

THE MISSIONARY HERALD.

The Late Rev. John Parsons, of Monghyr.

IT is with the deepest concern and sorrow that we have, at the commencement of a new year, to record the decease of one of the most distinguished and devoted missionaries the Society has ever had. At this time his loss is specially felt by our brethren in India, and by the Committee and friends at home. The particulars which we subjoin are chiefly gathered from a notice of our departed brother, which has been forwarded by the Rev. C. B. Lewis, of Calcutta, and from a letter written by the Rev. J. Lawrence, of Monghyr, detailing the circumstances of his illness and its fatal termination :—

Mr. Parsons was the child of most godly parents, and enjoyed the high privilege of seeing devoted piety exemplified in the persons of several members of his family. He himself early became a disciple of Christ, and from the commencement of the new life was diligent in attempts to do good to others. As a Sunday-school teacher and village preacher his labours were earnest and effective, whilst his endeavours after self-culture were so vigorous and unremitting, that his missionary brother George, when about to proceed from Calcutta to Monghyr, in the year 1839, proposed that he should be invited to become his fellow-labourer in the mission there, without any introductory college training. This proposal was sustained by the recommendation of Mr. W. H. Pearce, and so approved itself to the Committee of the Society, at home that immediate effect was given to it; and in November, 1840, he arrived in India. Only a few days before his landing his elder brother had been called away to his rest. Greatly gifted and devoutly consecrated, this excellent young man had won the hearts of the little church at Monghyr, and had desired to devote his life to its establishment and increase. When this hope faded in

death, it was his joyful confidence that what he was not to do himself would be done by his brother who should come after him.

Introduced to his work at Monghyr in circumstances so affecting, but so well adapted to stimulate his zeal, Mr. John Parsons promptly entered upon it,—and with what assiduity that work was pursued, with what patience its difficulties were surmounted, with what humble and prayerful desire he sought in it divine assistance, we who knew him are witnesses, and God also. Now that his missionary course of nearly twenty-nine years has been run, we can think of it all as presenting a uniform testimony to the holy and generous integrity of his character, and we doubt not that he has been received by our gracious Master with that ‘Well done!’ wherewith He greets his good and faithful servants.

Mr. Parsons excelled in many departments of labour. As a preacher in the vernacular languages of the provinces in which his missionary life was spent he was remarkably able,—as an itinerant evangelist, his labours were frequent and most extensive,—as a translator, his Hindi version of the New Testament has received the highest commendations from the most competent judges, whilst he also enriched native Christian literature with other valuable books,—and as a sound and practical English preacher, his ministry afforded both profit and delight to many congregations. And what shall be said of the manifold excellences of the character revealed in the familiar intimacies of his private life, as well as in his more public department?—of the gentleness, the kindness, the humility, the transparent guileless simplicity, the patience, the meekness of wisdom, the love unfeigned, the all-comprehending goodness, which those who knew him best most abundantly recognised? We devoutly thank God for the grace given to his servant and for the example his life has set before ourselves. Our memories of Mr. Parsons are troubled by no recollections of inconsistencies, of occasional deviations from his customary course,—his life was ‘steadfast, unmoveable, always abounding in the work of the Lord,’—he was ‘blameless and harmless, a son of God without rebuke.’

Mr. Parsons labours were not always given to the Monghyr station. At the close of 1856, at the request of the Committee, he left it to remove to Agra, where he patiently endured his share in all the troubles and the losses inflicted upon that city by the mutiny of 1857. On the restoration of quiet to the country, he removed to Benares, whence, in 1865, he came back to Monghyr. In every place his faithful and earnest labours were welcomed by all who witnessed them, and it is believed that the results of them, in many forms, will long survive him.

Most truly may Mr. Lawrence say, in giving us details of this sad event:—

Never have I begun a letter to you with such a heavy heart as now. The church here, and all the community at the station, have been filled with sorrow and mourning by the sudden death of our beloved brother Parsons.

