Society. Indeed he is accepted for this work, and provided he can obtain an authorisation of the civil authority will soon commence his labours. This is an interesting fact, which shows that the Lord will in due time raise men from among the Breton people, to propagate the Gospel through this benighted land. Le Coat goes on very well, and also the teachers. There is nothing new in the position of Tremel. We are not disturbed as to our worship, but cannot yet preach in the chapel, which is an obstacle in the way of the Gospel.

COUNTRY MEETINGS.

The last Sabbath, viz., 31st ult., the Church met at Hengoed, Tremel, where meetings were held both morning and afternoon. As they were very interesting, I must give you some account of them. Many friends came together from distant parts. The morning service was devoted to preaching in Breton and administering the Lord's Supper. At a quarter past 10 I began the service, and after reading Luke ii. 10—14; xxiv. 45—53; Matt. xxviii. 18—20; xi. 28—30, and John iii. 16, with prayer and singing, I preached from Eph. iii. 16. Though the attendance was large, and the room confined and warm, the attention was good. I had made arrangements to lay out the communion table in the chapel, and so at the close of the sermon we removed thither, and there partook of the Lord's Supper. The whole congregation followed in perfect order, the number of the people being from 80 to 90. All were serious and attentive. Close to my side sat a member of the municipal council whom I have known for many years. This was a blessed meeting of the faithful, commemorating the death and sacrifice of Christ the Redeemer, and enjoying their spiritual privileges, while many looked

on and considered the scene, I trust to their good. Brother Bouhon of Guingamp took part in this service.

This meeting being over about midday, the friends from afar met in the house to partake of refreshments provided for the occasion. At least 37 persons, attached to the Gospel, had come from 5 to 12 miles off. A collection was made towards the expenses.

At two o'clock we met for our second meeting, the object of which was to address parents and children, and hear the recital of passages from the New Testament, with questions and answers on the meaning of the same. I thought it advisable we should congregate again in the chapel, entering through the door communicating with the house, and keeping the front door of the chapel closed as before. I began by prayer and introductory remarks, and a hymn was sung. The children were divided into three groups, under the superintendence of their faithful teachers.

The first group was from *Ty-mad* in the town. Four pupils were present. Pastor Bouhon heard them recite in French the following passages, viz., Luke ii. 40—52; Luke iii. 15—18, and 10—14. He also questioned and gave explanations. After that our evangelist Le Coat brought forward his group of pupils. He had farmers' boys, from the age of 10 to 16, to recite Luke xv., and John xv., which they did partly in French and Breton. He examined them on the principal points, to which they replied very fairly.

Then I had to hear a number of pupils, taught by one of our female teachers, in Tremel and Pleguat, recite the following passages:—Eph. vi. 1—10; Luke x. 29—42; John iii. 16—21; iv. 23, 24. Many remarks were made to explain this teaching, to show the duty of parents in this matter, and to encourage the good work.

Such was this interesting and valuable meeting. The recitations were good. It is true that the range of Scriptures recited was not great, but we may justly remark that with the Breton children especially, it is still only the early dawn of day. However, it is a cheering fact that the most simple and saving truths of the Gospel are lodged in the memory and tender mind of the rising generation. The number of children was about 30, but the number receiving daily instruction of our teachers is not less than 75, and all from a Breton Catholic population. This meeting was considered by us all as very good. It is supposed that about 130 or 140 persons were present, among whom were several children and their parents. The demeanour of all was proper, and in no wise were we disturbed. The whole being terminated at 4 o'clock, each in due time took his path homeward, with a feeling of satisfaction and gratitude to God, glowing with hope as to the future.

PROGRESS OF THE MISSION IN PATNA.

BY REV. J. P. BROADWAY.

I HAVE been endeavouring for some time back to contrive means to have the Gospel preached in this extensive place, so as to reach its inhabitants properly, and have at length succeeded in getting together almost a suitable number of hands for the purpose. I have divided them into three parties of two each, and they occupy six different stands in different parts of the city regularly for hours every morning and evening. I can't say much about conversions as yet, nevertheless, in the midst of all the folly, the prospect of our Mission is becoming brighter and brighter every day. Many are beginning to search the Scriptures, and to inquire seriously about the way of salvation. Several of those who are in the habit of visiting our preaching places regularly having observed the effect of the Gospel on some of their neighbours, have been led by their superstitious feelings to fancy we possess some kind of irresistible charm; so they stand at a distance now and hear us, but won't come near us or speak to us, for

fear of being drawn away by it. The Moulvies and Brahmins are appearing anxious about the stirring manner in which the Gospel is being preached. They say, "These Padries seem more determined than ever to destroy the religions of our forefathers, and to introduce Christianity in their stead, for wherever we go we are sure to hear something about (Isa Mussih) Jesus Christ." It has not been uncommon of late to find such characters going along the streets with a New Testament, or some other kind of religious book about them. They study them in order to furnish themselves with matter to oppose the Gospel. A few who can read a little English have frequently borrowed theological works from my private library; but they have generally returned them dissatisfied with the explanations they have found in them of the passages of Scripture they fancied were favourable to their cause. Some have commenced to come to me to hold discussions, and also to visit our inquirers to try and dissuade them from embracing Christianity, but they have not only been surprised to find them their masters in religious matters, but all their best efforts to retain them in their former religious course entirely abortive.

I dare say you have noticed the account in my last report, respecting the Marwarri linen drapers, mentioned also in one of my letters last year. These men were getting on promisingly. They had succeeded in persuading the females of their family to give up their idols, to unite with them in worship, and also to visit my wife. I fully anticipated having the pleasure of admitting the whole household into the Church very soon, but have been sadly disappointed for the present. An old widow relation came to live with them for a short time. She was evidently sent by their friends to try and reclaim them, and although she has not been quite successful in her attempts, still she has contrived to cause disaffection amongst them, which may lead to a sad breach between the male and female members of the family. I was obliged to remove the old man Futteh Chund, the father of the family, to Monghir. The women of the house were troubling him so grievously that he seemed bewildered. He sent for me some days after and was baptized, so the matter, as far as he is concerned, is settled, and we pray and trust the Lord will sustain him, and enable him to "let his light so shine before men, that they may see his good works, and glorify our Father who is in heaven." We had a very exciting service on the occasion. Several of the Marwarries who reside in Monghir attended it, and as I was in the act of immersing him one of the number said (Ab gilo) Now he is gone. His son, Mungul Chund, is also firm in the matter. He is keeping back only with the view of inducing his wife to come over along with him. The old widow left the house as soon as she heard of the above occurrence, and affairs in the family are recovering their former aspect, so that we trust they will end well after all, by the help of God. The people of their caste are up against them again, and are endeavouring to injure them. Their women avenge themselves on us for what has taken place, by pelting us with grain from the tops of their houses, when we stand to preach in their streets. It is hard to tell whether they will be able to go on with their present business; their agents have demanded their accounts, and threatened to stop sending them supplies of goods in future. They were prepared for all this, and have hitherto managed to overcome every difficulty remarkably well, of course much to the mortification of their enemies, whose chief aim was to crush them if possible. The poor men are doing their utmost to maintain their position in the market, and time will show how it will go with them hereafter. The persecution these converts are meeting with has had rather an unwholesome effect on other inquirers, but that will pass away presently by the blessing of God. In this country it is very difficult indeed for people, especially of the higher castes, to change their creed. They cannot do it without having to suffer in some way, in consequence of being bound up as it were family with family and caste with caste, which gives them unlimited control over each other in all their public and private affairs.

I must not omit stating here, that for some years back many promising inquirers have come to this Mission and gone away again, simply because there

were no agents of their own land connected with it, who could sympathize with them and encourage them to carry out their design, and such might have been the case with those we have now, had it not been for the Native brethren we have taken into the field, for they were barely hanging on without manifesting any desire to come forward. It is by associating with them and observing their courage in holding out the Gospel to their heathen countrymen, without any heed to the ill returns they often meet with, that they have acquired strength and been led to declare themselves on the Lord's side. It becomes obvious from such incidents, that notwithstanding the imperfections of this branch of our Mission, it is *the one* which is capable of drawing converts into the Church.

NEWS FROM DELHI.

EXTRACT FROM A LETTER FROM JAMES SMITH TO REV. J. PARSONS.

THINGS on the whole look better than for years past. The Sunday congregations are good, and now that the cold is gone the meetings are very numerously attended. Our people are doing more to raise money than I remember; last month the Native Church raised nine rupees. I think there is a decided improvement in the schools, and I have promised to discharge every member who has not an average attendance of twenty-five at the end of this quarter. There is apparently a move in several parts of the district. A young man came from Soamput who has for two years been a secret believer and worshipper of the Saviour; another came from Rivarsel in a very similar state of mind. I baptized them both. I also baptized a Mrs. Almain Begum, in an independent position; she is the first of Ellin's labours. In Delhi the females are everywhere opening their doors to our ladies' visits. I think more than 100 Zenanas are under visitation. At Gasuolan we have commenced an English school. The natives pay more than ten rupees per month in fees. I am glad to say there is also many hopeful signs in Delhi; I never saw the people so ready to learn. The number of men reading the Bible is much increased. The tone in controversy is, I think, milder. Mr. Middleton is a great comfort to me, and now that he is better acquainted with the people, they like him very well. The central school is increasing. There is a daily attendance of more than 100, and they have made much progress this year both in English and vernacular. Maps and some apparatus are much needed. I shall be so thankful if you can get us some help, for our funds are in a very poor way, a good deal because of no report having been given last year.

HOME PROCEEDINGS.

Public meetings are becoming numerous now all through the country. All our missionary brethren at home, Revs. J. Trafford, Q. W. Thompson, and G. Kerry, are fully engaged up to the end of October, and, in some cases, the beginning of November. No more deputation work can be assigned to them than what is already fixed. It will be a convenience if our friends who have to arrange for meetings, will note this fact.

Meetings at the Mission Hall, Bloomsbury, the Coseley district, Leighton Buzzard, and part of the North Riding of Yorkshire, have been attended by Revs. G. Kerry—Shrewsbury and places adjacent, by F. Trestrail—Arthur Street, London, by J. Hume—Stroud, Nailsworth, Wooton-under-Edge, &c., by J.

Trafford—Norland Chapel, Bayswater, by Q. W. Thompson—and the Channel Islands, by C. Bailhache.

Our friends will be glad to hear that the Committee are losing no time in regard to the erection of the new Mission-house. The plans are in a forward state, and perhaps by the time this notice meets the eye of our readers, will have been finally determined upon.

On the 11th ult. Mr. and Mrs. Rodway and family, going to India to take charge of the Benevolent Institution, an important educational establishment in Calcutta, and Miss Wyatt, who on her arrival will be united to the Rev. J. Thomas, embarked in the ship "*Shannon*," Captain Watson, a vessel which has taken labourers out every voyage she has made since first launched. The Committee was meeting at the time of their going on board, and they were affectionately commended to God in prayer by the chairman, the Rev. Dr. Gotch. The weather has been very propitious, and we earnestly hope that the voyage may be pleasant, rapid and safe.

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.

MISSIONARY SCENES.

In consequence of the announcement in previous numbers of the *HERALD*, several applications for these beautiful cards, ten in number, have come to hand. They are only one shilling the set. A considerable reduction will be made in taking a dozen sets. They will be found most useful as rewards in Sunday-schools. They may be ordered direct from the Mission House, or when not wanted in any quantity, through booksellers. Mr. Stock, or Messrs. Stoughton and Hodder, Paternoster Row, and the Sunday-school Union, Old Bailey, will supply such orders.

HISTORIC SKETCH OF THE SOCIETY.

As several inquiries have been made respecting the above, we beg to state that it may be obtained of Mr. Stock, through the booksellers, or ordered direct from the Mission House. In the latter case it should be in quantities of not less than a dozen, which will be sent, postage free, for twelve stamps. The price is only one penny.

MR. TRAFFORD'S SERMON.

This discourse has now been published, and may be had through the Booksellers. We trust our friends will get it, read with the attention it deserves, and derive from it a fresh stimulus to liberality and zeal.

CONTRIBUTIONS

From June 19th, to July 18th, 1868.

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

ANNUAL SUBSCRIPTIONS.		DEVONSHIRE.		SURREY.	
Bacon, Mr. J. P.....	20 0 0	Paignton for N P.....	1 10 0	Esher	2 2 0
B.B.	2 0 0	Plymouth, George Street 10 0 0		Guildford, for N P	0 3 2
		Do. for African Orphans	4 11 6		
DONATIONS.		ESSEX.		WILTSHIRE.	
Gotto, Miss Emily, for Rev. J. D. Bate, India	10 0 0	Colebrook	3 0 0	Westbury Leigh	1 1 0
Montacute, "A Constant Subscriber," for Debt..	5 0 0			YORKSHIRE.	
Tritton, Mr. Joseph.....	100 0 0	GLOUCESTERSHIRE.		Scarborough	5 5 0
		Stroud, on account	10 0 0	SOUTH WALES.	
		Woodchester	1 7 0	GLAMORGANSHIRE.	
LEGACIES.		KENT.		Cardiff, Bethel. Mount Stewart Square.....	5 0 0
Maliphant, the late Mrs., by Mr. Albert Saun- ders, London	10 0 0	Belvedere	5 1 6		
Hutchins, the late Mrs. Hannah, by Mr. Wm. Vickers of Notting- ham (less legacy duty)	90 0 0	Bessell's Green	2 15 6	SCOTLAND.	
		LANCASHIRE.		Aberdeen.....	1 0 0
LONDON AND MIDDLESEX.		Liverpool, Myrtle Street	11 0 0	Do. John Street.....	12 12 9
Arthur Street, Camber- well Gate.....	4 10 0	Do. Juvenile Society, for School, Savannah la Mar, Jamaica ...	5 0 0	Do. do. for W & O.	1 5 0
Bloomsbury Chapel	24 3 0	Do. for do. Makawitta, Ceylon	5 0 0	Do. 208, George St.	4 8 0
Camberwell, Denmark Place— Juvenile Missionary Society, for support of child under Rev. Robert Smith, West Africa	6 0 0	Do. for do. Bahamas	7 10 0	Dunoon	2 8 6
Castle Street (Welsh) ...	6 9 3	Do. for N P, Delhi ...	12 10 0	Edinburgh, Charlotte Chapel	2 0 0
John Street Sunday-schl., per Y. M. M. A., for Rev. W. H. Gamble, Trinidad	15 19 9	Do. for Native Student, Calabar	7 0 0	Do, Richmond Court, for Rev. Q. W. Thom- son, Africa.....	6 0 0
Kingsgate Street Chapel	1 0 0	Do. for Rev. Q. W. Thomson, Africa ...	2 10 0	Elgin	6 16 6
Regent Street, Lambeth, Sunday-school, per Y. M. M. A.....	0 8 0	Tottlebank	5 0 0	Forres	2 0 0
South Kensington.....	3 10 8	Do. for China.....	1 0 0	Grantown	6 14 0
Tottenham	8 5 6	LEICESTERSHIRE.		Huntley	2 0 0
Trinity Chapel Sunday- school, John Street, Edgware Road	1 10 0	Leicester, Belvoir Street	41 7 1	Inverness	7 1 6
		NORTHAMPTONSHIRE.		Lochgilphead.....	3 5 0
		Guildborough.....	4 13 4	Millport	2 18 10
		Kislingbury	3 17 2	Tullymet.....	1 13 6
		Kingsthorpe	3 4 3	ORKNEY ISLES.	
		Mavensthorpe.....	4 18 3	Kirkwall.....	1 0 0
		Do. for W & O	0 10 0	Lerwick	0 5 0
				JAMAICA SPECIAL FUND.	
				Benham, Mr. John	3 0 0
				David, Mr. T. J., Brighton	1 1 0
				Rouse, Mr. and Mrs., Chudleigh	10 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. C. B. Lewis, 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 RACE AND RELIGION OF THE SANTALS.

OUR readers are aware that in 1865 a Mission was set on foot by the Rev. R. J. Ellis among the aboriginal people known as Santals, and inhabiting the hill country of the district of Birbhoom, in Bengal.

On Mr. Ellis's departure for Barisal, the work fell into the hands of the Rev. E. Johnson, who with the aid of two brethren—one a Dane, the other a Norwegian—is prosecuting it with every prospect of success. The publication of the "Annals of Rural Bengal," by Mr. W. H. Hunter, enables us to give some particulars of this ancient people, which will be found both interesting in themselves, and as throwing light on the ancient history of Bengal.

The Santals differ from the Hindus in race, language, and religion. The Hindus come of the Aryan race which invaded India many ages ago, subduing the original occupants of the soil, in some cases absorbing them into itself, in others driving them into the wilds and fastnesses of the mountains.

In every point in which the two races can be compared the Santals are painfully inferior. In the ancient Vedas they are referred to as "men of inarticulate utterance," and "of uncouth talk." They often go by the name of Dasyas, and in the great epic poem, the Ramayun, they appear as the monkey tribes. In Hindu theatricals they are often represented and dressed up as the demon inhabitants of the lower regions, with human faces, a serpent's tail, and broad hoods, like the expanded neck of the cobra. By the Brahmins of the present day, even as of old, these tribes are treated with the utmost contempt. A difference of colour comes in to increase the divergence. The Hindus are of a white ancestry, the Santals of black. An ancient singer praises the god "who destroyed the Dasyas and protected the Aryan colour." And we are told of "stormy gods who rush on like furious bulls and scatter the black skin—the hated of India."

Not less different are the two races in point of language. The Hindu possesses in the Sanskrit of his ancestors a language of marvellous tenderness and power, with the richest inflections and grammatical forms. But the tongue of the Santals is barbarous and meagre. It has many words for external objects, but is unable to express intellectual conceptions. It is said that these aborigines have no words to designate matter, spirit, space, instinct, reason, or consciousness. Even terms for earth, heaven, hell, this world or the next, are wanting, except in a few instances where Sanskrit words have been introduced. And not until missionaries came among them was any attempt ever made to reduce the language to a written form.

Their modes of life differ from the Hindus, who regard their food as abhorrent. Some eat horseflesh, others human flesh; some eat their flesh raw. So that the Vedic singers speak of them as gross gluttonous savages, and give them the name of "The Raw Eaters."

Then, again, these Dasyas or aborigines are pagans. The early Aryans held a somewhat modified monotheism, and their philosophers were acquainted with the profoundest problems of metaphysics and ethical philosophy. But the aborigines seem to possess scarcely any conception of God at all. "Their highest religious emotion was vague dread." Of eternity they have no conception. In some of their languages their longest idea of duration is a human life, and their highest number is seven. They quickly hide their dead from sight. No rites are observed, no hope is cherished of another and better life. A burial is an occasion for feasting. When the feast is ready they repair to the grave, offer food and drink to the dead, and bid farewell thus:—"Take and eat. Heretofore you have eaten and drunken with us; you can do so no more. You were one of us; you can be so no longer. We come no more to you; come you not to us." The parting is final and for ever.