On the 17th inst, he preached with even more vigour and earnestness than usual in the English chapel, and on the 18th he spent the evening at our house, and seemed in his usually good health and spirits; on the 19th he went to Jamalpore by the 4.10 p.m. train, and gave an address at a prayer meeting. That afternoon he first felt his throat uneasy, the speaking in the evening aggravated the complaint, and at night he complained of feeling feverish. He did not return home till the next morning, and soon after his throat became very painful. That day he applied his own remedies, which did him no good; he continued to grow worse, but did not send for Dr. Cameron till about 4 a.m. of the 21st. The doctor went immediately and prescribed for him, but all that day he continued in a very critical state. Ulcers of an aggravated kind had formed in his throat, so that he was unable to swallow even liquids without great difficulty, and he could speak only in whispers; but this gave him much pain, and the doctor strictly forbade it, so that he wrote what he wished to communicate to us on paper all that day. He was aware of his danger, and gave us to understand that if it should be the will of his Heavenly Father to call him away by suffocation, he was ready to acquiesce in the divine appointment. His friends hardly dared to hope that he would live to see another day; but about 8 p.m. the disease took a favourable turn, and the dear sufferer said he felt relieved. The next day he was better, and the doctor told us the crisis had passed, and he hoped his patient would do well. His throat gradually improved, and on Monday the 25th his medical attendant pronounced him out of danger. He thought himself better, and told me he should be well in a few days. To show me that he still retained his strength, he walked about his room with great firmness. When I reminded him that though his throat was better his breathing was not so well and he complained of pain in his chest, he replied that these were the effects of the acids the doctor was giving him, and if these were discontinued he should be free from these unfavourable symptoms. They were discontinued, but his breathing did not improve, and his countenance looked languid and heavy. I felt very apprehensive that something more serious ailed him than he seemed to be aware of, but no observable change took place throughout the day, and when the doctor saw him at 9 p.m. he considered him to be no worse, and intimated that there was no cause to be alarmed. Two friends had agreed to remain with him all night. During the evening he asked me to pray with him, but owing to the necessity of keeping his throat as free as possible from

all excitement and irritation, he seldom attempted to speak on any subject. Soon after 9 p.m. I took leave of him, and it proved to be the last time I had the privilege of speaking to him, or of seeing him alive. The friends who were with him say that he continued much as I left him, until about 2 a.m. of the 26th, when he arose from his couch and walked firmly round his room to his wash-stand, and there washed his hands and face and adjusted his hair without assistance. But the friends near him observing that he was becoming exhausted, helped him to walk to his easy chair. He sat down and began again to adjust his hair with a comb; while doing this he gently sank back in the chair, heaved one or two long sighs, and then breathed no more. His spirit fled from his earthly tabernacle to his heavenly home. Thus passed away calmly and peacefully from earth to heaven, one of the best of men, and the most eminent Christian I have ever known. One possessing such a combination of natural abilities and Christian virtues I never expect to see again on earth.

The church and people at Monghyr have lost a most faithful and affectionate friend and minister, whose like they will not see again. The Missionary Society has lost one of its most efficient and devoted agents, and India has lost a most useful and laborious missionary. In his critical and accurate knowledge of the Hindi language, and in his ability to speak it, he has left very few, if any equals. His translation of the New Testament into this language is a most valuable legacy to the native church, and will cause him to be had in grateful remembrance for generations to come.

We have, observes Mr. Lewis, lost in Mr. Parsons a tenderly affectionate and sympathising friend, and a fellow-labourer of inestimable worth; and in our grief we are sharers with many who have deep and special cause for sorrow. Amongst these mourners, we think especially of the son of our deceased friend. His father's God and the blessings besought for him in his father's prayers be his portion! May he inherit much of the excellence of his beloved parent. The venerable colleague of our deceased brother also has our warm sympathies. He has lost a long-trying, ever-loving, and most faithful associate, between whom and himself no envyings or jealousies have ever been permitted to come. We pray that the Lord may sanctify the heavy trial of this bereavement, and in His providence supply the wants our brother's removal has created. We condole, too, with the churches which enjoyed the ministry of our deceased friend. 'He being dead yet speaketh' in the example he has left them. May they follow his faith, and may his loving counsels bear yet more abundant fruit in their holiness of life.