A few legends float among the people by which they connect themselves with the past. A Great Mountain figures in their memory as the origin of all things. It communed with the Creator at man's birth, clothes him, and teaches him to produce the first comforts of life. The creation took place thus:—"In the old time, that was before this time, the Great Mountain stood alone among the waters. Then the Great Mountain saw that birds moved upon the face of the waters, and he said within himself, 'Where shall we put these birds? Let us put them on a water-lily in the midst of the waters, and let them rest there.' Then were huge prawns created, and the prawns raised the rocks from under the waters, and likewise the water-lily. Thereafter the rocks were covered with diverse manner of creeping things; and the Great Mountain said, 'Let the creeping things cover the rocks with earth, and they covered them. And when the rocks were covered the

Lord of All commanded the Great Mountain to sow grass ; and when the grass grew up, the first man and woman arose from two duck's-eggs that had been laid on the water-lily. Then the Lord of All asked of the Great Mountain, 'What are these?' And the Great Mountain answered, 'They are man and woman ; since they are born, let them stay.' After that the Lord of All commanded the Great Mountain to look once again, and behold the man and woman had grown up, but they were naked ; so the Lord of All commanded the Great Mountain to clothe them ; and the Great Mountain gave them cloth, to the man ten cubits and to the woman twelve cubits ; and the man's clothing sufficed, but the woman's sufficed not.

"Then the man and woman being faint, the Great Mountain commanded them to make strong drink. He gave them a handful of leaven, saying, 'Place it in a pitcher of water, and after four days come again.' So they put it in a pitcher, and after four days came again, and behold the water had become the strong drink of the Santals. Then the Great Mountain gave them leaves wherewith to make cups, but commanded them before they drank to pour forth an offering unto him.

"Thereafter the Great Mountain said, 'The land is, the man is, and the woman is ; but what if the man and the woman should die out of the land ! Let us make them merry with strong drink, and let children be born. So the Great Mountain made them merry with strong drink, and seven children were born. So the man and the woman increased and multiplied, and the land could not hold all the children that were born. In this time they dwelt in Hihiri Pipiri ; but when the land would not hold them they journeyed to Chae Champa, and when Chae Champa would not hold them they journeyed to Silda, and when Silda would not hold them they journeyed to Silear, and from Silear they journeyed to Nagpore, and from Nagpore to the north, even to Sir."

Such is the story of the creation and dispersion as told in the jungles of Birbhoom. Other legends exist, many of them bearing a striking analogy both to the Mosaic and Hindu accounts of the early origin of the world and of man.

But although the Santal has no conception of a beneficent deity, he is not without a religion. His superstition breaks out into numberless rites, by which he hopes to appease the hosts of demons who are ever at hand to punish the wicked, to scatter diseases, to spread murrain among the cattle, to blight the crops, &c. They can only be appeased by the sacrifice of animals and the outpouring of blood. Each family has its own deity which it adores with unknown rites, which are kept scrupulously concealed from strangers. The fields are full of ghostly crowds, and disembodied spirits are supposed to flit about in every glen, over the fields they once tilled, and about the banks of streams they once fished.

Our space will not allow further detail of the superstitions of this people. We have said enough to show their need of the Gospel. Our German and American brethren have already been honoured of God to gather many into Christ's flock in Nagpore and Berhampore, and the labours of Mr. Johnson begin to bear fruit unto God. In some respects the Santals resemble the Karens of Burmah; let us hope and pray that the Word of God may be glorified among them in a similar degree.

DESCRIPTION OF MISSIONARY LABOUR IN CHINA.

BY THE REV. R. F. LAUGHTON.

It so happened that your letter came in just as I was starting on a tour into the country. For your information I will tell you what my preparations were. I had a wadded counterpane, one half of which answers for a mattress, the other for a coverlet, one blanket, a night-shirt, an extra pair or two of socks, a little tea, and some Chinese copper cash. These things I put into my Chinese travelling bag (which is like a large flour sack, except that the mouth is at the side instead of the end), then throw it across my Chinese pony, over the saddle, *and sit on it to ride*. This is my ordinary equipment. In summer I leave my blanket and counterpane at home, and take a sheet and mosquito net instead.

I have never taken a servant or cooking utensil on a single occasion. In this manner I can travel at my pleasure, according to circumstances, from 5 to 50 miles per day.

A CHINESE INN.

On the evening of the day in question, I stopped at a small Chinese inn, where I have many times stayed before. I will describe it to you. At the side of the inn there is a low shed for horses and donkeys. The inn itself consists of *one* room, with a mud floor, and without any ceiling. This room is kitchen, parlour, bedroom, and everything in one. At each end of the room there are mud erections running across it, about six feet deep, and one and a half high, floored with mud at the top; these are the bedsteads. At the side of each is an iron cauldron about two feet in diameter, and a few inches deep, for cooking. The smoke from these is supposed to go under the mud beds to warm them (they are hollow underneath). Unfortunately a great deal of it comes back into the room, so that while the evening meal is being cooked—of which all partake at a fixed price per head—what with steam and smoke those in the room can scarcely see each other. The meal being ready, each guest is furnished with a pair of chop-sticks, with which he helps himself. While the supper was being cooked, some school-boys came in with a number of grown-up persons.

CONVERSATION.

To commence a conversation, I asked one of the boys what book he was reading at school; he said "Mencius," I knew therefore that he was familiar with "Confucius," who is always read before "Mencius." I quoted a number of sentences from "Confucius," and questioned the boy as to where they were to be found. Among others, I quoted the remarkable saying that "he who has offended against Heaven has none to whom he can pray." I asked them the meaning of it. They said that their teacher had not explained it to them. I said, "Would you like me to explain it to you?" They replied "Yes." I

showed them that all men had sinned against heaven or God, and that Confucius himself was among the number, and that so far as justice alone was concerned Confucius was right, the guilty must suffer, but that Confucius' ideas of the Divine Being were as vague and unsatisfactory as his ideas of human guilt. Justice was only one of the Divine attributes. God was a God of mercy too, and that His mercy had been shown in a most glorious and wonderful manner in the sending of His Son Jesus Christ to save sinners; and that whoever sought pardon in His name would not only be forgiven but blessed here and hereafter. The room was crowded, and all were exceedingly attentive. I kept on preaching until past ten, and, wearied with my journey and preaching, I rolled myself in my bedding on one of these mud bedsteads, and slept with half a dozen Chinese "all in a row."

A SECOND VISIT TO THE INN.

On my return home I also passed a night at this inn. On this occasion there were some eight or ten literary and business men, who were soliciting subscriptions for the purpose of repairing the temple of the God of Medicine, situated a few miles off, which is supposed to exert a very beneficial influence throughout the district. I arrived just in time for supper, which being over, we had a long discussion regarding the God of Medicine. I said that he was a dead man; that he was probably a useful individual during his lifetime, and that he may have laid posterity under some obligations, but that he could do nothing for them now. A dead man could not be a God, and that paying divine honours to him was not only a gross mistake, but a grievous sin. They justified their conduct on the ground that all knowledge possessed by mankind must, in the first instance, have been divinely communicated. This, on the whole, difficulties notwithstanding, I think the most probable, and therefore admitting it, I showed them that their mistake was that they worshipped the human medium instead of the Divine source.

What they lacked in argument they supplied by anger, when they found that I had got the people with me. The result was that, instead of a good subscription, they got scarcely anything.

THE MISSIONARIES AT THEIR WORK.

BY THE REV. J. PARSONS, OF MONGHYR.

ON the 9th December our brethren, Sooden and Jowahir, set out on a land tour for preaching in the villages and native towns to the east and south-east, extending to the Khurruckpore district; for the first week I joined them, and that time was spent in the villages within a few miles of Monghir. Our tent was first pitched along the hot well, called Seetacoond, and we were witnesses to the laziness, indifference, and importunity with visitors, amounting almost to compulsory extortion, of the Brahmins, who are dependent for their support on the pilgrimage to the well. They have heard much of the Gospel, but are far from a hopeful class, though not beyond the reach of Divine grace, as a recent conversion in Western India proves. While here, and at our second encampment, we visited two villages, the population of which is composed, in great part, of these Brahmins and their families, who have now increased so much in number, that they cannot all derive their subsistence from the profits of the pilgrimage, and many of them have therefore to employ themselves in other ways. They are seeking education for some of their children. They show more intelligence

than the average population of the villages, but more lightness than their humbler neighbours. We endeavoured to set the Gospel plainly and earnestly before them, and from some obtained for a time a quiet and attentive hearing, though our interviews generally terminated in some objections on their part, made with much levity.

During the week we visited eight villages, some of them more than once, and usually at each visit all three of us spoke to the people, and sometimes at two or three different parts of the village. Our congregations varied from eight or ten persons to thirty or forty. Sometimes we had before us poor working people who were so ignorant, and whose minds were so absorbed in the business of providing food for themselves and families, that it seemed doubtful if they could comprehend the simplest announcement of Gospel truth. And yet sometimes it is among people not more promising that the Gospel secures its most signal success. At other times we had hearers of higher social rank, as Zemindars and others. In only one or two instances did they show a disinclination to listen, yet those who did manifested very various dispositions.

I was surprised at the stolidity of one Brahmin, who attempted to defend his profession in a pretty large assembly, composed chiefly of low-caste people, and was met by Sooden with a string of satirical remarks on the pretensions of the Brahmins, which raised the laugh against him among those inferior castes, and yet he seemed to feel neither shame nor anger. The conduct of all present showed that it is not real intelligent respect that now upholds the influence of the Brahminical class, but merely the peculiar Oriental adherence to stereotyped rules and customs.

Many Zemindars whom we met are frequent hearers in Monghir. They usually welcomed the brethren with a friendly smile and greeting. The most pleasing assembly we had was in the village of Deek, at the house of a man who had shown much interest in the Gospel when visited by brother Lawrence some time before. He showed equal readiness now. Rustic seats were provided for us, and encouraged by the example of this man a good number of the villagers, including an unusually large proportion of women, came round and listened attentively to our consecutive discourses, either assenting to what was said, or asking questions that indicated a desire for further information. Though it is true that the majority of the people in these neighbouring villages have frequent opportunities of hearing the Word in Monghir, yet such an assembly as this showed clearly the advantage of meeting them also in their own villages, where they can hear and inquire, if well-disposed, without the frequent interruptions to our bazaar intercourse in Monghir from disputants of every variety of character.

THE GREAT FAIR AT ALLAHABAD.

I proceeded to Allahabad at brother Evans's request, who had invited brother McCumby, too, to take part with them in the labours at the fair. Brother McCumby and I were there from the 16th to the 29th of January. Brother Evans's residence is at a considerable distance from the site of the fair, which was all the farther off this year on account of the river receding and leaving a wide sandbank. But Mr. Evans kindly provided conveyance for us to and from the fair, and had a tent pitched which served for us to take some refreshment during the day in the fair, and an awning likewise, which afforded us shelter from the sun while addressing the people. The fair was not as large as usual, and we could not always gather numerous congregations at the awning. When that was the case we would take a stool to stand upon, and go to the middle of the broad street laid out by the authorities through the midst of the fair, leading down to the principal bathing-place, and there we rarely failed in securing numerous hearers. When the fair was thin we found equally good opportunities in the city, at brother Evans's preaching-stand in the principal square, where

great crowds usually assembled, and the effect of the preaching was as described by Sooden in his journal in the *Herald* for March. We were not the only labourers in the fair. Brother Heinig was there, and missionaries of the Presbyterian and Church Missions, together with rather a large number of Native preachers and colporteurs. As usual in a thinly-attended fair, the sales of books were in an even less proportion than the attendance. Beyond the privilege of declaring Christ to multitudes gathered from various parts of India, and the pleasure of witnessing the apparently earnest attention of many of the hearers, I have no notable circumstance to record respecting our labours.

On the 11th of February I had the pleasure to take with me to Jumalpure our dear brother W. H. Jones, long a deacon of the Circular Road Church, who has come here with the probability of becoming a permanent resident, and freed from public duties, is fully disposed to employ himself in the Lord's service in any way for which he finds opportunity. Our object on the present occasion was to accede to the request of some Baptist friends at Jumalpure, that we would conduct a prayer-meeting there. Our brother Mr. Erskine lent his room for the purpose, and made the best arrangements its size would permit for the accommodation of those who might assemble. As I was then going over on Tuesdays to preach to the natives in the bazaar, it was arranged that I should conduct the meeting on Tuesdays, after my engagement in the bazaar, and Mr. Jones kindly engaged to go over on Friday afternoons. The meetings were continued till lately twice a week, brother Lawrence rendering aid in my absence. But in the hot weather Mr. Jones's strength declined so that he was unable to continue his visits, and the Friday evening meeting had to be discontinued. The present arrangement is that brother Lawrence and myself take the meetings on alternate Tuesdays.

THE HINDEE NEW TESTAMENT COMPLETED.

On the 19th March it was my privilege to receive from brother Lewis the first copies of the completed Hindee New Testament printed from my revision. I feel very grateful to have been spared to bring the whole work through the press, and pray that my labour may be accepted of God, and its result prove acceptable to those who are qualified to judge of the faithfulness or otherwise of the translation, and the correctness or otherwise of the idiom. The work is already presented to the missionaries in the north-west provinces for their opinion. Not only is brother Lewis sending packets of the New Testament to the stations of our own Society here and westward, but sixty copies have been purchased by the North India Bible Society, and sent out to missionaries of all denominations in the provinces where Hindee is spoken. The state of their stock indicating that new editions of the New Testament in Oordoo and Hindee will soon be required, they have circulated two different versions in each language, requesting the opinion of missionaries as to which version is preferable, and what alterations, if any, are needed in it to suit it for the use of the Society. The Hindee versions sent out are that edited in London by Mr. Ullmann in 1860, and this which has now issued from our press. The opinions are requested to be sent in by February, 1869.

On the 11th instant we were permitted to rejoice with our Patna brethren, McCumby and Broadway, in their admission to the Christian Church of a Mar-waree of that city, who has been long an inquirer, and appears to be truly a sincere believer in Jesus. He has been here some weeks, and on account of family difficulties, our brethren thought it best to come down and administer the ordinance of baptism to him here. Many of his countrymen residing in this town were present at our chapel as spectators.

DECEASE OF THE REV. W. BAUMANN, OF HAYTI.

It is with great grief that we announce to our friends the unexpected decease of our esteemed missionary the Rev. W. Baumann, and the very serious illness of his widow. Our information is not much, and is contained in a letter from the Rev. W. H. Webley of Jacmel. It is some satisfaction to know that our brother did not meet with a violent death amidst the anarchy and bloodshed which prevail in the island, but there can be little doubt his end was hastened and the disease intensified from anxiety. We add to Mr. Webley's sad intelligence his description of the awful state of things around him. His letter is dated August 24th :—

“It is my painful duty to inform you by this mail of the death of brother Baumann. As yet I have neither date nor particulars of the event. Cape Haytien is besieged by the Cacos, Jacmel by the piquets, and Port-au-Prince by the revolutionary forces. We have thus no communication between the towns. For nearly four months I have had no letters from inland correspondents.

“The news of Baumann's sudden death, after two days of fever, at Grand Rivière, came to me from Cape Haytien, and by way of Kingston. Metellus (the native Evangelist) and a consul wrote. Both writers, as you will see by the extracts, also feared that Mrs. Baumann had not long survived her husband.

“The Prussian Consul, Mr. L. Payenstoker, under date August 1, says :—

“From the commanding general of Grande Rivière, Mr. Borno Monpoint, I learnt the death of our mutual friend, Mr. W. Baumann, and that his poor lady was in a dying state when he left that bourg about a fortnight ago, surrendering fort and bourg to the Cacos. All communication with the interior being interrupted, our town closely invested with the Cacos, I have neither been able to send out a physician, nor any other person, to inquire about this sad affair.”

“Other parts of the letter refer to the disposal of the effects of Baumann, in the event of the death of his widow. On this point the Consul asks for information. From this you will also see that Baumann must have died towards the middle of July.

“Full of sadness, Métellus writes, under date July 30 :—

“I have nothing to say of my own position. Whatever my own troubles, I must set them aside. What is all, in comparison with the sad news I got yesterday? My heart is riven with sorrow, and my eyes swim in tears, as I inform you of the departure of our dear brother Baumann for the invisible world. He succumbed, I am told, after two days' fever. After his death, his widow was taken seriously ill. She threw herself upon her husband's bed, wrapped herself in his bedding, and refused all succour. The general assures me that the doctor told him before he left that Mrs. B. could not long survive her husband, and even added that he feared she must be already dead.”

“Métellus' letter is a long one, but the above details are the principal. Even a P.S. only adds that two members of the St. Raphael Church were with the Baumanns in their sorrow. This is all that at present is known. Only when the revolution is over shall I be able to forward you the filling in of the sad tale.

“Baumann, I have no doubt, was prepared for death. He was a devout and holy young man, full of faith and zeal, and anxiety to be useful, and with his heart overflowing with love to Christ. The field of usefulness that was before him at Grand Rivière opened invitingly. The last time he wrote me, perhaps four months ago, he had five or six candidates on hand for baptism. Should my life be spared, and it be possible to visit them, I hope to do so after the re-

volution. Métellus especially needs encouragement. He has lost courage and is depressed, but is a man of the right stamp, and will return to hope and usefulness.

STATE OF THE COUNTRY.

"As to the revolution, I trust it will not drag on much longer. The reaction has been nearly suppressed. The Cacos are hemming Salnave closer and closer within the doomed circle of the capital. Any day the decisive blow may be struck. Meanwhile the piquets are doing no end of mischief, plundering, burning, and killing. Almost daily, from our house, we witness the burning down of three or four plantations. Salnave began this burning in the north, the Cacos retaliated, and now the piquets are indulging in the same stupid waste of property. For nearly three months past we have been besieged by them. Almost daily, for some three months past, we have been expecting them to enter the town. Now that fear has subsided. Expeditions sent out against them have caught or killed several of their chiefs, and sadly cut up the piquets themselves. At the same time we have no market and get no ground provisions. Flour and rice are the most we live on. Fever and dysentery—the latter, perhaps, from bad flour—are common. Many are dead, and the mortality is still great. Local deaths are, however, nothing comparatively. Salnave must have lost 8,000 men, and the Cacos over 2,000, since the first outbreak of the latter; and already some 3,000 piquets must have been cut up in the south. In the north we hear nothing of these. All this is awful, even heart-breaking. One asks, "What is to become of Hayti? With a people given to idolatry, and a soil drenched with blood, the curse, and not the blessing, in the absence of repentance and amendment, must be anticipated. Yet I am hopeful. People are beginning to recognize the hand of God in the tremendous storm that has swept over their land. After this, too, unless people go stark mad, we shall hear no more of revolutions for years to come.

"This is the pretty general opinion. All parties have had, it seems, enough of it. With peace, then, returned, and confidence restored, much may be expected. Our hope, nevertheless, is in God, and not in man. Hayti would soon be converted, if British Christians pleaded heartily and unitedly for her people with God."

 THE BENGALI MARKET.*

HERE is a lively bustling scene. Along the banks of the river are lines of sheds, and men and women by hundreds are gathering in and around them. These sheds are built of bamboo mats, fixed on wooden poles, and roofed over with a thatch of straw. Groups of men stand about, others squat promiscuously on the dusty roadside, or saunter here and there in the rays of the burning sun. In the shade of the giant peepul trees are seated old women and girls, with baskets before them, containing fruit and vegetables, and eggs and poultry. From the boats which crowd the river banks, men are hurrying up with loads of fish, shrimps, and crabs. Fruit of all kinds; the luscious mango, the juicy melon, the mealy plantain, the sour tamarind, are thrown in heaps on strips of the matting that line the roadside. In the shops are bags of rice, the common food of the people; lentils of several varieties, salt, sugar, treacle, onions, chillies, garlic, and sundry other condiments used in the preparation of the Indian curry. Piles of cocoa-nuts, tied in pairs by means of their own flexible stems, and of areca nuts in their fibrous coating, line the path-

* From "Scenes among which we labour." *By the Wife of a Missionary in Bengal.* London: Elliot Stock, Paternoster-row.

ways that intersect the market; whilst here and there men squat on the ground, exposing on brass and wooden trays the sweetmeats they have for sale, some of which are white, being made of sugar and curds, and others brown, consisting of flour mixed with treacle and *glue*. Cows and goats stand at a little distance, waiting for the rejected fruits and greens that are every now and then being thrown to them. Dogs rush about barking and snarling at each other. Men and boys shout to one another, and dispute vociferously over their bargains. The shrill voices of the women, all impatient to buy or sell, increase the clamour, and make a perfect Babel of the place; whilst singing mendicants, with glass beads round their necks, and cocoa-nut shell cups in their hands, go from shed to shed, demanding at each a contribution either in kind or money. Other beggars, too, are lounging about at the corners of the shops, or under the shade of the trees, exposing their sores, and with outstretched hands, droning their monotonous cry for alms.

THE MISSIONARY IN THE MARKET.

But let us get back to the river side. There is a crowd there watching a little green boat that is struggling to reach the shore. The missionary stands on the deck with an open umbrella in one hand and a book in the other. His native preachers are with him, and as soon as they can discover a passage across the crowd of boats that still lie between them and the bank, they step on shore. The people recognize the missionary, who has frequently before visited the market, and they call out, "Salam, Padri Saheb; Padri Saheb, salam." One of the boatmen now appears with a basket of tracts and books on his back. "Ayi Rishi Khrister bohi," they cry out,—“These are books about Jesus Christ”—and instantly the preachers are beset by scores of eager applicants for the contents of the basket. Sometimes the crowd threatens to become unruly, and then the missionary has to stand close to the boatman to keep him from being overpowered and too suddenly relieved of his burden. But as the missionary party move towards the market, they attract little notice from the busy throng of buyers and sellers, who hardly look round at them.

The missionary walks along the dusty road, glancing at the goods on either side, and having reached an open space, he stops to address a bystander—

“My friend, have you walked a long distance to-day?”

“Oh, yes, saheb, it is three *coss** from my village, and I have had to walk all that way this morning.”

“Come, then, with me, and rest under this tree.”

An aged man comes tottering by—

“My poor fellow, how old are you?”

“Well, sir, I cannot say exactly, but I must be near seventy years old; I cannot last much longer. My eyes are dim.”

“Come, then, and let me show you the way to eternal life.”

“I have heard my son talk of the Padri Sahebs, that go about telling the people of Jesus Christ. Are you a Padri Saheb?”

The colloquy is perhaps interrupted by a beggar, who limps up to the missionary in the hope of exciting his compassion.

“Saheb,” whines the wretched man, “I am dying from hunger; I have not a cowrie to buy food with.”

Thus appealed to, the missionary throws a couple of pice to him, and says, “Go and buy some rice, and then come back to me, and I will tell you of the food which will satisfy you, so that you will never hunger again.”

By this time twenty or thirty people, including women and boys, have gathered round him. Some are intent on business, and only stay for a few minutes to hear about the “pearl of great price,” and then move away, wondering in their minds

* A *coss* is equal to two miles.

what it is all about. Others, having nothing particular to do at the moment, listen quietly, as the missionary, in clear and earnest accents, speaks of man's guilt, of the need of a Saviour, and of the way of eternal life opened by the Gospel. One and another shakes his head, and says, "These are good words—who ever told us of such things?" Others exclaim, "Our priests teach differently; and what our fathers and grandfathers believed, we must hold to. Others again, in the inner circle of the crowd, fix their moistened eye on the face of the missionary, and when he has done speaking, hold out their hands for the Word of Life. "A book, sir. We want to know some more of the Christian's God, and to learn the wonderful story of His love."

THE POOR LEPER.

Dear reader, we have hopes of many such to be met with at market-places. In a certain village of Bengal, there lived a Hindu leper. He was friendless and miserable. Disease had taken fast hold on him, and he was weary of life. For several years he had walked daily to the shrine of some god, to sacrifice a kid or a goat, and to give money to the priests for poojas and prayers on his behalf. Many were the feasts he prepared for his Brahmins, and the gifts he bestowed on them, in the hope that they would pray for the removal of his disease. But these efforts were fruitless; he was still a leper. At last he determined to wash himself in the waters of a sacred river. He made a pilgrimage to Muttra, where, twice daily, he plunged into the holy tide, muttering prayers to his gods. But the waters had no healing power for him, and his gods were deaf to his call. Footsore and weary, he retraced his steps to his native village, and there he thought he would lay himself down and die. One day, not long after his return home, he dragged himself to a neighbouring market to buy some food. He saw a crowd gathered under the shade of a large tree, and heard a voice in earnest tones. He was attracted to the spot, and was soon drinking in the words that fell from the lips of the preacher. "Cleansing for the leper? Do I hear aright?" and he moved closer. The crowd gave way, and let him pass. Standing close beside the preacher, he listened to the blessed story of Christ's power and mercy. "Can the Christian's God cleanse me of this leprosy?" he asked, pointing to his own diseased body. "I will cast myself at His feet." This he did; in the blood of Christ he was cleansed of his spiritual leprosy, and, not many months after, freed from the body of this death, he stood spotless in the realms of the blessed.

THE EFFECTS OF PREACHING.

This is one out of many instances which missionaries can give, of the way in which salvation comes to people who go to the markets intent only on buying and selling. Sometimes those who have heard the Gospel make fun of it, or try to prove to the missionary that Mahomed or any one of their gods, is as good a Saviour as Jesus Christ, and sometimes they get angry because they cannot defend their own religion, and say that the missionaries try to make converts because they are paid so many rupees by the Government for every convert they can show. One man tries to turn the preaching into ridicule by asking, "Will you give me an English wife, Padri Sahab, if I become a Christian?" Another, feeling that he has somehow heard true words, says with a half-suppressed sigh, "It is no use my thinking on these things. My friends would never allow me to be a Christian; and if I were to become one, they would take away my wife, my children, all my property, and perhaps, too, my life." There may be one or two men in the crowd who take a tract offered to them, and then go away without saying a word; but weeks or months after they will find their way to the missionary's house, remind him of the occasion on which they heard him tell of Christ, and ask for more instruction. They then put on Christ, and are reckoned among the fruits of missionary toil.

And so the work goes on, day after day, month after month, year after year. The seeds of truth are scattered broadcast over the land. The words of life heard from the lips of the Christian teacher in the markets, and the religious books he there distributes, are carried into all the surrounding villages, and so the Gospel finds its way into places where the missionary himself has never been able to go.

HOME PROCEEDINGS.

The Missionary Services during the month of September have been very numerous, and for the most part both interesting and well attended. It will be convenient to give them in a tabulated form.

LOCALITIES.	DEPUTATIONS.
Yorkshire, North Riding - -	Rev. G. Kerry.
" East Riding - -	Rev. J. Parsons.
Leicestershire - - -	Rev. G. Kerry.
Worcestershire - - -	Revs. Q. W. Thomson and Hormazdji Pestonji.
Cornwall - - -	Revs. J. Martin, M.A., and J. Hume.
West Lancashire - - -	Rev. J. Parsons.
North Devon - - -	Rev. E. F. Kingdon.
Mid. Devon - - -	Rev. W. Walters.
Somersetshire - - -	Rev. G. Kerry.
Hampshire - - -	Rev. Q. W. Thomson.
Hertfordshire - - -	Rev. J. Trafford, M.A.
Huntingdonshire - - -	Rev. J. Stent and Dr. Underhill.
Norfolk - - -	Rev. G. Rouse, LL.B.
Plymouth, &c. - - -	Revs. J. Aldis, and J. Hume.
Birmingham - - -	Rev. Q. W. Thomson and Dr. Underhill.
Coventry - - -	Dr. Underhill.
Chatham - - -	Rev. J. Kingdon.
Bedford - - -	Rev. W. Allen.
Reading (Hosier Street) - -	Rev. Dr. Hoby
Yorkshire (Bradford District)	{ Revs. J. P. Chown, and J. Bloomfield, with Local Brethren.

In every case the Committee has been largely indebted to the aid of brethren on the spot. In the Bradford district the services have been conducted entirely by local ministers, assisted by several of the members of the churches, in this last respect affording an example that we desire to see followed in all parts of the country. Our churches, with few exceptions, contain many gifted brethren able to speak efficiently on missionary work. Experience shows that the interest of the meetings is very largely increased where such brethren are associated with the deputation. In the announcement of the arrangements for the meetings the Secretary admirably says:—

"Spared to welcome our Mission Anniversaries again, beloved brethren, it will be our desire that they may be times of refreshing at home, and tributary to the great work abroad. Let SPECIAL PRAYER be offered before each meeting that it may be divinely blessed. It is encouraging to know that the financial results of last year were about £60 in advance of the year before, as that year was of the one preceding. May this year be still more in the same direction."

So far as the lists furnished us supply the information, the above services have been held in no less than *one hundred and thirty* towns and villages. May the quickening influences of the Holy Spirit have been felt in all the meetings, and the sympathy and interest evoked fall in blessing on the labours of the missionaries abroad.

We wish to call especial attention to the article in the present *HERALD*, entitled, "A Bengali Market." It is from the pen of Mrs. Robert Robinson, of Intally, Calcutta. We strongly recommend her little volume to the perusal of our friends.

MR. TRAFFORD'S SERMON.

This discourse has now been published, and may be had through the Book-sellers. We trust our friends will get it, read with the attention it deserves, and derive from it a fresh stimulus to liberality and zeal.

QUARTERLY MEETING OF COMMITTEE.

The next Quarterly Meeting of the Committee will be held in Brodmead Chapel, Bristol, on Tuesday, the 13th October, at 11 a.m. All ministers, treasurers, and secretaries of auxiliaries, with all honorary and corresponding members, are earnestly invited to attend.

In the evening a public missionary meeting will be held in Colston Hall, at 7 o'clock. Elisha Robinson, Esq., has kindly consented to take the chair. The following ministers are engaged to speak:—The Revs. N. Haycroft, M.A., J. Bloomfield, J. Clifford, M.A., Dr. Price, and J. A. Spurgeon.

CONFERENCE AT PORTSMOUTH.

A Missionary Conference of ministers and deacons connected with the Southern Association was held in Kent Street Chapel, on Monday afternoon, September 14th, at 3 o'clock, previous to the annual meeting in the evening.

The following ministers were present:—From Southampton: Revs. C. Williams, R. Caven, B.A., J. Collins. Romsey: Rev. S. B. Brown, B.A. Whitchurch: Rev. T. Morris. Beaulieu: Rev. J. B. Burt. Salisbury: Rev. G. Short, B.A. Poole: Rev. J. Osborne. Southsea: Rev. J. H. Cooke. Landport: Rev. E. G. Gange. Portsea: Rev. J. G. Gregson.

Dr. Underhill attended as a deputation from the Society. Rev. Q. W. Thomson, missionary from West Africa, was also present.

Rev. J. B. Burt presided. Rev. T. Morris engaged in prayer.

Dr. Underhill gave a general statement of mission work abroad and of the state of the Society at home.

Rev. G. Short moved, and Rev. J. Collins seconded the first resolution:—

"That this Conference expresses its devout gratitude to the God of all grace for the success which has attended the labours of the Baptist Missionary Society, its sympathy with the Committee and the missionaries in their great and noble work, and its resolve to support the Society by its contributions and prayers."

The second resolution was moved by Rev. J. G. Gregson and seconded by Rev. J. H. Cooke:—

"That this Conference, while thankful for the liberal response made by the churches to appeals for aid to the Baptist Missionary Society, strongly recommends the formation of auxiliaries for the purpose of securing regular contributions alike from the members of our congregations and the young people of our Sunday-schools."

The third resolution was moved by Rev. T. Morris and seconded by Rev. R. Caven:—

"That the thanks of this Conference be given to Dr. Underhill for his kindness in attending the Conference, and the information he has given upon all matters relating to missionary operations both at home and abroad."

This deeply interesting and important Conference was concluded by the chairman pronouncing the benediction.

APPEAL FROM THE YOUNG MEN'S ASSOCIATION.

The committee of the Young Men's Association in aid of the Baptist Missionary Society invite the young men and women of the Baptist Churches seriously to consider the following statement:—

The Baptist Missionary Society was established more than 75 years ago. At that time the British Islands and North America could alone be said to possess vital Christianity to any extent. Since then the Gospel has been preached in most of the nations of the earth, and countries long closed against its entrance now welcome the approach of the missionary.

More than two hundred and thirty brethren have been sent forth by the Society, and devoted the energy of their days to the preaching of the cross. The success of its missions in India, China, Africa, West Indies, Brittany, and Norway, evidences that the blessing of God has rested upon the earnest and devoted labours of His servants. At the present time some of the stations urgently call for additional helpers; and the places of others who have gone from toil to rest remain unoccupied, whilst new openings present themselves.

The importance of sending out additional labourers has pressed very seriously upon those having the direction of the Society; and to meet the desire expressed in many quarters, they have resolved, in addition to the acceptance of missionaries as heretofore, to receive proposals from young men willing to enter upon the work of evangelization in heathen lands, receiving their support either wholly or principally from the people among whom they labour, the Society rendering only such aid as it may at any time be in their power to afford. They will also gladly receive any contributions specially given for the use of such brethren, by churches or private Christians, and forward the amounts to those for whose aid they are designed.

The labours of the Young Men's Association (formed more than twenty years since) have been principally confined to the metropolis. The committee, however, deem the present to be a time when its efforts should be extended to the country, and they earnestly appeal to the young men and women of the churches on behalf of the work of the Lord in foreign lands.

Men of earnest devoted Christianity are needed, who, for the sake of the love they bear their Lord, and from sympathy with the heathen in their ignorance and sin, will enter into the field, counting not their lives dear unto them if they may but preach the Gospel of the kingdom.

Money is also required. The Society needs a permanent increase of £5,000 per annum to render its present agencies efficient. To every young and energetic disciple of the Saviour this appeal is made for an increased liberality in their contributions. Surely if brethren, relying upon a faithful God to provide for them, can be found who are willing to give themselves to this work (and some have already offered), those whom He has made the trustees of His bounty will give with no niggardly hand towards their support.

While appealing for men and means, the committee would ask *the earnest and continued prayers* of every reader of this appeal. Missionary societies were the result of prayer. Country after country has been opened to the missionary in answer to earnest supplication; the localities most blest have been those constantly remembered at the throne of grace; and surely the present is no time for restraining prayer. The whitened fields of missionary labour—the enervated condition of many brethren there—the lack of zeal at home—these and other signs call for prayer, that the will of the Lord of the Harvest may be revealed, and His promise to His Son fulfilled.

The responsibility of the work is individual, for he that gathereth not with the Lord scattereth abroad. We therefore urge every reader of this appeal to consecrate themselves and their substance to Him who lived, loved, and died for them, for "ye are not your own, ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's."

It may be necessary to state that the Association does not desire, by this effort, to interfere with the action of any local organization in connection with the Churches; it wishes rather to increase their efficiency by interesting the young men and women more thoroughly in the work.

The money contributed will be paid into the general funds of the Baptist Missionary Society; but where, in the opinion of friends, a special object is preferred, it is only necessary in sending the money to state how it is to be appropriated.

A neat collecting book has been prepared, which will be forwarded on application to the Secretaries of the Young Men's Association, 2, John Street, Bedford Row, London, W.C.

On behalf of the Committee,

J. E. TRESIDDER, *Treasurer.*

W. TRESIDDER,
J. P. BACON,
W. HANNAM,
C. ROBOTTON, } *Honorary Secretaries.*

2, John Street, Bedford Row, London, September, 1868.

CONTRIBUTIONS

From August 19th, to September 18th, 1868.

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

DONATIONS.	£ s. d.	£ s. d.	£ s. d.
Bible Translation Soc., for T.....	100 0 0	Kingstanley	18 14 6
J. A., for Rev. J. Smith's School, Delhi.....	5 0 0	Do. for China.....	2 6 6
Small, Rev. G., M.A., for Rev. H. Heinig, Benares	10 0 0	Do. for N P	1 0 0
		Minchinhampton	4 10 0
		Nailsworth Tabernacle ..	2 7 0
		Painswick	1 14 0
		Stroud	30 14 0
			32 8 0
LONDON AND MIDDLESEX.		Less District Expenses and amount acknowledged before	15 4 6
Ebenezer Sunday-schl., per Y. M. M. A., for India	2 5 0		17 3 6
Do. do. for N P	0 11 3	Wotton-under-Edge ...	0 10 0
Lower Edmonton	2 7 10		
Shouldham Street.....	1 10 0	HERTS.	
		Buntingford	1 0 0
		St. Albans	47 13 1
BUCKS.			
Amersham, Upper Mtng.	3 10 0	HUNTS.	
		Little Staughton	10 0 0
CORNWALL.			
Padstow	0 10 6	NORFOLK.	
		Norfolk, on account.....	138 18 8
		Lowestoft.....	9 9 0
DEVON.		NORTHAMPTONSHIRE.	
Budleigh Salterton	1 14 8	Bugbrook and Heyford ..	9 14 8
Dartmouth	0 3 0	Milton	27 10 7
Devonport, Morice Sq. and Pembroke Street ..	3 5 9		
		NORTHUMBERLAND.	
ESSEX.			£ s. d.
Langham	0 8 9	Berwick-on-Tweed, for Rev. J. D. Bate, N P, India	12 10 0
Loughton	5 16 2	Newcastle-ou-Tyne	0 16 0
GLoucestershire.		OXFORDSHIRE.	
Avening	2 9 7	Caversham, Amersham ..	5 5 0
Eastcombe	1 6 0	Hall	
Eastington, Nupend Ch.	5 15 4		
		SOMERSETSHIRE.	
		Shepton Mallet	2 8 6
		SURREY.	
		Haslemere	1 1 0
		SUSSEX.	
		Lamberhurst	1 5 0
		WORCESTERSHIRE.	
		Evesham	15 0 0
		Stourbridge.....	5 12 8
		Worcester	41 11 11
		YORESHIRE.	
		Bradford, Sion Chapel... ..	16 10 5
		Halifax, Pellon Lane Sunday-schl., for Rev. W. A. Hobbs' N P ...	8 6 0
		York.....	7 1 9
		SOUTH WALES.	
		GLAMORGANSHIRE.	
		Cardiff, Hope Chapel Sunday-school	3 5 9
		SCOTLAND.	
		ORKNEY ISLES.	
		Eday, by Kirkwall	0 12 0
		FOREIGN.	
		CHANNEL ISLANDS.	
		Guernsey.....	2 13 0
		Jersey	6 4 0
		Do. St. Eiders, Grove Street Sunday-sch.	1 1 3
		JAMAICA SPECIAL FUND.	
		Mrs. Lillycrop, Windsor	0 10 0

Rev. J. Trafford requests us to acknowledge the following donations towards New Buildings at Serampore College, Calcutta:—		£	s.	d.		£	s.	d.
	Rev. Dr. Gotch.....	5	0	0	Miss Gotch	1	0	0
	Mr. G. H. Leonard	5	0	0	A Friend, by Mr. R. B.			
	Mr. J. Eyre	5	0	0	Sherring	1	0	0
	Mr. W. Pethick.....	5	0	0	Mr. H. Medway.....	1	0	0
	Mr. J. H. Leonard	5	0	0	Mr. Jas. Smith	2	0	0
Messrs. E. S. and A.	Mr. W. Sherring	5	0	0	Mr. J. C. Cummins	2	0	0
Robinson.....	Mr. W. Pearce	5	0	0	Mr. J. Gouldsmith	2	2	0
Mr. R. B. Sherring	Mr. A. F. Morcom	5	0	0	Mr. H. Strugnell	1	1	0

FOREIGN LETTERS RECEIVED.