While expressing their sympathy with the church at Monghyr, and Mr. Parsons' venerable colleague, our Indian friends are fully alive to the sense of loss which is felt by their colleagues at home. We are thankful for this expression of their sympathy. They may well say that the Society has lost one of its missionaries at a time when it can ill afford any diminution in their number. In former times the death of a distinguished missionary sounded like a trumpet-call to others to go forth, and the call was heard and often answered. And why should not such an event as we have thus recorded, produce a similar effect? May it fire some ardent spirits to give themselves to the work! and those patient and quiet ones, who, beneath an exterior of simplicity and stillness have a spirit of unfaltering courage and exhaustless energy like his whose death we mourn, may here see what such qualities as he possessed may accomplish when devoted to the service of Christ. Each class will find its own sphere, and in it may greatly glorify God, and do much to extend His kingdom, and make known His glorious gospel.

India.

M O N G H Y R.

AFTER reading the previous notice of Mr. Parsons' missionary life and character, some extracts from the last letter but one which he wrote to the Secretaries will be appropriate, and the account of his removal from the scenes of his long and faithful labours will be read with more than usual interest:—

“Though the translation of the New Testament is not now on my hands, I have still found work of that kind to do I have recently brought two editions of Mr. John Christian's Hindee hymns through the press, both of which required much time, one being in the Kythee, and the other in the Nagree character. I have also compiled and had printed a collection of verses, mostly Hindee, suitable for the use of missionaries and others in outdoor preaching, to confute Hinduism, or illustrate or confirm the truth. I am from time to time correcting the proofs as they come to hand of a third

edition of my Hindee hymn-book, which is used in many native congregations of different denominations. And now I have taken in hand, by request, to translate ‘Peep of Day’ into Hindee. The prose is very easy, but the poetry presents considerable difficulty. Of course there is, practically, no limit to this kind of work, and most important to be done.

“Somehow I cannot avoid considerable correspondence on a variety of business, mostly connected with missionary work or publications. All this precludes the expenditure of much time in visiting from house to house.

Excuse my explaining my own circumstances and individual hindrances to more social intercourse with natives, provided I could find entrance to them in that way.

“Since I last wrote to you I have been repeatedly from home for preaching purposes, and returned recently from a two months’ tour with Mr. McCumby, in the course of which we attended a large fair near Fyzabad, in Oude.

“Recently our brother Soodeen has become acquainted with some Brahmos who appear to be in a hopeful state of mind. He sometimes attended their meetings, and was pleased with their devoutness and earnestness. Baboo Keshub Chunder Sen has been here for some time holding meetings. Soodeen took an European brother with him who was led to invite several Baboos, and Keshub Sen among them, to a

meeting in a private house, at which he requested me to deliver a lecture on John xiv. 6. I had the privilege of pressing the gospel way of salvation by the Atonement in a room full of deeply-interested hearers, chiefly Bengalee Baboos, who understood English. I have since had the opportunity of following up the subject in private interview with Baboo Keshub, and two other leading Brahmos, and am thankful to hear that the lecture has occasioned a good deal of discussion among the Brahmos themselves. My heart is much drawn to one of them, who seems, as far as we can judge, much nearer the kingdom of God than Keshub himself.

“Some of the Brahmos have requested me to give another lecture. I hope I may have grace and wisdom to make a good improvement of these opportunities. I have visited some of the Brahmos at their houses.”

DELHI.