AFRICA—

CAMEROONS, Saker, A., July 10, 11, Aug. 13; Fuller, J. J., June 27, July 7; Smith, R., June 28, July 10, Aug. 7.

AMERICA—

BOSTON, Smith, T. A., Sept. 3; Warren, J. G., July 3, Aug. 15.
OHIO, Gill, Mr., July 13.
PHILADELPHIA, Martin, H., Aug. 10.

AUSTRALIA—Price, J., June 19.

ASIA—

CHEE-FOO, Laughton, R. F., June 23, 29.

INDIA—

AGRA, Grogson, J., July 2, Aug. 13.
ALIPORE, Pearce, G.
BOMBAY, Gillott, C. O., June 15.
BENARES, Heinig, H., July 23.
BARISAU, Bate, J. D., June 17.
CALCUTTA, Lewis, C. B., June 10, 25, July 2, 9, 15, 18, 31, Aug. 6, 31; Wenger, J., Aug. 10, 20; Robinson, R., June 17, July 30.
DELHI, Smith J., July 16.
JESSORE, Ellis, J., June 17; Hobbs, W. A., June 18, July 23, Aug. 4.
MAGOORAH, Thomas, J. W., June 20.
MONGHYR, Dear, H., Aug. 17; Lawrence, J., May 10.
RHOTUCK, Williams, J., Aug. 15.
SERAMPONE, Anderson, J. H., July 9, 22, Aug. 12; Jones, W. H., July 31; Dakin, E., June 25, July 13, 22, 30; Martin, T., July 23, Aug. 15.
SEWRY, Reed, F. T., Aug. 3.

CEYLON—

COLOMBO, Pigott, H. R., June 23, 30, July 31; Allen, Mrs., Aug. 10.

EUROPE—

FRANCE, Paris, Robineau, M., Aug. 18; Fisk, G., Aug. 1.
GOPPINGEN, Supper, E. F., Aug. 20, Sept. 8, 12.
GUINGAMP, Bouhon, V. E., Sept. 8.
KRAGEROE, Hubert, G., Aug. 3.

WEST INDIES—

BAHAMAS, GRAND CAY, Evans, Mary, July 28.
GRAND TURK, Storr, P., and others, Aug. 14.
INAGUA, Littlewood, W., July 6, Sept. 9.
HAYTI, Webley, W. H., July 10, Aug. 24.
HONDURAS, Henderson, A., Aug. 22.
CAPE HAYTIEN, Kett, S., Sept. 18.
TRINIDAD, Gamble, W. H., July 7; Law, J., July 9.

JAMAICA—

BROWN'S TOWN, Clark, J., July 1, Aug. 6.
BLACK RIVER, Barrett J., July 7.
MORANT BAY, Teall, W., July 22, 23.
MONTEGO BAY, Hewitt, E., July 23, Aug. 19.
RIO BUENO, East, D. J., July 1, 16, 18, Aug. 1; Roberts, J. S., Aug. 4.
SPANISH TOWN, Philippo, J. M., July 6, Aug. 5.
STEWART TOWN, Webb, W. M., July 23.
ST. ANN'S BAY, Millard, B., Aug. 7.
SAV-LA-MAR, Burke, W., July 21.

ACKNOWLEDGMENTS.

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

Juvenile Missionary Working Party, Sheppard Barton, Frome, per Rev. T. G. Rooke, B.A., for a box of clothing for Rev. W. A. Hobbs, Jessore.
Young Friends at Buckingham Chapel, Clifton, per Mr. G. C. Ashmead, for a box of clothing for Rev. J. E. Henderson's School, Jamaica.
Ladies' Missionary Working Party, Mare Street Chapel, Hackney, per Mrs. Price, for a box of clothing for Mrs. Heinig, Benares.
Hastings and St. Leonard's Ladies' Missionary Working Association, per Miss Boyes, for a box of clothing for Rev. R. Smith, Cameroons.
Committee of Sunday-school Union, for grants of books for Revs. K. Smith, Cameroons, and J. Davey, Nassau.

Mrs. Croll, Highgate, for a bale of clothing for Mrs. Smith, Delhi.
Mrs. Short, Hitchin, for a parcel for Rev. R. Smith, Cameroons.
Mr. Thos. Harvey, Leeds, for parcels of books for Revs. B. Millard and J. B. Servicc, Jamaica.
Mrs. Risdon, Pershore, for a parcel of clothing for Rev. J. Kingdon, Jamaica.
Mrs. Gething, Newport, for a parcel of magazines.
Mrs. Caswell, Trowbridge, for ditto.
Rev. J. Rothery, Bampton, Devon, for ditto.
Mrs. Coote, for ditto.
Mr. R. S. Foster, for Nos. of Freeman, &c.

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. C. B. Lewis, 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 PRESS IN INDIA. THE FIRST NATIVE NEWSPAPER.

BY J. C. MARSHMAN, ESQ.

(From "*The Friend of India*.")

THE 31st of May last was the 50th anniversary of the publication of the first printed native newspaper in India. As I am perhaps the only one left who has any personal knowledge of the circumstances connected with it, a few remarks on the subject may not be altogether without interest to some of your readers.

It is matter of history that in the early stages of the Company's Government, the question of enlightening the natives of India was regarded not only with indifference—the same feeling was manifested with regard to education in England—but with dread, and with that strong feeling of aversion to which it gives birth. The prevailing sentiment both in Leadenhall-street and in the council chamber, was, that the communication of knowledge to our subjects in India might endanger the stability of the empire, and that the wisest course was, therefore, to let it alone. It was affirmed that our empire was an empire of opinion, though I must confess that I have never been able to discover the point of this apothegm, which sixty years ago was in the mouth of every Indian functionary. If our empire in India rests on the basis of opinion, it has a very sandy foundation, for the Blue-book lately published with the replies to Sir John Lawrence's queries regarding the popularity of our government after a century of rule, is said to teach us that the natives have no opinion of our administration; or if they have any, it is one of dislike. To the Mahomedans we appear as unbelievers, to the Hindoos as *mlechas* who slaughter kine, and both classes consider that we have no business in India, and would be delighted to get rid of us, and to establish a government after their own hearts. But this is a digression.

NEW SERIES, VOL. XII.

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No efforts were made by the various Governments in India, or by the Court of Directors, to impart instruction to the natives or to elevate the native character, throughout the currency of the Charter of 1793, when at the earnest instigation of the India House, the House of Commons negatived Mr. Wilberforce's benevolent Resolution to allow schoolmasters to be sent out to India. The Charter was renewed in 1813, and when the Bill came to be read for the last time, a rule was carried to appropriate a lakh of rupees a year from the revenues of India, "to the revival and promotion of literature, and the encouragement of the learned natives of India, and for the introduction and promotion of a knowledge of the sciences among the inhabitants of the British territories." The question was considered one of such small import, that it was not deemed necessary by the reporters to give the name of the gentleman who brought forward the clause, but I have every reason to believe that it was Mr. Robert Percy Smith, commonly called Bobus Smith, the schoolfellow of George Canning at Eton, and likewise, the father of Lord Lyveden. He was for six, seven or eight years Advocate-General in the Supreme Court in Calcutta, where he amassed a large fortune, and as usual obtained a seat in Parliament. It was on this occasion, as far as I can recollect, that Sir John Anstruther, who was Chief Justice, and on his return to England found his way into Parliament, inquired whether it was really intended to educate the natives of India, and whether it was altogether safe to do so. The grant was interpreted in Calcutta to be intended for the encouragement of Hindoo and Mahomedan literature, and for ten years, whatever portion of it was expended—which was not large—was devoted to those objects, under the patronage of Dr. Horace Hayman Wilson, the great champion of those creeds.

During this period of total neglect of education on the part of the public authorities, the Serampore Missionaries took up the question in real earnest, and made the most strenuous efforts to create an interest in it in the European community. In 1814 Dr. Marshman drew up a brief pamphlet under the timid and modest title of "Hints for the Establishment of Native Schools." This was the first time the subject had been brought distinctly before the members of the Government and the European gentry in Calcutta, and it was received with no little cordiality. Under the enlightened administration of Lord Hastings, the tide was turning; but in England the idea of setting up schools in India appeared so great and remarkable an innovation in our Indian policy, that the whole of the little brochure was transferred to the pages of the most popular encyclopædia of the day as one of the wonders of the age. The "Hints" were followed up by active exertions. A circle of schools was established and a series of elementary school-books compiled in history, geography, and

arithmetic. Dr. Marshman took charge of this department of labour, and I was employed in translating into Bengali the books used in the schools. More than half-a-dozen of those treatises were brought into use before the year 1818, and a spirit of eager inquiry was created in native society. It appeared that the time was ripe for a Native newspaper, and I offered the missionaries to undertake the publication of it. I am unavoidably constrained to intrude my own name on this occasion, but I trust your readers will overlook this appearance of vanity. The jealousy which the Government had always manifested of the periodical press appeared, however, to present a serious obstacle. The English journals in Calcutta were under the strictest surveillance, and many a column appeared resplendent with the stars which were substituted, at the last moment, for the editorial remarks through which the censor had drawn his fatal pen. In this state of things it was difficult to suppose that a Native paper could be tolerated for a moment. It was resolved therefore to feel the official pulse by starting a monthly magazine in the first instance, and the *Dig-Dursun* appeared in April, 1818. It was composed of historical and other notices, likely from their novelty to excite the attention of the natives, and to sharpen their curiosity. In the last page, in a smaller type, some few items of political intelligence were inserted. Two numbers were published, and copies sent to the principal members of Government, and the fact of the publication was widely disseminated by advertisements in all the English papers. As no objection appeared to be taken to the publication of the magazine, though it contained news, it was resolved at once to launch the weekly paper, and to call it by the name given to the earliest English news-letter, the "Mirror of News," or the *Sumachar Durpun*. But Dr. Carey, who had been labouring fifteen years in India during the period when the opposition to missionary efforts and to the enlightenment of the natives was in full vigour, was unfavourable to the publication of the journal, because he feared it would give umbrage in official circles and weaken the good understanding which had been gradually growing up between the missionaries and the Government. He strenuously advised that the idea of it should be dropped, but he was overruled by his two colleagues Dr. Marshman, and Mr. Ward. When the proof sheets were brought up for final examination at the weekly meeting of the missionaries, the evening before the day of publication, he renewed his objections to the undertaking, on the ground, he had stated. Dr. Marshman then offered to proceed the Calcutta the next morning, and submit the first number of the new gazette, together with a rough English translation of the articles, to Mr. Edmonstone, then Vice-President, and to the Chief Secretary, and he promised that it should be discontinued if they raised any objection to it. To his great delight he found both of them favourable to the undertaking. At the same time he transmitted a copy of

the paper to Lord Hastings, then in the North-West Provinces, and was happy to receive a reply in his own hand, highly commending the project of endeavouring to excite and to gratify a spirit of inquiry in the Native mind by means of a newspaper. And thus was the journal established. A copy of it was sent with a subscription book, to all the great baboos in Calcutta, and the first name entered on the list was that of Dwarkanath Tagore. On the return of Lord Hastings to the Presidency, he endeavoured to encourage the undertaking by allowing the journal to circulate through the country at one-fourth the usual charge of postage, which at that time was extravagantly high.

A fortnight after the appearance of the *Durpun*, a Native started another paper in Calcutta, with the title of *Timirunasuk*, "The Destroyer of Darkness," but it did not continue long to shine. At a later period arose the *Sumachar Chundrika*, or "The Moon of Intelligence." It was projected and edited by a brahmin, Bhubany Churn Banerjee, a man of extraordinary powers of intellect and humour, and of the greatest energy, and master of a Bengali style of surpassing ease and elegance. He was a brahmin of the brahmins, and his journal became the organ of the orthodox Hindoos, of which the late Raja Radhakantu Deb became the great champion, after the death of his father. For more than ten years the *Durpun* and the *Chundrika* fought the battle of progress on the one side, and of Hindoo conservatism on the other. At length came the great event of the abolition of Suttees, which agitated Native society to its profoundest depths quite as much as the question of the disestablishment of the Irish Church is now agitating English society. The *Durpun* supported the abolition, the *Chundrika* denounced it in no measured language. In order, at this critical period, to increase the popularity and the influence of the *Durpun* I gave it in Bengali and English, in parallel columns, and the circulation immediately rose beyond the level of its rival.

Both journals are, I believe, now consigned to the tomb of the Capulets, but they have left a numerous and flourishing progeny, which, I hear, is continually on the increase, and I feel confident that this brief notice of the lineage of the family will not be considered devoid of interest in this the third generation of editors.

BACKERGUNGE.

BY THE REV. E. J. ELLIS.

As the report of the work of this interesting district did not reach us in time for the Annual Report, we place here some extracts from it. Mr. Ellis writes as follows:—

We spent the first day of the year just closed at Noákháli—a large town in the district of Bhoolooá, and near the head of the Bay of Bengal—where, you may remember, I had large audiences in the beginning of 1866. Then crossing the Mequa to Dukyin Shábázpore—the large island between Bhoolooá and Backergunge—we sought to water the seed sown there also the previous year, and to plough and sow some fresh ground. Thence, crossing the Eleesá River, we preached in several villages and markets in the south of our own district, and returned home on the 19th of January. Ram Soondro was my companion in labour in that town, and our hearers numbered about 5000. The books distributed were between two and three hundred.

Another tour for preaching purposes was made to the south of the district in March. In eighteen days we visited sixteen markets and twelve villages, taking a market nearly every morning, and a village in the evening and on Sundays.

Soon after our return, viz., on the 18th of April, Mr. Page was compelled from ill health to quit this field of labour for a time, if not for good, and the care of the churches was laid upon me. Up to the arrival of my present colleague however, I continued to preach in the bazaars of Barisal, along with the Native preachers, and their journals, during the four months from February to May inclusive, show that in that period upwards of 13,800 persons heard the Word, of whom 682 also received tracts or portions of Scripture.

THE STATIONS.

Mr. Bate having arrived late in June, and taken charge of the boarding school at Barisal, I was able to avail myself of the rainy season—as soon as it was far enough advanced to render it practicable—to visit the stations. Being accompanied by my family, I was also able to remain out for long intervals, and so our first tour occupied twenty-three days, and the second forty-three. On a subsequent tour, three stations, which lie considerably to the south of the others, were visited.

INDEPENDENCE OF CHURCHES.

In July, at Anundapore, and in September, at Barisal, the Native preachers met me in conference—having previously written me a letter of cordial welcome as their superintendent—and on both occasions the subject of making the churches self-supporting was pressed upon their consideration. As a beginning, it was proposed in July that deacons should be elected in every Church where their services were required, and so, in September, forty-seven deacons, elected by seventeen churches, came together at Barisal, along with their pastors and the other preachers, to have their duties expounded to them.

At the second conference, as a further step towards independence, twelve of the preachers were constituted full pastors, receiving authority to baptize, in addition to administering the Lord's Supper, which latter they have habitually done for years. It was further proposed that the churches should at once undertake to repair their own bungalow-chapels, and that next year the larger churches should be asked to support their pastors—these proposals being undoubtedly practicable if the people will but bestir themselves and become willing to give. They were acknowledged to be so by both the preachers and deacons—the only obstacle in their estimation being that, from the first, the people had not been habituated to the thing proposed. However, several of the men returned to their homes determined to try what could be done, having previously requested that the addresses they had listened to on the subject should be committed to paper for circulation in the churches. The principal portions of the addresses have accordingly been cast in the form of a circular letter, and printed and circulated as desired.

PROGRESS.

That the churches have begun to work here are some proofs. The Church at Ramsel has subscribed twenty maunds of rice in the husk. At Kánthál-bári, 12 rupees have been raised for the repairs of the chapel; at Askor, 8 rupees,

with the promise of more; at Mándrá, 3 rupees 4 annas, and labour; at Bagdhá, 3 rupees 12 annas; at Shooágáon, 1 rupee 1 anna; at Chhobikarpár, 1 rupee 4 annas. At Potihár the people are raising 8 annas a month, and are repairing their chapel. The Dhamshar people are preparing benches for their brick chapel. At Koliágáon money is promised to the amount of 200 rupees if a brick chapel be raised; if not, the people are willing to erect a bungalow chapel, as I may direct, instead of their old one, which was completely destroyed in the recent cyclone. At Rájápore the brethren are to give a roof and a verandah for their chapel, which was also destroyed by the cyclone; and at Shoshigor, where the people are few and very poor, they promise their time and labour, if I will supply the materials, to repair the damage caused by the storm.

I should mention that the Ramseel Christians had their houses all thrown down by the cyclone, the chapel being the first to go. "Lest it should be said," they afterwards told me, "that we loved ourselves more than God, we raised and repaired *His* house first. For while you have said to others that they show their want of religious feeling by refusing to repair the house where they worship God, we would not have this said of us."

NUMBER OF CONVERTS.

When the census was taken, viz., in October, 1867, the number of the Christian community, including those who compose the churches, and exclusive of the small community at Barisal, was 3325, of whom 794 are baptized persons. Of these 1516 are married; 1415 are unmarriageable, of whom the number of the boys exceeded that of the girls by 181. Of the whole community scarcely one in nine can read. The proportion of baptized persons is about 6 in 20, and of these about 2 in 7 may be considered fully reliable. This last-named fact has been ascertained with much care, the preachers having been asked to consider thoughtfully what persons in their several churches they could feel tolerably sure of as being on their way to a better life.

THE DYING PREACHER.

One of the Native preachers, Swaroop by name, was taken from amongst us by death in July. He had been baptized by Mr. Parry in the district of Jessore, and had afterwards faithfully laboured in this district for about twenty years. Though by no means of bright abilities, he was a man of shrewd intelligence in the management of the Church under his care, and his zest for divine things was proved by his rapid progress in the knowledge of them, and by his delight in conversing about them with his brethren and others. His last illness was long, tedious, and painful; but his patience and faith never failed. He bemoaned his sinfulness, which the Lord, he often said, must have seen it was hard for him to part with, otherwise he would not have appointed for him such severe discipline. He was most tenderly nursed by his wife, Joshodá, whose unwearying attention to his every want was beyond all praise. His affection for his children was a touching feature in the closing days of his life. Dr. Bensley, the physician of the district, who had attended him, free of all charge, during his illness, which lasted for many months, and had watched every phase of his complaint with the utmost care, was beside him one day when the symptoms had become so alarming as to preclude all hope of his recovery. Turning to the doctor, he said he had then none of his children by him, but had expressed to his wife a desire that since he could not see them he should be shown some articles of their clothing, which she had stowed away. She had thought this a sign that he was soon to leave her, and had also feared that it would overcome him with grief, and so she would not comply with his request. The doctor thought it best to show him what he wanted, and so handed him from a shelf the bundle which contained the clothes. Taking from it a ragged jacket of his daughter's, and a little coat which had belonged to his grandson, he pressed them to his bosom, saying that seeing their clothes was the only comfort he could have next to seeing themselves. At the last he left his wife and children, as he said, first to the care of his Master, to

whose service he wished them to devote their lives, and then to ours, who, he believed, would befriend them as we had befriended him. His widow has, since his death, been engaged in the work of a Bible woman. His youngest son has been serving in our family, being unfit for any other work; his eldest, Shádhoó, an adopted son, and a son-in-law, Piyári Mohun, have just completed a three years' course at Mr. Pearce's class, and been appointed to stations.

NEW STATION.

A new station has been formed this year at Kotáliyá, near Rámseel, where the Christians lately suffered much persecution. The community at the new station is small, numbering only thirty-six, but they promise well. The head man amongst them has given a site for a chapel and preacher's house, and all have engaged to raise the ground a cubit above the inundation mark, *i.e.*, about six cubits in those parts, on condition that they receive ten rupees for their labour, and that we give them the chapel and preacher's house. In this way they give the site in perpetuity, and labour worth about ninety rupees, while we give about seventy rupees. The Church consists of six members, one of whom was baptized last August.

Four students, who had completed their three years' course at Serampore, have been appointed to stations which, for the greater part of last year, were without any proper occupant.

SIGNS OF LIFE.

BY MR. E. DAKIN, SUPERINTENDENT OF SERAMPORE COLLEGE SCHOOL.

“Some months since hopes were cherished that three of the students would openly confess Christ. Two of them had long been known as unusually interested in Christian truth. The third had repeatedly requested to be baptized. At length he came to the missionary for that purpose. His friends, by persuasions and various allurements, interfered, and induced him to return home. He was never allowed to resume attendance at the college; and, at least for a time, the expectations which were raised are destroyed. This is only another illustration of the fact that in bringing India to a knowledge of Christ's salvation our brethren must abound in labour, and in quiet confidence wait for its results.”

This passage will be found in the report of the Baptist Missionary Society for 1865. The *third* youth mentioned in the above-mentioned extract was a pupil in the second class of my school, and when withdrawn by his parents, in consequence of declaring his faith in Jesus, he had attended my Scripture classes for about two years. His name was Gour Mohun Chuckrabutty. He was generally called Gour Mohun Odicary. (Odicary means a possessor. Gour's father was one of the *owners* of Juggernath at Mohesh, Serampore). On the 29th of May, after an illness of only three days, this youth died of tetanus, caused, it appears, by a slight wound on his leg.

For about two years after Gour Mohun was withdrawn from the college, though I repeatedly made inquiries, I could obtain no trustworthy information respecting him. One evening in August last, I met him in the road, and as he was alone, I did not allow the opportunity thus presented of speaking with him to escape me. He informed me that “for a long time after declaring himself to be a Christian, he was scarcely allowed to leave the house, and never alone. As time passed on more liberty was given to him, and for some months he had been studying in the Connaghur Government Aided School, and hoped to pass the entrance examination in the following December. He had suffered much,” he said, “from ill-health.” He continued to read the Bible in English, “but could not understand some truths for want of instruction.” I inquired whether a copy of the Scriptures in Bengali would not probably help him out of his difficulties,

and promised to send him a copy, if I could do so without exposing him to suspicion and persecution. I have heard, I may mention, that it was Gour Mohun's custom, on his way home from the Government School, to converse with his intimate friends on religious subjects; and one of his companions, a youth who was not unacquainted with the truths of the Bible, has stated that he obtained more Biblical knowledge, and learnt more of the beauty and power of it, from these conversations than from any other source.

HE VISITS HIS TEACHER.

A few days after the conversation mentioned above, I sent a copy of the New Testament in Bengali to Gour Mohun, through one of my Native assistants. I saw nothing more of him till about two months ago, when early one morning I was surprised by a visit from him. He was in great fear lest a knowledge of the visit should reach the ears of his friends. We talked for upwards of an hour on various religious topics. He expressed his firm belief in the great doctrines of Christianity, answered intelligently many questions proposed to him, based on those doctrines, and finally informed me that he proposed to visit Benares, if he could obtain his father's consent, and when there to ask for baptism. "He had heard," he said, "of Mr. Blake, through some of his friends, and proposed to go to him." I offered to furnish him with letters of introduction to Mr. Blake, or to any of our own missionaries, one of whom, as an old Serampore student, would, I was sure, be glad to welcome him. "The copy of the New Testament in Bengali, which I sent to him, had," he stated, "fallen into the hands of his brother, and he could not use it." I was much gratified by this interview. After reading and prayer together we parted, never on earth to meet again, but I firmly believe we shall meet in a better world.

HIS DEATH.

The rest is soon told. During his sickness he begged that he might be allowed to see me, and he also asked that our Native preachers from Johnnugger might visit him. One of his friends, a youth, who is now a pupil in my *first* class, informs me that at Gour's request he came to my house, but found that I was away in Calcutta. (It was in the holidays, and through sickness in my family we were away ten days). The Native preachers were not informed of Gour's wish. Shortly before his death he told his father not to burn his body, but to bury it, as he was not a Hindoo. "I believe," he said, "in Jesus Christ," and so he passed away. Pleasant, indeed, would it have been to hear his dying testimony for Christ, and to administer consolation to him in the hour of death. We may, I think, be assured of this, that the seed fell into good ground, and that even one case of this kind should lead us to abound in labour, and leave the results in the hands of the Master. The testimony to Gour Mohun's walk and conversation, furnished by his heathen friends and relatives, is of the highest character, and doubtless our friend, "though dead," still powerfully pleads for Christ.

ANOTHER CONVERT.

I was much pleased to hear on my return from Calcutta, at the same time as I heard of Gour's death, that one of the youths in the first class of my school, named Kally Podo Sircar, had (during my absence) expressed to Baboo Gunga Narayan Nath, the pastor of the church at Johnnugger, a wish to be baptized, and that subsequently he had visited Mr. Anderson, with some of the Native Christian youths, and expressed a similar desire to him. A few days afterwards I had some conversation with this youth. His conduct has been highly satisfactory in class, but I had no idea that he was more favourably disposed to Christianity than his class-friends, till my return from Calcutta. It seems, however, that several years ago he spoke to Gunga Narayan on the subject. His answers to my

questions were satisfactory, and both my colleagues were much pleased with him.

Kally Podo, after his interview with me, summoned up courage and told his father he was a Christian. The father, naturally as a Hindoo, was greatly incensed against his son in consequence of this declaration, and on Sunday, the 14th instant, placed him in the house of his grandfather under strict watch. Early on Monday morning, the 15th inst., Kally Podo left his grandfather's house, and came to me. He told me he was quite resolved not to return to his father's house, and expressed an earnest desire to be baptized. After some further conversation, in which I pointed out to him the crosses and troubles which the step he contemplated taking would necessarily bring upon him, I went over to Mr. Martin to consult with him on the subject. We both thought that, under the circumstances, it would be well for Kally Podo to proceed to the College, where he would be more easily protected, and obtain the sympathy and counsel of the Native Christian youths who live in the College bungalow. I therefore sent him on with a note to Mr. Anderson at once.

About half-past three o'clock in the afternoon, Kally Podo's father and his grandfather went to Mr. Anderson's house and tried, for upwards of three hours, by every argument and entreaty they could think of, to induce him to return home with them. Kally Podo was greatly moved, and most affectionately and earnestly entreated his father to become a Christian too, and so remove the necessity for separation, which seemed to exist. "If you will let me live with you after my baptism," he declared, "I will do so." The father admitted at this interview, to Mr. Anderson, in presence of two witnesses, that his son was eighteen or nineteen years old.

MORE ATTEMPTS AT PERSUASION.

On the following afternoon four Native gentlemen—two of them graduates of the Medical College, Calcutta, one a zemindar, and the fourth the private secretary to one of the richest zemindars in this district—went with the father to see Kally Podo, ostensibly for the purpose of ascertaining whether Kally Podo understood sufficiently the doctrines of Christianity as intelligently to embrace our holy religion; but their real object—as they informed one of my assistants, who gave me timely information—was to perplex, and, if possible, to shake the faith of Kally Podo, with subtle metaphysical questions, which neither they themselves or any other person—apart from revelation—could satisfactorily answer. This question, which was put by one of the baboos, and answered by Mr. Martin, with a dozen like it, may be taken as a sample—"God is almighty; is it not therefore possible for Him to save the world without the intervention of Jesus Christ?" "If we pray to God," it was added, "will he not save us without Christ?" I inquired "Baboo, if you pray to God, why do you worship all the gods of the Hindoos?" He answered at once, "I don't worship idols." My question and this answer elicited from the other baboos a most severe condemnation of idolatry. One of the gentlemen, a most devout, punctilious, and orthodox Hindoo, declared almost savagely (I wish every inhabitant in the town could have heard him), "There is nothing I hate so much as idolatry." The baboos at first did not see the effect of their declaration. Both Mr. Martin and Mr. Anderson commented on the strangeness (one might almost say unscrupulousness) of their proceedings in trying to induce Kally Podo to continue subject to a system which they had so fiercely denounced. One of the gentlemen tried to get out of the difficulty by saying that they did not wish Kally Podo to be an idolater, but a Brahmo; but Mr. Anderson destroyed that plea by stating that Kally Podo's father, only the previous evening, urged his son to return home with him, as he was his only son, and as, if he became a Christian, there would be no one to perform after his, the father's death, an idolatrous ceremony called "*pindo*" (by which it is believed the souls of ancestors are delivered from a sort of Hindoo purgatory, and introduced to final blessedness), at Gya. And Abdool drove the nail home by asking Kally Podo's father if

he did not believe in, and worship the Hindoo gods? And if he had not brought the gentlemen who were present that they might endeavour to persuade Kally Podo to return home with *him*? To both these questions he replied in the affirmative. The baboos then strove to get out of the meshes of the net by saying that they had come to see Kally Podo without any solicitation from any one; but Abdool proved that the statement of the father was quite correct. Kally Podo spoke very well indeed, and in every way came through the trying *ordeal* in a commendable manner. He, at least, was well aware that however much these gentlemen might declaim against idolatry, they would never have troubled about his spiritual welfare if he had remained an idolater. After about an hour and a-half's discussion the baboos withdrew, completely baffled in their attempt to draw Kally Podo away from us.

BEFORE A MAGISTRATE.

On the following day, Kally Podo's father filed a petition in the magistrates' court against Mr. Anderson, for "detaining his minor son at Serampore College, against his (the father's) will." The magistrate wrote, cautioning Mr. Anderson against baptizing the boy, as, if he were a minor, grave responsibility would be incurred, and stating that he had issued a summons calling the youth to his court. The magistrate's proceedings, there can be no doubt, were irregular.

However, on the following morning, Messrs. Martin and Anderson, myself, and Kally Podo appeared in court. I need not dwell on what the Native pleaders said. The cool impudence of one request may be mentioned. One of them "begged that as Kally Podo had been to the College among the Christians for three days, and had been instructed in the Christian religion, the magistrate would be pleased to order that he should dwell amongst the Hindoos for *three* days, that they and their religion might have a chance similar to that obtained by the Christians and Christianity." This exceedingly modest request was afterwards reduced to "a few hours," and at length to "half-an-hour." The magistrate, under this trifling, became quite impatient, and declared that if he could give orders for Kally Podo's detention for a *single minute*, he might do it for an hour, or for any longer period, but he had no power to give any such order. After this the magistrate proceeded to take evidence as to Kally Podo's age. Kally Podo's father was examined first. He on oath declared Kally Podo's age was fourteen years and nine months, only he said he had nothing to *prove* his statement; he had written his son's birthday on a *strip* of paper; his house had been destroyed by the gale; whether the paper had been lost, he could not tell. He further declared that he had never spoken to Mr. Anderson about his son's age. Kally Podo was called next. He said, "I am between eighteen and nineteen. The day before I was admitted to Serampore College, as I had heard that the sahib was displeased if boys who came for admission did not know their age, I asked my father. He told me I was thirteen years old. It is more than six years since I was admitted into the school; I am, therefore, about nineteen." Kally Podo's incipient beard and moustache were appealed to as furnishing conclusive evidence against the statement of his father. The "Admission Book" of the school was admitted in evidence. I was examined next on the entries, and the manner of making them. Kally Podo according to the "Admission Book," was thirteen years old when I registered his name February 17th, 1862. Mr. Anderson was then examined, and *proved* that Kally Podo's father had, three days previously, admitted that his son was between eighteen and nineteen. Kally Podo's father, on being cross-examined as to his son's age when he entered the school, said he was very nearly ten. On his own showing, therefore, he is now nearly, *if not over*, sixteen years—the age of majority, instead of fourteen years and nine months, as stated in the petition and also in evidence.

The magistrate, before this evidence was taken, declared that he had no power to control Kally Podo's movements in the slightest degree. The examination of witnesses was, in reality, a *mere* precautionary proceeding, and when it was con-

cluded, the magistrate again declared that Kally Podo was free to go where he liked, and with what people he liked.

THE BAPTISM.

Accordingly, he returned with us. These proceedings took place on Thursday. After *early* school on Saturday morning (June 20th), at nine o'clock, in the presence of about 400 persons, old and young, Kally Podo was baptized by Mr. Anderson, in the tank in the College compound. The service was a very pleasant, and I trust to all of us, and especially to our scholars, a very impressive one. The service was conducted in Bengali. We sang a hymn; then Mr. Anderson, after reading the 16th chapter of the Acts of the Apostles, addressed the assembly and the candidate. Prayer and part of another hymn followed, and then the administration of the ordinance. The remaining verses of the hymn were then sung, and Mr. Martin concluded with the benediction. The spectators—there were many present besides our pupils—conducted themselves with the greatest propriety.

As yet I can perceive no *decrease* in the attendance of the boys, and I hope we shall not suffer, as some other institutions have done in this respect under similar circumstances, in consequence of Kally Podo's baptism. Some of the students are in high glee at the whole proceeding. The *example* of our Native Christian youths, and especially of Abdool, who is in Kally Podo's class, has had much to do with leading him (Kally Podo) to embrace Christianity.

I may mention that about three months ago two of the *junior* boys in the school also expressed a desire to become Christians. May the desire grow with their growth, and strengthen with their strength, so that when they come to age, and act for themselves, they too may put on Christ.

One of my Native assistants, in a recent conversation with Mrs. Dakin, mentioned that it was his custom to pray to God twice every day, and that he had tried to induce his wife to join him in his devotions, but she objected, saying, "That is the custom of the Christians." Would to God it were our custom more!

THE BIBLE READER IN HAYTL.

BY THE REV. W. H. WEBLEY.

ON November 22, 1865, I expedited Cajoue on horseback, and with two saddlebags full of Scriptures, to Cayes, a straggling village some ten miles along our eastern coast. This was his first journey. Naturally we inaugurated it with prayer. Our expectations, too, as to results were great. We were soon to be disappointed, for Cajoue, after his hot ride, only met with two women in the village who appeared to be at all interested in Bible distribution. One of these was nearly blind. As she possessed a Bible she did not need to purchase. Yet twenty years ago, in this same place, I met with an old Romish devotee, who knew nothing of Jesus Christ. On the 23rd, as there were not perhaps fifty cottages in the village, Cajoue visited some of the surrounding plantations. Out of the yard of one of these he was well-nigh kicked, by an Obeah man, who swore at him dreadfully, and cursed the Methodists for interfering with his craft by the sale of the devil's books. Cajoue reasoned awhile. All was to no purpose. Presently out came the man's paramour, intent upon dispatching Cajoue with her broom. Her volley of oaths was even more effectual than her broom-handle.

November 24.—Cajoue continued his journey another ten miles ahead, along the same line of coast, and to Marigot. This, though a village, is much larger than Cayes. All here is bigotry and superstition, or indifference altogether to religion. The very Catholic church, that is a ruin, has never been rebuilt. Many a time has the Gospel been preached here, but apparently without effect. Cajoue here went from house to house with his Scriptures. None were purchased. Even grass for his horse he was unable to procure. Parties could not, or would not,

supply him. Sad and dispirited, he therefore returned home. This was his first and worst journey.

December 20, 1865.—I sent him to Bainet. This is another village, almost a small town, still along the coast, but in an opposite direction to Marigot.

For four days Cajoue walked up and down the one street of the place, presenting his precious wares at almost every door, and beseeching his fellow-men to turn from their dumb idols. At length a merchant, the only one in the place, bought an octavo basil Bible. A neighbour soon followed, and took a gilt-edged Bible, although he was already in possession of the Sacred Volume. The commandant of the place next examined the books, and would have bought, but already owned a large Bible I had given him, before entering on the command of Bainet. In the end four Bibles and five Testaments were sold. During his stay here Cajoue occasionally visited the Calvary, and read the Scriptures aloud, as though for his own edification. Here, on their knees before the village cross, Rome's dupes counted up their rosaries.

Some listened to the parables he read; others asked for Catholic books. Bibles they did not want. That commodity they had never seen.

On May 7, 1866, I sent him to Léogane. On the road, four miles out, Cajoue halted at the plantation of one of our deacons, presided at family prayer, and passed the night. On the morrow he reached another pen, seven miles ahead. Here, on the coffee property of his father-in-law, he met with an old man, a sort of rural schoolmaster, who received the Word joyfully, and soon became a convert. This man is now a member with us. On the 4th day out Cajoue reached Cabaret, some twelve miles further on. Here a small church has been formed, and a chapel built, through the efforts of a colporteur from Port-au-Prince, from amongst the Wesleyans. With these friends Cajoue passed the Sabbath, taking part in the services of the day, and holding forth in his quiet way.

On the 15th Cajoue entered Léogane. A few New Testaments were soon sold to some scholars in a private school, kept by a Wesleyan brother. On the 17th Cajoue began his house to house visits, going up and down the numerous streets of this stronghold of Obeah, Vaudoux, and almost every other devilism. To his surprise he soon sold copies to the value of over 100 dollars currency. Unfortunately the sudden sickness of one of his sons obliged him suddenly to return home. On leaving he confided a goodly stock of his Scriptures to the Wesleyan schoolmaster. Several of these were afterwards sold.

January 4, 1867.—Cajoue again set out for Cayes. This time, and on the road, he had occasion to offer his Scriptures to travellers. One of these as usual wanted an orison of St. Joseph. Another, with whom Cajoue had a long conversation as they journeyed on together, asked for an "Imitation de Jésus Christ."

On this trip, and in the environs of the village, Cajoue was the means of the conversion of another soul. This was the daughter of one of our worthy members just deceased. She soon entered our fellowship, and is still a sincere Christian amongst us. Yet only one Testament was sold in the village. One poor man would have bought, and almost wept because he was unable to read. Of what use, he mournfully observed, was a Testament to him?

On April 11th I expedited Cajoue for Grand Goave. Of this place I had heard much. I had even preached there many years back. As it is nearly as large as Léogane I hoped that Cajoue might succeed amongst the people with his Scriptures. Grand Goave, too, was emphatically Satan's seat. Solouque used to repair to it for Vaudoux sacrifices. Although nearly all the Wesleyan missionaries had preached there in passing through, and from time to time, not a convert, as we are aware, has been made. On the road Cajoue passed the night with an interesting family, who not only allowed him to have prayer in their house on retiring for the night, but received the Word with apparent pleasure.

Grand Goave was reached on the 16th, but only two Testaments were sold, and the visit altogether was a very discouraging one.

HOPEFUL BRAHMOS.

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

In the bazaar the congregations have always been encouraging, and the arguments, especially those advanced by the Brahmors, have shown generally that people are inquiring after God—nothing more. On the part of the majority this inquiring springs from the intellect rather than from an awakened conscience, and is only to be placed in the category of general inquiries, which with every intelligent native are very numerous. One young Brahmo has attended some ten or a dozen of my evening addresses in the bazaar, and prominently took my part one evening against some other Brahmors. He told Shonkor the other day that he said nothing to any one about his views; that he did not wish to argue, but desired to hear what we had to say. He was of opinion that we were right, but could not yet arrive at a satisfactory conclusion. I have watched this young man with much interest and some hope, but have purposely avoided addressing him personally, being persuaded that if the Spirit is working with him He will manifest His own work in due time. Another young man came to offer himself to us the other day, saying that he too had attended several of our addresses, and was persuaded that if there was not salvation for man according to our "way" it was not procurable at all. I was not satisfied as to his motive for coming, and so gave him a book, requesting that when he came again he would be able to tell me what was in it.

Two young men visited me for religious conversation the other day, the one a Brahmo, the other having no settled belief. The latter urged as an excuse for not accepting Christ, that he had not made himself acquainted with the Hindoo religion yet, and it would be unfair to think of any other before he had done so. I replied that he need not inquire further into *that* than simply whether it had produced any one upon whom he might rely implicitly as a *friend*. He said he knew it had not. "Then," I replied, "it cannot be religion at all." He admitted this. The other left me professing himself dissatisfied with the Brahmic exposition of the character of God, and feeling that if God were *just* He could not forgive sin as he had hitherto believed he could. He is evidently well inclined towards the faith of Christ, as indeed are many of the Brahmors who, however, are not courageous enough to let their convictions have their full sway.

HAYTI.

We are sorry to learn, from communications which have reached some friends in this country, to whom Mr. Webley has written, that very great suffering prevails in Jacmel, and we fear that the Mission family, and our people there are exposed to great peril. The town is surrounded by the troops of Salnave, and if taken, it will doubtless be plundered by them. There had been no market for a month up to the date of these advices, and all communication with the country was cut entirely off. Under these circumstances, Mr. Webley and his family were reduced to great straits; and it has been deemed necessary to send by the out-going mail, supplies of food and other necessaries.

These statements will excite great sympathy on their behalf; and we need offer no argument to induce our friends everywhere, to commend them to the watchful care and keeping of our God and Father.

We have received no further information regarding Mrs. Baumann. The country is so disturbed—hostile forces being scattered through it—that there are no means of sending or receiving intelligence to or from the country districts.

Since our Mission was established there, it has never been in such peril; and the position of our friends awakens the deepest anxiety and concern. May Almighty God, whose servants they are, be their shield and buckler in this hour of danger!

HOME PROCEEDINGS.

The Quarterly meeting of Committee held in Bristol, on the day previous to the Session of the Baptist Union, was very largely attended by ministers and officers of our various auxiliaries from all parts of the country.

A report of the financial position of the Society, as compared with the previous year, was laid before the assembly.

The steps taken in regard to the purchase of the property in Castle-street, Holborn, and the progress made in the plans for the erection of the new Mission House, were described at length, and the statement appeared to give satisfaction.

An important paper on the present condition of the Mission and its prospects, together with some proposals for a modification of the present methods of conducting it, especially in India, prepared by the officers of the Society, was read, and subsequently discussed at great length. The Committee will now have to deal with it, and each member will be provided with a copy, so as to be able to give it a full, calm, and deliberate consideration.

We can only express our hope that our friends will abound in prayer for the bestowment of the spirit of wisdom, to guide the Executive and Committee in all their discussions and decisions.

The meetings throughout the country have been very numerous, and, judging from the reports of those which have come to hand, well attended, animated, and encouraging. The public meeting at Bristol was an enthusiastic one. Colston Hall was crowded long before the proceedings began.

E. S. Robinson, Esq., was, by request of Committee, called to the chair, and the speeches of the Revs. J. A. Spurgeon, J. Bloomfield, N. Haycroft, J. Clifford, and Dr. Price, were listened to with unflagging interest and attention. If proper arrangements are made, and friends on the spot are active and earnest, and those who take part in the service do their duty, we fully believe that *good* meetings may be had everywhere. The time for public meetings, we are convinced, is *not* gone by. Make them means of grace, and the people will attend and be profited.

We can only subjoin a list of those for which we have had to make arrangements.

LOCALITIES.	DEPUTATIONS.
Liverpool and Birkenhead	Revs. J. P. Chown, G. Kerry, F. Trestrail.
Hampshire	" J. G. Gregson and the local pastors.
Southampton	" J. G. Gregson and Dr. Underhill.
Monmouthshire	" Dr. Stock and George Kerry.
Colney Hatch	" F. Trestrail.
Reading	" J. Trafford and J. Hume.
East Gloucestershire	" J. Brown, and Dr. Underhill.
Manchester and Nottingham	" J. Trafford.
Norfolk, in part	" G. Rouse.
Oxford, Abingdon, Banbury, &c	" Q. W. Thompson.
Northamptonshire	" J. Hume.
North Devon	" E. F. Kingdon.
East Lancashire	" Josiah Parsons.

Certainly some work has been done in these districts, and it has been best done where ministers and brethren in them have been active and ardent in their co-operation. May this spirit be more widely diffused, and one result is certain—increased interest and liberality at home, and a larger blessing on the missionaries abroad.

CONTRIBUTIONS

From September 19th, to October 18th, 1868.

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.	
Billon, Mr. W., Wellford	1	1	0	Devonport, Hope Chapel	17	10	0
Do. Bok	0	13	6	Do. Morice Square and Pembroke Street	10	13	8
Pewtress, Mr. T.	2	2	0	Plymouth	52	3	7
Tucker, Mr. H., Carre, C.B.	0	10	6	Do. for Rev. J. C. Page, Barisal	6	0	0
				Do. for Rev. A. Saker, Cameroons	1	10	4
DONATIONS.				DORSETSHIRE.			
Beal, Miss, School and Friends, Reading, for <i>Calabar Institution</i>	5	0	0	Dorchester	8	13	1
Dalton, Mrs. R. N., Not- ting Hill, for Mrs. Pigott, for Girl in <i>Native Girls' School,</i> <i>Colombo, Ceylon</i>	6	0	0	Isle Abbott	1	0	0
"M. H. H., Salop"	5	0	0	Lyme	3	11	8
Under 10s.	0	5	0	ESSEX.			
				Harlow	9	0	0
				Waltham Abbey	3	2	8
				GLOUCESTERSHIRE.			
				Cheltenham, Salem Cha- pel, for Mrs. Allen's <i>Day-school, Matakooty,</i> <i>Ceylon</i>	0	10	0
				Wotton-under-Edge	23	19	8
				Do. for W. & O.	1	5	0
				HAMPSHIRE.			
				Crookham	0	10	8
				Cowes, Isle of Wight	3	4	1
				Portsmouth and Portsea Auxiliary, by Mr. T. C. Haydon, Treasurer	145	0	0
				Ventnor, Isle of Wight	1	7	4
				HEREFORDSHIRE.			
				Norton Skenfrith	1	2	0
				KENT.			
				Chatham, Zion Chapel	19	0	0
				Do. for W. & O.	1	0	0
				Woolwich, Enon Chapel Sunday-school	1	2	0
				LANCASHIRE.			
				Coniston	1	3	6
				Lancaster	3	3	2
				Lumb, for W. & O.	0	10	0
				Preston, Pole Street	5	13	11
				Do., Fishergate	11	13	6
					17	7	5
				Less expenses	0	13	7
					16	13	10
				LEICESTERSHIRE.			
				Leicestershire, on acct., by Mr. T. D. Paul, Treasurer	181	15	4
				NORFOLK.			
				Norfolk, on account, by Mr. J. J. Colman, Treas.	26	0	4
				Fakenham	13	17	6
				Foulsham	12	11	9
				Necton	2	16	1
				NORTHAMPTONSHIRE.			
				Aldwinkle	5	0	0
				Clipstone	16	18	5
				West Haddon	2	11	0
				SHROPSHIRE.			
				Bridgnorth	1	16	9
				Madeley	1	17	6
				Wem	3	6	0
				SOMERSETSHIRE.			
				Castle Carey	1	8	9
				Boro' Bridge	2	4	1
				Burnham	3	14	0
				Crewkerne	3	9	0
				Minehead	7	0	0
				Montacute	16	3	8
				Wellington	11	19	10
					44	10	7
				Less Expenses	1	2	10
					43	7	9
				STAFFORDSHIRE.			
				Staffordshire, on account, by Rev. R. Nightingale, Secretary	26	0	0
				SURREY.			
				Haslemere	1	10	0
				SUSSEX.			
				Hastings and St. Leo- nards Ladies' Auxiliary	1	14	0
				WARWICKSHIRE.			
				Birmingham, by Mr. T. Adams, Treasurer	154	2	10
				Coventry, Cow Lane	84	18	2
				Do., St. Michael's	29	13	2
				WORCESTERSHIRE.			
				Astwood Bank	24	7	6
				Pershore	55	12	3
				YORKSHIRE.			
				Blackley	3	0	0
				Burlington	7	19	1
				Do., for India	2	11	6
				Do., for China	0	11	0
LONDON AND MIDDLESEX.				DEVONSHIRE.			
Abbey Road, St. John's Wood	15	0	0	Chudleigh	28	0	0
Bloomsbury Sun-school, for Rev. F. Waldoek, Ceylon	5	0	0	Do. for N. P.	12	0	0
Do. for Rev. W. Teall, Morant Bay, Jamaica	5	0	0				
Camberwell, Denmark Place	20	0	0				
James St., St. Luke's	7	6	9				
Stockwell Sunday-school Upton Chapel, for N. P., Africa, by Y.M.M.A.	1	12	6				
	12	0	0				
BEDFORDSHIRE.							
Bedford	20	0	0				
BUCKINGHAMSHIRE.							
Amersham, Lower Ch.	31	0	2				
CAMBRIDGESHIRE.							
Cambridge, St. Andrew's Street Sun-school, for <i>Intally School</i>	5	17	8				
Cottenham	21	16	3				
Harston	3	12	6				
Histon	3	10	0				
Landbeach	2	2	8				
Melbourn	3	13	0				
Swavesey	7	3	6				
Willingham	8	16	6				
	56	12	1				
Less Expenses	6	4	8				
	50	7	5				
CHESHIRE.							
Stockport	1	0	0				
DERBYSHIRE.							
Birches Lane	1	0	0				
Do. for W. and O.	0	7	0				

		£ s. d.			£ s. d.		
Roro' Bridge	1	17	1	Scapegoat Hill.....	1	13	6
Dishforth.....	5	0	6	Rawdon	1	1	0
				Wainogate	3	7	4
		6	17	NORTH WALES.			
Loss Expenses	0	5	9	CARNARVONSHIRE.			
		6	11	Bangor, Penuel	14	9	7
				DENBIGHSHIRE.			
Masham	6	10	7	Llangollen	10	0	0
Lockwood	11	9	1				
Polemoor	12	1	0				
SOUTH WALES.							
CARMARTHENSHIRE.							
Newcastle Emlyn							
£ s. d.							
17 7 6							
IRELAND.							
Carrickfergus... ..							
3 0 0							

JAMAICA SPECIAL FUND.

A Friend, by Mr. T. W. Popham, Plymouth..... £5 0 0

THE LADIES' ASSOCIATION FOR THE SUPPORT OF ZENANA WORK AND BIBLE WOMEN IN INDIA.

By Lady Peto, Treasurer.		£ s. d.	By Mrs. Blyth, Langham.		£ s. d.			
Stevenson, Mrs., Blackheath	1	0	0	Blyth, Mrs.....	0	10	0	
Sturge, Miss (Half-year).....	1	1	0	Salmon, Mrs.....	0	10	0	
Waylen, Mrs., Brompton, Contributions on account	0	15	0	Stannard, Mrs.....	0	10	0	
		2	17	0	Barber, Miss	0	10	0
				Under 10s.	1	0	0	
					3	0	0	
By Mrs. Vince, Birmingham.			By Mrs. Barnes, Trowbridge.					
Birmingham—			Trowbridge—					
Allen, Mrs.....(Donation)	0	15	0	Hunt, Mrs.....(Donation)	5	0	0	
Crowley, Mrs.....(Subscription)	1	1	0	Under 10s.	0	2	6	
Lawden, Mrs. C.	1	1	0		5	2	6	
Goodman, Miss.....	0	10	6	Total Amount acknowledged above...	17	8	6	
Griffiths, Mrs.....	0	10	6					
Duke, Mrs.....	0	10	6	By Mrs. A. A. Croll.				
Carter, Mrs.....	0	10	6	Gibson, Mrs. W. H., Saffron Walden (Don.)				
Shaw, Mrs.....	0	10	0	2 0 0				
Vince, Mrs.....	0	10	0					
Under 10s.	0	10	0					
	6	9	0					

FOREIGN LETTERS RECEIVED.

AFRICA —CAMEROONS, Fuller, J. J., August 26;	NORWAY —KRAGEROE, Hubert, G., Sept. 26.
Saker, A., Sept. 9; Smith, R., Aug. 26.	
ASIA —CEYLON, Colombo, Waldock, F. D., Sept. 5.	WEST INDIES —
INDIA —	JAMAICA —
ALLAHABAD, Evans, T., Aug. 29.	ANNATTO BAY, Jones, S., Sept. 6.
BEHRAMPORE, Johnson, E. C., Aug. 21.	FALMOUTH, Kingdon, J., Sept. 4, 21.
BOMBAY, Loredon, W., Aug. 31.	FOUR PATHS, Claydon, W., Sept. 22.
CALCUTTA, Lewis, C. B., Aug. 27, Sept. 3.	GURNEY'S MOUNT, Randall, E. C., Sept. 26.
DACCA, Bron, R., Aug. 25.	MONTGEO BAY, Dendy, W., Sept. 21, 22; Henderson, J. E., Sept. 23; Reid, J., Sept. 7.
KHOOLNEAR, Dutt, G. C., Sept. 1.	MOUNT CAREY, Hewett, E., Sept.
EUROPE —	RIO BUENO, East, D. J., Sept. 21.
FRANCE, Auxerre, Vines, S., Sept. 27.	SAVANNA-LA-MAR, Hutchins, M., Sept. 30.
GOINGAMP, Bouhon, V. E., Sept. 23, 26, Oct. 13;	SPANISH TOWN, Philippo, J. M., Sept. 8.
Granata, Sept. 23.	
MORLAIX, Jenkins, J., Oct. 9.	BAHAMAS —NASSAU, Davey, J., Sept.
PARIS, Robineau, M., Oct. 13.	TRINIDAD —SAN FERNANDO, Gamble, W. H., Sept. 30.

CORRECTION.—The bale of Clothing acknowledged in last month's HERALD as from Mrs. Croll, Highgate, was sent by the Ladies' Working Party, Union Chapel, Manchester.

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. C. B. Lewis, 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.

FETISHISM AND MONOTHEISM.

BY REV. W. ASHMORE, AMERICAN BAPTIST MISSIONARY, SWATOW, CHINA.

THE positive philosophy in the application of its principle to theology, asserts that the progress of mankind has been from Fetishism to Monotheism ; that Fetishism is the primitive and natural religion of mankind ; but that, as the race advances, man begins to cease imagining everything to be God that moves ; and that then the process of elimination goes on until Fetishism rises into Polytheism, and Polytheism into Monotheism.

The Apostle Paul affirms just the opposite of this. He teaches in the first of Romans that originally men knew God, but were not willing to glorify Him as God, and that then the process of departure began from Monotheism to Polytheism,—through worship of images made first like to corruptible man, and then to birds, and then to four-footed beasts, and finally like unto creeping things.

We have the records of several very ancient systems of heathenism. If the teaching of the positive philosophy be true, we shall expect to see the earliest of these records filled with the traces of Fetishism, and shall be able to trace the process of elimination until we rise to Monotheism. But if the Apostle has informed us correctly, then as we trace back the stream of heathenism, we ought to find Monotheistic conceptions becoming more and more distinctly defined, as we approach the patriarchal age.

Let some of these records be put into the witness-box, to testify in behalf of the truth.

1. Vedantism. The Vedantic writings are believed to be the oldest religious documents in the world, next to the Pentateuch. Indeed, they are supposed to have been written not more than a hundred years after the Exodus. They take us back therefore to patriarchal times.

We find that whilst idolatry had been becoming fully inaugurated, yet
NEW SERIES, VOL. XII.

the knowledge of one Supreme Being, who is God over all, was still retained with wonderful clearness. Indeed some of the conceptions of these same Vedas seem almost like the teaching of Inspiration. "There is in truth but one Deity, the Supreme Spirit, the Lord of the Universe, whose work is universal." "The God above all gods, who created the earth, the heavens, and the waters." These sentences are taken from the Rig Veda, and are quoted by Professor Draper in his "History of the Intellectual Development of Europe," a book written obviously in the interest of infidelity.

There are other teachings equally explicit. Under the name of the Supreme Brahm, a being is represented with attributes that belong to none but Jehovah. "He is awake while all creation sleeps." "He is the immaculate." "He alone is said to be immortal." "All beings are under His protection." "He is without beginning or end, mighty and supreme." "He is the Creator of all." "He is the Cause." "Him the sun cannot enlighten, nor the moon and stars, nor can the lightning enlighten Him, much less can fire; but they all borrow their light from Him, and shine by His effulgence."

These quotations might be multiplied greatly. That they are found mixed with other thoughts and conceptions which are false and puerile, instead of weakening their testimony, only strengthens it; for it shows that already their foolish heart was becoming darkened. The fact of the name of Brahm being used is also against them. It confirms the Apostle's charge of robbing God of his glory.

The point of the argument is that in those days, and notwithstanding a gross admixture of idolatry, there did exist a clear and exalted conception of one Supreme Being, who made all things and supported all things by the word of His power.

Bear in mind that the above conceptions were retained as a part of heathenism as late as about six hundred years after the death of Noah, and fourteen hundred years before the coming of Christ.

Let us now pass over an interval of five hundred years, and come down to the date of the famous Institutes of Menu, 900 B.C. We find a most marked deterioration; the descent from bad to worse has been fearful. We have Mr. Draper's admission that the doctrine of the Divine Unity now becomes more distinctly mixed with Pantheism.

And here the testimony of Mr. Elphinstone comes in. He specifies, as important changes made subsequent to the Institutes of Menu, "a gradual oblivion of Monotheism and the introduction of the worship of deified mortals,"—whilst some gods that were formerly worshipped are now neglected, and new ones are introduced in their place to such great extent that India is said to be afraid lest the worship of gods would be supplanted by the worship of men.

After a lapse of three hundred years, during which the above-mentioned "gradual oblivion of Monotheism" is taking place, we come to the era of Gaudama, the founder of Buddhism, as he is called. It would be more proper to say of him, that he collated and expounded the various sequences of previous forms of idolatry. He embodied the system in words, but he did not first propound its atheism,—which was the gradual development of three preceding centuries.

As the result, we find that the existence of a Living, Supreme Being, is now denied altogether, and his place is occupied by what is called a Supreme Power—"a self-existent, plastic principle, but not a self-existent God."

Moreover there has now ceased to be any objection to the worship of images from any one. And it is taught too that praying can be done by machines as well as by the living voice.

And now what is the state of the heathen mind to-day, in the countries where the preceding experience has been passed through? We are commonly told that the natives of India put the number of their gods at three hundred and thirty millions. Every mountain, every hill, and every valley has its divinity. Toads, snakes, lizards and crocodiles are worshipped. Even sinks and cesspools are supposed to have their gods that reside in them. Every occurrence of life is imagined to be connected with demons and hob-goblins.

On the other hand the knowledge of that Supreme Being whose attributes of glory and works of creation are chanted unceasingly in the hymns of the Rig Vedas, is so obliterated, and all regard for Him is so completely lost, that to-day there is, so far as is known, *only one temple sacred to Him in all India.*

So then the testimony of these living witnesses confirms the teaching of the Apostle Paul, and proves the course of the human mind to be from Monotheism to Polytheism, and from Polytheism to Fetishism in one direction, and to Atheism in another. The class of minds naturally inclined to follow a system blindly to its natural conclusions, went on to Fetishism. The speculative class of minds, the Sadducees of Brahminism, recoiled from this step and became Atheists.

2. Confucianism. A much greater antiquity is claimed for the Chinese people than can be adequately proved. Of late years this subject has been taken up by competent scholars, such as Rev. Dr. Legge and Rev. Mr. Chalmers, and they have shown that although there were persons living in the western confines of China a little before the year B.C. 2000, and about the time of the death of Noah, yet this population was crude and undeveloped, and doubtless but recent emigrants from the plains of Shinar. The historical records of the time are legendary and fragmentary, and it is difficult to discover the truth. They are contained in the "Shi king." Book of Odes,

the "Shoo king," Book of Annals, and have been translated and edited with great ability by Dr. Legge.

About the year B.C. 1600, these records begin to wear a truthful historical aspect. It needs to be stated that they are not concerned with religion, like the Rig Vedas, but with civil and political matters, and therefore the light thrown on the religious belief of these primitive dynasties is incidental. The teachings are brief, but are none the less valuable.

The evidence shows that as late as B.C. 1600, there existed in the Chinese mind a distinct, positive conception of One Supreme, Living God, who is the close observer of human conduct, and the arbiter of human destiny. The language in which this is set forth is more plain and decided than any used at a later day by Confucius. Thus the Chinese Emperor Tang, whose era is placed at B.C. 1600, says "The great God has conferred even on the inferior people a moral sense, compliance with which would show their nature invariably right." "As I fear God." "Our good and evil are recorded in the mind of God." "I will examine these things in harmony with the mind of God," meaning by this last sentence that he will judge himself and judge others righteously by the mind of God.

Mr. Chalmers, who has gone carefully over this department of Chinese literature, to ascertain its bearing on the controversy about a proper term for the word God in the translation of the Scriptures, has counted more than eighty instances in which the words *Shang Ti* occur, with the meaning of One Supreme Deity. In the "Book of Odes," the oldest of the Records, they are used in that sense only, save in a single instance, where they are applied ironically to a presumptuous emperor.

This Supreme Ruler is represented as standing entirely alone and unique,—having no pedigree, no brothers, no family, no rivals,—the highest object of worship,—which, when it is offered to Him, is shared with no other, as was the case among subordinate deities.

The existence of other and inferior gods was recognized as an article of the popular faith, and even then too the Manes of ancestors received some sort of posthumous homage. But this does not in the least affect the argument, which is occupied with showing that originally the term *Shang Ti*, Supreme Ruler, designated *one Being and only one*. The designation was personal and individual. But in the course of time this application to One particular person ceased. It began to be applied to other and various persons, and thus the Monotheistic conception passed over to the Polytheistic. There came "gods many and lords many."

We discover the transition plainly in the works of Choo Hi, in his commentaries on the "Rites of Chan,"—a book which describes the state of things six or eight hundred years later than the era of the above-mentioned Tang. According to his account, the term *Shang Ti* had now become a

general designation for all the gods. Thus the primitive conception began itself to disappear. At the same time we are struck with the more frequent substitution of *Tien*, Heaven, for *Shang Ti*, the Supreme Ruler who dwells in heaven. This is another long stride in the departure from the idea of a personal God, ruling over all.

And then we notice, following in due order, another corruption,—the introduction of a species of philosophical dualism; *Ti*, earth, becomes associated with *Tien*, heaven; and that which is designated by the expression *Tien Ti*, heaven and earth, becomes the recipient of the highest homage. Thus the throne and the footstool of God are worshipped, but the God who sits upon the throne is discarded altogether. And in them are verified the words of Paul,—“Who changed the truth of God into a lie and worshipped and served the creature more than the Creator, who is blessed for ever.”

In these modern days, the designation *Shang Ti* has an almost indiscriminate application. By the common people in different sections it is applied to favourite idols, very different from each other.

Besides all this, deified men and women are worshipped in China, far more even than Heaven and Earth. And under certain circumstances animals and birds and snakes claim a share of the popular homage. In this district of Tie Chiu there is to be found, to my own certain knowledge, a low grovelling and disgusting Fetishism, exceeded only by that of the squalid tribes of Africa. So then this witness agrees with the other.

In this outline the statements are meagre, but they will be sufficient to indicate the nature of the refutation a full history of heathenism will give of the asseverations of the so-called Positive Philosophy, “profane and vain babbling and oppositions of science falsely so called.”

SWATOW, CHINA, *March*, 1868.

NEWS FROM MONGHYR.

BY THE REV. J. LAWRENCE.

SINCE I wrote last I am thankful to say we have had some grounds for encouragement in our English work. The baptism of a young person in March, 1867, made an impression on the mind of one of her young friends, which ultimately led her to resolve to profess her faith in the Saviour by baptism. She spoke to two of her sisters on the subject, who, unknown to each other, had been thinking very seriously on the duty of devoting themselves to the service of the Lord. After hesitating some time through timidity, all three sisters came one after the other to solicit baptism. About the same time a cousin of the above three young persons, who had received many serious impressions at different times, was brought to a decision by the death of her father. She felt it her duty to follow the Lord Jesus Christ, and wished, without further delay, to be baptized. We had every reason for believing that these young people were sincere. The statements which they gave of their views and feelings in regard to religious

truth were very pleasing and satisfactory; and the testimony borne by the parents and relatives, who are members of the Church, as to their consistent conduct, was also satisfactory. They were, therefore, accepted by the Church, and admitted as members. At the same time were admitted a mother and her youthful daughter. The mother had for some years held Baptist views, and wished to be united to a Baptist Church; but she had been hindered from doing so by the opposition of her Roman Catholic husband. Circumstances, however, had changed, and, being no longer under the same restraint, she resolved now to carry out her convictions. Having reason to believe her to be a truly converted person, the Church accepted her. Her daughter had but recently been awakened to a sense of the importance of personal religion. The means of grace at Monghyr, and the conversations of her religious friends, appear to have been made useful to her. As we had no reason to doubt her sincerity, and the reality of her conversion, she too was accepted by the Church at Monghyr. And on Lord's-day, the 23rd of August, all the six candidates were baptized in the chapel-baptistry. The services were solemn and interesting, and there is hope that many good impressions were left on the minds of some of the spectators. Brother Parsons being absent on a missionary tour at the time, our friend, Mr. W. H. Jones, kindly consented to conduct the usual morning service, and gave us an excellent sermon, with which all were pleased. We then had a hymn, an address, a prayer, and the baptism. I trust we had the presence of our Divine Master, and some, at least, found it good to be there. May those who then confessed Christ before men abide in Him to the end, and at last be owned by Him, before His Father and the holy angels!

CONVERTS IN EASTERN BENGAL.

BY THE REV. R. BION, OF DACCA.

Lately a young man of Mr. Livingstone's Bible-class came forward and wished to be baptized. His guardian and relations, however, got informed of his intention, and quietly removed him by boat to some place unknown to us. He is the son of a deputy magistrate, and full of promise.

We have prayed for him in our prayer-meetings, but as yet nothing has been heard of him.

These are the so-called enlightened Brahmos or Deists, who are our most inveterate enemies. They do their utmost at present to frighten away the young men of Mr. Livingstone's Bible-class; but the Lord reigns in the midst of His enemies and shall scatter them by-and-by.

Among the eight converts I baptized last February at our chapel, is a brother of Raj Kumar, preacher in Mymensing. They both know and have taught Sanskrit, and come from the higher caste Brahmins. This brother was among us for nearly a year, and studied the Bible thoroughly.

At times I nearly got tired of his objections and doubts, which he from time to time brought forward in his interviews with me, but at last he found peace and was baptized. He is one of those rare exceptions, who are in real earnest, and who sift every argument before they accept it. He is now with Mr. Pearce, and the latter uses him, besides his studies, to teach Sanskrit. Another convert was a Garo, but not half so thoughtful and intelligent; he also is among the students of Mr. Pearce's class.

I shall, God willing, be at Mymensing in June, and hope to baptize two new converts at that station. From there I shall, if well enough, proceed to Brahminberria and Comillah, and preach there right and left the Gospel of our God.

The Zenana work goes on promisingly, and you will be glad to hear that we have local contributions enough to pay all the expenses. An extra fund was raised, which is in Mrs. Livingstone's keeping.

CONFIRMING THE CHURCHES.

BY THE REV. W. LITTLEWOOD, OF TURK'S ISLANDS, BAHAMAS.

HAVING finished the term of my probation, between four and five months, at Turks' Islands, I took my departure with mingled feelings of gladness and sorrow. I knew how much we were needed there, and of the pressing necessity of returning to Inagua as early as possible. I am sorry I was not able to make any better arrangement than leaving the churches at Turks' and Caicos Islands to the care of the deacons.

At the Caicos I met a young man of some talent and education, well spoken of in all the churches. We appointed him as a general visitor for six months with a view to his becoming their pastor. The plan at first met with general approval, but I have lately heard that it is now unacceptable.

To visit the Caicos I had to charter a vessel to take me to the east-end and another to take me from the west-end to Inagua. The latter left Turks' Islands sometime after me, and brought my family to North-West Point. We had a pleasant sail of a few hours to East Harbour. The salt business is carried on here as at Turks' Islands.

The Wesleyans are the most numerous and best organized religious body, and Baptists the most poor and illiterate, and hold the public worship in a mere hut. I preached twice in the Wesleyan Chapel; it is a new building raised on the foundation of the former one, which was destroyed by the hurricane.

On Monday morning, quite early, I left in an open boat for Lorimers, it being more suited to the shallow water. The sun came down with great power, whilst we tugged away at the oars or pushed the boat through the sand. At length we came to a bar that could not be passed, and the captain kindly took me on his back and carried me to land. We had now to walk eight miles, and reached the settlement at 5 o'clock, tired and exhausted. The people soon began to assemble for worship in a private house, the chapel not having had its damages repaired since the hurricane, the fine Mission-house was also still in ruins. I had sent materials for the chapel, which I hope will soon be found useful. The public service and Church business kept me employed till a late hour.

The next morning I met the class leaders, and attended to more Church business, dedicated several children to the Lord, and in the afternoon walked to Bombarra, the next settlement. The chapel here suffered but little in the hurricane; it is a good substantial building, well attended, and kept in good order. The Church appeared peaceful, and satisfactory accounts were given in by the leaders.

The next morning I was in my saddle pretty early, accompanied by three deacons and some others, to Mount Peto. The chapel and private dwellings suffered severely in the great gale. The people had been directed to meet me in the chapel. An interesting public service and Church-meeting engaged our attention for some time: and having more to do on the morrow, after a little supper and a little chat in a small camp—not a house, for there was none—I sought repose with slippers and clothes on. A rat becoming rather too familiar with my feet, I struck out first one foot then the other, losing a slipper in the fight; then hurriedly drawing a match, I saw my impudent intruder coolly eyeing me, as if not disposed to leave my feet without another bite; the cat, too, was close by, and the instant he sprang forward puss put her claws into its back and her teeth into its neck.

Early in the morning we held a baptismal service; it was both pleasant and profitable.

Without waiting to change my clothes after coming out of the water, I mounted a horse, leaving the baptized to go on their way rejoicing.

Several miles ride, without meeting a man or beast, brought us to a settlement of two or three houses, where prayer was offered and more children in prayer were dedicated to the Lord, and most heartily did we pray for the little ones whilst held in their mother's arms.

As I could ride no further, my faithful steed returned from whence he came, and I embarked in an open boat for Bottle Creek. This crossing has many shallow banks and thousands of the finest conches. I had one taken into the boat hoping to find a pearl. In less than two hours we had reached the other side of the creek, and ascended a hill, where we met a man with his wife and two daughters. We rested a while in a barn-like place, sufficiently large, if not clean or free from rats, more bold than welcome.

I again changed my travelling companions, making the eighth time since I started. For the first part the narrow path led through the thick bush, over rough rocks, that seemed to increase both in number and hardness as the journey advanced. I was glad when the party came to a halt under a large roof, where the wind circulated freely and fanned our faces, whilst we were refreshed with a drink of cool water and regaled with a few sweet potatoes. A boat was soon ready to take us to the settlement, where, after an absence of thirteen years. I again entered under the roof of my esteemed brother Obed Gardiner, senior—a comfortable residence—and once more renewed my experience of his warm greetings and kind hospitality. The chapel, a neat and substantial stone building, had been broken up by the hurricane, and their new one not being finished, we held meeting in Mr. Gardiner's house.

The meeting was long for an exhausted body, but having to be ready to depart on the morrow, there was no help for it. The Church I found peaceful and the school prosperous. Early the next morning we commenced a long, hard day's work. Brother Obed Gardiner, junior, prepared a good substantial breakfast, and we again mounted our beasts: this time sturdy little donkeys, which carried me about sixteen miles. On our way we called at Whitby, where Joseph Tucker lives, of whom you will hear more, he having been appointed as visitor to all the churches, and will, I suppose, become the general pastor. From thence we fetched a compass to Kew, an inland settlement, and in the time of slavery of some commercial importance. We found the house and fine chapel completely destroyed by the gale. A drink of cool water and a bite of potato prepared me for the duties which followed:—

First, came some eight or nine mothers, with children in their arms, to be prayed for; next, four couples to be married, arrayed in wedding apparel—and what if some of the bridegrooms did not know the left from the right hand, or the fourth finger from the fore one?—they could be as happy socially as the most learned and refined. The public services followed, succeeded by Church meeting, and meetings of leaders, &c. About half-past eleven o'clock I was ready for my hammock, into which I tumbled and slept soundly, perhaps all the better for having no supper.

Before day-break I was again on my feet, rang the village bell, the people hurried up and proceeded to the landing, four miles, where we held service and baptized several hopeful converts. The benediction pronounced, I stepped on board a boat, which flew before the strong wind, and soon carried me out of sight of the baptized and their pious companions. We were just in time to save my passage in an open boat to the Blue Hills. At Sandy point I again committed myself to a new company, and in the afternoon arrived in Blue Hills.

The Sunday services commenced with Sabbath-school, then preaching, meeting of the leaders, and baptizing, all without any intermediate rest. At three o'clock I bade our friends farewell, stepped into another open boat, sailed for some miles, but finding the wind a-head, preferred walking to North-West Point. We

arrived in time for the evening service, which commenced immediately, at the close of which I was really exhausted, and found I could rest very well with a blanket on a hard seat. Here I remained until Wednesday, when the *Zambesi* came in with my wife and friends on board.

On Friday we arrived at Inagua, thankful for the kind Providence which had guided and watched over us so long.

A MISSION TOUR IN AFRICA.

BY THE REV. J. J. FULLER, OF JOHN ACQUA'S TOWN, CAMEROONS.

SINCE I wrote last we have been up the country, and in much weakness have scattered the seed of the Word, which may be buried long, but not entirely lost.

The last place we returned from on the 24th instant, but in all my journeys in Africa, and to all the places I have been to, I do not believe I have seen a more dreadful-looking place than this. In going up the creek one could scarcely believe that human being could ever exist, covered up under such misery. But you must only witness it to understand the extent of Africa's degradation.

Mr. Smith and I left Mortonville on the 23rd, about 3 o'clock P.M., and about an hour after we entered the creek the tide was high, but I could see it would have been impossible for us to get up at low-water, for trees and great blocks of wood that laid across. We rowed for about another hour, when the worst part of the journey commenced. Under trees that projected over on both sides, and over those that we could see laying in the water beneath, while in every stage the creek narrowed, till we had to put up our oars and take to paddles. About six o'clock we came to what the natives call the door; a tree had fallen across with a bend, which leaves an opening about eighteen inches above the level of the water, scarcely perceptible but to those who had been there before. Here we came to a stand; in this dense thicket, with water no wider than the length of our boat, we had to stop all night, for it was now dark. So, commending ourselves to the kind keeping of our Heavenly Father, we made the necessary preparation for the night, while the storm gathered thick above, and threatened us with a fearful night; but through mercy it passed off in rain. During the night the tide left us, and we found our boat part raised up on the mud bank, and part in the water. We tried to shove her off, but only got the bow and stern in the mud so as to save the boat from injury, and then passed the remainder of the night, contending with mosquitos. Larger ones I have never seen. Oh, how thankful we were when morning came!

Soon after daylight we left the boat in a canoe, pushed under this tree, and through many winding and narrow turnings we reached the landing-place. When we got up into the town the people soon gathered around us. One man, on making his appearance, called out at the top of his voice to the dead, saying they had seen what neither their fathers nor grandfathers had ever seen. This gave us an opportunity to impress upon them the importance of their privileges, while for the first time they listened to the message of mercy offered them through the death of Christ. After delivering our message, to which they listened with apparent attention, we bid them farewell, assuring them that we may never see their faces again on earth, but that we should meet them again at the judgment-seat of Christ, where we must all render up an account. This done, we hastened to the boat lest we should be shut up again for the night, for want of water, as the tide was just up.

After we had left them we turned up another branch of the river to a place called Soricco. Here we had a good meeting, but before we left the chief wished Mr. Smith and myself to take each of us one of his sons, that they might be taught to read. This we did not know how to refuse, so we partly consented to do so. It is very likely that in a few days we shall have two of his children with us. The old gentleman seems rather ingenious, for at his leisure he had cut out several ill-shaped things in the form of mugs, &c., and seems so confident in his abilities, that he tried to make us believe he could do some things better than the white man. We promised to show him, or some one of his people, if they came to Cameroons, a little of English arts which will quite undeceive him. This brings us to the end of this journey, which we reached about 9 o'clock p.m.

PROGRESS OF INSTRUCTION IN JAMAICA.

BY MR. J. S. ROBERTS, OF THE CALABAR INSTITUTION.

THE brethren seem very desirous to sustain and extend the operations of the institution. Some ten churches are without pastors, and numerous schools are closed for want of teachers. What will be done in years to come, unless special effort be made to prepare, it is not easy to say. But you will have the benefit of the president's experience and sagacity should this be a matter before your mind at present.

There are now nine young men under me here, and some four or six others are candidates to appear next meeting. Some four candidates for the theological department are waiting, and likely to be admitted, for the president's return. I have calculated that an extra £15 will enable us to have another student, and so on for every £15 increase to the income. I believe the year opens with a balance in the treasurer's hands of £150, and many of the churches have not yet sent in. Increased effort is to be made by each church to extend the institution's operations.

During the vacations I have journeyed about the stations, and represented my work to the people. In 1866 during these visits I have examined five schools, visited six, and addressed some fourteen meetings. These journeys, made on horseback, have brought me in contact with the people, increased my fitness for future duties, and, I trust, benefited the schools and the people of the districts.

You will gladly have heard from time to time of the stimulus given to our day schools by the school fund. The attendance is much better, and I hope with system the teaching and the schools will equal all demands. Through the depository I have got some 20,000 books and materials of teaching into the schools already, and hope soon to have the best books in the hands of all the children. It is very pleasing to see the "pickneys" with the *entertaining* reading-books now in use. Our brethren say "they are amazingly fond of them." Though to supply the numerous wants of the schools taxes my time, yet the joy of knowing the children have needful means of learning the "essentials," is more than a return.

My health is good, and if continued I look forward to doing a great amount of work for our schools this year. The Day School Committee have adopted a plan of day-school teaching, examination, and maintenance, and request me to take up the inspection. This my duties will not allow. I shall be organizing and general secretary, but cannot go over the whole island to inspect seventy to eighty schools.

SERAMPORE COLLEGE.

MANY of our readers will have been interested in the narrative of the conversion and baptism of the Hindoo student at Serampore College, contained in the Herald of last month. It told of his leaving his father's house and taking refuge with the missionaries. Notwithstanding the abatement of many prejudices in the Native community, we have known of no instance in which a youth could live at home after his profession of Christianity. Most missionary colleges have attached to them therefore rooms for the reception of such converts, and their residence till the completion of their studies, that their change of religion may not interfere with their education and destroy their prospects in life. The want of such accommodation has been long felt at Serampore, and has occasioned the loss to our Mission of some who were there brought to the knowledge of the truth. During his visit to England Mr. Trafford has been soliciting contributions for the erection of suitable buildings adjoining the rooms occupied by the sons of our Native preachers, who are receiving education in the College. Some £300 he thinks would be sufficient to build and furnish two rooms large enough for the reception of eight young men, and towards this sum a few friends have given him about £120, in response to personal appeals. His departure for India prevents the continuance of such applications, but the interest taken in the matter when it has become known leads him with confidence to ask from the friends of the Mission the £180 which he yet needs. A. B. Goodall, Esq., who knows Serampore, and has kindly interested himself in this matter, will, with pleasure, receive and forward such help as may be sent, and it is hoped that a return to India somewhat sooner than was contemplated may not interfere with the execution of this good work. Mr. Trafford wishes to acknowledge the following sums, in addition to those noticed in a former HERALD :—

	£	s.	d.
W. Middlemore, Esq., Birmingham	10	0	0
T. Crowley, Esq.....	5	0	0
J. Tritton, Esq., London	10	10	0
G. T. Kemp, Esq., Rochdale	5	0	0
J. Sheppard, Esq., Frome	1	0	0
W. H. Hopkins, Esq., Birmingham	2	0	0
Rev. J. Russell, Blackheath.....	2	0	0
R. Sherring, Esq., jun., Bristol	3	0	0
Rev. J. Davis, Bath	0	10	0
Mr. Smith, Watford	0	10	0
Friend at Manchester	0	2	6
J. A. Baynes, Esq., Notting Hill	5	0	0
Mr. Tidcombe, Watford	5	0	0

HOME PROCEEDINGS.

THE last month, like its predecessor, has been fully occupied with meetings in different parts of the country. How much our missionary brethren at home have been engaged, as well as the secretaries, as far as their other duties will allow, will be seen from the following statement :—

LOCALITIES.	DEPUTATIONS.
East Gloucestershire	{ Dr. Underhill, Revs. C. Bailhache, and W. Hodges.
Bradford, Mirfield, Rochdale, Liver- pool, and Birkenhead	{ Rev. Q. W. Thomson.
Regent's Park	{ Revs. S. H. Booth, Q. W. Thomson, and F. Trestrail.
Braintree, Colchester, &c.	Rev. Geo. Kerry.
Camden Road and Wandsworth	Revs. G. Kerry and Dr. Underhill.
Coate, Faringdon, Wallingford, &c.	Rev. Jas. Hume.
Part of East Lancashire and Colne	„ Josiah Parsons.
Watford	Revs. J. Trafford, Q. W. Thomson.
Cambridgeshire, Ischem District	Rev. Geo. Kerry.
Bouverie Road, Stoke Newington	„ George Kerry.
Bootle, Walworth Road, Maze Pond, } and Vernon Chapel	„ Q. W. Thomson.
Biggleswade, Shefford, &c.	Revs. F. Trestrail and T. Hands.
Brighton, and Lewes	Rev. F. Trestrail.
Lewisham Road, Greenwich	„ J. Trafford.
Sevenoaks	Dr. Underhill.
Bromley	Mr. A. H. Baynes.

From the numerous applications we have received for supplies of Mission Boxes and Collecting Cards, we conclude that these meetings have been productive of great good, keeping alive the religious interest already felt in the Mission, stimulating those who have not been actively engaged hitherto, to give their help, and widening the sphere of local operations.

Our friends, Mr. and Mrs. Thomson, sailed from Liverpool for Africa on the 24th, and Mr. and Mrs. Trafford, from Southampton, on the 28th, for Serampore. Our brethren met the Committee on the 17th ult., and the Treasurer having read suitable portions of Holy Writ, they were commended to God in prayer by the Revs. Wm. Brock and C. Bailhache. May they have a safe and pleasant passage. They have done good service during their stay in England. They speak in the strongest terms of the kindness and sympathy showed to them in every place they have visited; and they return to their spheres of labour greatly strengthened in health and refreshed in spirit. May their lives be long spared to prosecute the work to which they have again devoted themselves.

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 PREACHER'S 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 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.

CONTRIBUTIONS

From October 19th, to November 18th, 1868.

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

DONATIONS.		HAMPSHIRE.		OXFORDSHIRE.	
£	s. d.	£	s. d.	£	s. d.
Anonymous, by Mrs. Underhill, for Rev. A. Saker.....	5 0 0	Hampshire, by Rev. J. B. Burt.....	20 0 0	Banbury.....	7 8 8
Broadbent, Mr. D., Mhow, Bombay, by Mr. James Kirk.....	1 0 5	Broughton.....	7 12 0	Bloxham.....	1 0 0
Davies, Mr. E. W., by Messrs. Barclay & Co.....	20 0 0	Newport, Isle of Wight Do. for Mrs. Page's School, Barisal.....	20 3 8	Chipping Norton.....	12 5 0
Freer, Mr. F. A., for Rev. D. P. Broadway.....	5 0 0	Do., Rond.....	5 0 0	Woodstock.....	1 6 5
Trustees of late Mr. Thos. Pratt, by Rev. T. Kennerley.....	10 0 0	Do., Rond.....	3 8 0	SOMERSETSHIRE.	
Williamson, Mr. R., and Family, for support of Bent Mandul at Severy Under 10s.....	20 0 0	Wellow, Isle of Wight.....	2 13 6	Bristol, Collection at Colston Hall, less Expenses.....	20 1 2
LEGACIES.		KENT.		SURREY.	
Edwards, the late Miss Ann, of Sevenoaks, by Mr. C. Palmer, Sevenoaks.....	10 0 0	Folkestone, Salem Chapel Greenwich, Royal Hill.....	14 18 0	Dorman's Land, Lingfield.....	4 4 3
McDowell, the late Mr. J. D., of Falmouth, by Mr. S. Allport, of Padstow.....	19 0 0	Sevenoaks.....	9 0 11	Upper Norwood, for China.....	3 10 0
LONDON AND MIDDLESEX.		LANCASHIRE.		WARWICKSHIRE.	
Arthur Street, Camberwell Gate.....	4 16 0	Blackpool.....	6 7 1	Aliceater.....	12 18 5
Camden Road.....	11 16 0	Barrow in Furness.....	0 16 5	Birmingham, by Mr. Thos. Adams, Treasurer.....	154 9 4
Dalston, Queen's Road.....	13 18 7	Doals.....	2 16 2	WILTSHIRE.	
Palace, Gardens, Kensington, and Blandford Street, for Rev. J. Sale's N. P. Heeralall Singh.....	14 0 0	Liverpool, Athol Street (Welsh).....	3 12 3	Trowbridge, on account.....	20 0 0
Vernon Chapel.....	2 1 0	Do., Pembroke Chapel Juvenile Society.....	85 0 0	YORKSHIRE.	
Do., for Rev. Q. W. Thomson.....	10 0 0	Do., do., for Intally School.....	10 0 0	Bedale.....	21 6 4
Walworth Road Sunday-school, for Gahalaya School, Ceylon.....	10 0 0	Do., do., for Rev. Q. W. Thomson, Africa.....	5 0 0	Bingley.....	10 6 9
Do., for Orphan Girl in Mrs. Anderson's Sch.	5 0 0	Manchester, on account, by Mr. W. Bickham, Treasurer.....	100 0 0	Bradford, Westgate.....	31 15 7
Do., for Orphan Boy in Mr. Hobbs's School.....	5 0 0	Oldham, King Street.....	23 0 9	Do., Trinity Chapel.....	22 6 6
BERKSHIRE.		Do., Manchester Street.....	11 13 9	Do., Hallfield.....	16 15 4
Reading.....	46 12 11	ROCHDALE.		Do., Bower Street.....	1 2 1
Do., Hosier Street.....	6 7 1	Collections at Public Meeting, West Street.....	20 2 8	Brearley, Luddenden Foot.....	19 12 0
CORNWALL.		Do., after Sermons.....	44 8 11	Cowling Hill.....	5 16 0
Falmouth.....	20 0 0	Contributions, West St.....	226 19 1	Cullingworth.....	1 5 0
DEVONSHIRE.		Do., Drake Street.....	7 0 6	Earby.....	5 13 1
Devonport, Morice Sq. and Pembroke Street.....	3 9 2	LEICESTERSHIRE.		Farsley.....	32 14 6
Kingskerswell.....	1 0 0	Sheepshed.....	10 3 0	Heaton.....	4 5 0
Tavistock.....	2 2 0	NORFOLK.		Hebden Bridge.....	43 2 0
Tiverton.....	20 0 0	Swaffham, for N. P. Roop Chand at Kotalya.....	7 0 0	Horkinstone.....	2 1 0
GLOUCESTERSHIRE.		NORTHAMPTONSHIRE.		Howarth.....	23 17 4
Shortwood.....	27 6 7	Middleton Cheney.....	6 18 11	Keighley.....	23 9 7
East Gloucestershire, on account, by Mr. R. Conely, Treasurer.....	50 0 0	Do., for W. & O.....	1 15 1	Long Preston.....	12 0 0
		Milton, Special.....	10 0 0	Meltham.....	9 7 0
		King's Sutton.....	1 9 8	Millwood.....	4 14 5
		NORTHUMBERLAND.		Salentine Nook.....	7 18 3
		Berwick-on-Tweed, for Rev. J. D. Bates' N. P.	12 10 0	Salterforth.....	8 0 0
		NOTTINGHAM.		Slack Lane.....	21 18 4
		Nottinghamshire, on account, by Mr. W.ickers, Treasurer.....	100 0 0	329 6 1	
		Collingham.....	13 2 6	Less Expenses.....	
		SCOTLAND.		325 10 1	
		BRANDENBURGH.....		SOUTH WALES.	
				MONMOUTHSHIRE.	
				Abergavenny, Lion St.....	11 11 11
				Do., Frogmore Street.....	22 8 0
				Chepstow.....	4 3 0
				Llanthangel Ystrad.....	1 0 3
				Pontheir, Zion Chapel.....	11 12 0
				Pontheiryddryn.....	6 11 6
				Pontypool, Crane Street.....	14 10 7
				Raglan.....	2 8 10

JAMAICA SPECIAL FUND.

Walworth Road, by Rev. W. Howieson.		Tresidder, Mr.	2 0 0
Beal, Mr.	0 10 0	Watson, Mr., the late	2 0 0
Howieson, Rev. W.	0 10 0		
Thompson, Mr.	1 0 0		6 0 0

THE LADIES' ASSOCIATION FOR THE SUPPORT OF ZENANA WORK AND BIBLE WOMEN IN INDIA.

IN CONNECTION WITH THE BAPTIST MISSIONARY SOCIETY.

By Lady Peto, Treasurer.		Blackpool, by Mrs. Burchell.	
Rochdale, by Mrs. Kemp.			
	£ s. d.	Burchell, Mrs.	0 10 6
Taylor, Mrs. Edward	0 10 0	Herron, Mrs., Winckley Square, Preston	5 0 0
Watson, Mrs.	1 0 0	Lees, Miss, Dukinfield	0 10 0
Under 10s.	0 7 6	Under 10s.	0 5 0
	<hr/>		<hr/>
	1 17 6		6 5 6
Leamington, by Mrs. Slack.		Total amount acknowledged above.....	24 13 0
Contributions on account.....	2 10 0		
By Mrs. Trestrail.		Plymouth, by Mrs. A. A. Croll.	
Contributions for Mrs. C. B. Lewis, Calcutta	14 0 0	Mrs. Page and Friends	5 0 0

FOREIGN LETTERS RECEIVED.

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| <p>AFRICA—CAMEROONS, Fuller, J. J., Sept. 28; Pinnock, F., Sept. 12, 22, Oct. 10; Saker, A., Sept. 26, Oct. 10, 14; Smith, R., Sept. 26, Oct. 8.</p> <p>AMERICA—OHIO, Carter, C., Oct. 15. CANADA, Ottawa, Merrick, Mrs., Oct. 3.</p> <p>ASIA—CEYLON, Colombo, Pigott, H. R., Sept. 17, Oct. 8; Waldock, F. D., Sept. 19, Oct. 17. CHINA, Chefoo, Laughton, R. F., July 21.</p> <p>INDIA—CALCUTTA, Lewis, C. B., Oct. 17, 20; Robinson, J., Sept. 21; Robinson, R., Oct. 19. DACCA, Bion, R., Sept. 18, Oct. 1; M'Kenna, A., Sept. 23, 24. DELHI, Smith, J., Oct. 5. HOWRAH, Morgan, T., Aug. 24. MONGHIR, Lawrence, J., Oct. 18. PATNA, Broadway, D. P., Sept. 23. SERAMPORE, Dakin, E., Oct. 12.</p> | <p>EUROPE—FRANCE—GUINGAMP, Bouhon, V. E., Oct. 2, Nov. 5. MOHLAIX, Jenkins, J., Oct. 29, Nov. 11. PARIS, Robineau, W., Oct. 20. NORWAY—KRAGEROE, Hubert, G., Oct. 16.</p> <p>WEST INDIES—BAHAMAS—Inagua, Littlewood, W., Sept. 30. HAITI—Jacmel, Webley, W. H., Oct. 10, 24. TRINIDAD—Port of Spain, Law, J., Oct. 9; San Fernando, Gamble, W. H., Oct. 8, 22.</p> <p>JAMAICA—BROWN'S TOWN, Clark, J., Aug. 16, Oct. 8. FALMOUTH, Lea, T., Sept. 8. KINGSTON, East, D. J., Oct. 5; Oughton, T., Sept. 23; Teall, W., Oct. 23. MONTEGO BAY, Reid, J., Oct. 7. MORANT BAY, Teall, W., Oct. 7. PORT MARIA, Sibley, C., Oct. 8. RIO BUENO, East, D. J., Oct. 7, 16, 23. SPANISH TOWN, Phillippo, J. M., Oct. 8.</p> |
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ACKNOWLEDGMENTS.

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

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| <p>Friends at Anstruther, for Box of Clothing, Fishing Net, &c., for Rev. Q. W. Thomson, West Africa.</p> <p>Friends at Bratton, for Parcel of Clothing for ditto.</p> <p>Friends at Richmond Chapel, Everton, for do. for do.</p> <p>Children at Richmond Chapel Sunday-school, Everton, for Books for Revs. J. J. Fuller and Q. W. Thomson.</p> <p>Friends at Maze Pond Chapel, Southwark, for Parcel of Clothing for Rev. Q. W. Thomson.</p> <p>Friends at Worstead, Norfolk, for Box of Clothing for Rev. J. J. Fuller.</p> <p>Miss Parke's Young Ladies, Leeds, for Box of Clothing for Rev. Q. W. Thomson.</p> | <p>Upton Chapel Schools, for a Microscope for Children in Rev. Q. W. Thomson's Home.</p> <p>Pastor's Bible Class, Arthur Street Chapel, Camberwell Gate, for a Box of Clothing for Rev. T. Lea, Jamaica.</p> <p>Mrs. Risdon, Pershore, for a Parcel of Clothing for Rev. J. Clark, of Brown's Town, Jamaica.</p> <p>Mrs. Lilwall, Tottenham, per Rev. R. Wallace, for a Parcel of Magazines.</p> <p>Ladies of Zion Chapel, Chatham, per Mrs. Love, for a Parcel of Clothing for Rev. A. Saker.</p> |
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