The recent proceedings of Mr. Smith have awakened so much attention and inquiry, both at home and in India, that his letters are looked for with a sort of anxious interest. He has “abated not one jot of heart or hope,” and our readers, when they have read the following extracts from his last letter, will be disposed to regard the movement he has begun as presenting, just now, an encouraging aspect:—

“I am thankful in being able to write more hopefully than during the greatest part of last year. Our numbers are not quite so large at public worship, but they are increasing, and such an amount of self-help has never been developed before in our mission. It would have done you good to have been present at a gathering of native Christians at the house of our brother Fernandez. Chuni gave an account of his labours during his late wanderings in the villages. The people, in almost every place, fed him, and sometimes

gave him a few pice to help him on his way. He was ill in one place, and the Zemindar not only supplied him with food, but nursed him like a good Samaritan, and when he was able to leave, gave him something for the expenses of the road. In one large village he baptized a convert in the presence of a number of people, and several others will probably be baptized on his next journey. At first the people told them he was paid by some European missionary; but when they found he was no man’s servant, their admiration was

at once manifested, and they said he was the first who had thus come out to them with the news of Christianity.

“ We are getting a good deal of gratuitous labour from some of our people in Delhi. A good Sabbath-school has been commenced. Last Sunday morning, October 31, the bible-class contained fourteen young men, and Brother Mackintosh, son of our old missionary, kindly undertook the task of teaching it. Mr. and Mrs. Lancaster, and Mr. and Mrs. Fernandez are labouring to get a good school, and are succeeding remarkably well. I look to this school with great hope as to the future of our mission in Delhi. We want men to work from love to Christ, and the Sunday-school presents an opportunity all can avail themselves of. Another plan, which I hope will succeed, is the formation of night-schools. One or two have moved of their own accord in this direction, and I am giving them all the encouragement I can.

“ You must, however, remember that this movement is so new that people

open their eyes, and smile at it. The fact of the paying system existing all around us, and in our own Society as well as in others, renders it more difficult to comprehend. Nevertheless, we persevere, and light is gradually breaking into the minds of the people on the subject, and I have no fear or hesitation as to the results. Not until a man's religion costs him something, do the people believe in it, or in him. I hail with delight every *real* native movement. Last Sunday, October 31, thirty-five sat down to the Lord's Supper, and there was more unity and solidity in the little church than I ever saw before. One member has given seven rupees to the church this year, and his mission-box contains nine rupees more. It is strange that where I expected most the least has come, and where I had no expectation, from that quarter has come the most. God has wonderfully sustained us. We must more and more fall back on first principles as regards mission work, and if we would learn to be missionaries we must go to Christ and to Paul.”

Female Education in India.

THIS subject has of late attracted great attention, but not more than its importance deserves. Incidents are constantly occurring which indicate the progress of this good work. The great obstacle hitherto has been the utter apathy which exists in India in regard to female education; the desire for it had to be created ere the intense prejudice against it could be at all removed. It is with great pleasure, therefore, that we insert the following statement from a leading article in a recent number of the *Daily News* :—

“ We are glad to call attention to another effort which is being made for the higher education of Indian women.

Dr. Burzorjee, a Parsee medical gentleman, has resided in England for ten years past, with his wife and two

daughters, in the hope that through them he might do something to introduce a higher culture among his countrywomen. He is now ready to return to Bombay, and the ladies of his family are willing to give their whole time and effort to the superintendence of a school in that city for native girls. There are no accomplished Indian women to keep schools, and as girls are therefore all taught by men, they leave school at ten or eleven, when the custom of the country withdraws them into the seclusion of the *zenana*. Dr. Burzorjee, therefore, proposes that the new school, to be conducted by Mrs. Burzorjee and her daughters, should receive girls at ten years old, and give them the usual routine of a finished Western education without interfering with their religious scruples or their social prejudices. Dr. Burzorjee and his family give their services gratuitously, and it is proposed to raise subscriptions to start the school, with every necessary appliance of an Indian boarding and

day-school—the school fees low—and an endowment fund raised for free education, donors of £250 to have the privilege of nominating a free boarder, donors of £100 that of nominating a free day scholar. It is also proposed to found scholarships and prize funds, and especially a teachership fund, to encourage native ladies to become teachers of girls' schools. The scheme necessarily needs this support at first, owing to the apathy which exists in India as to female education. But an effort to which an accomplished native family are so generously and nobly devoting themselves ought to be well supported, and to succeed. The Bank of England and Messrs. Willis, Percival, & Co., have undertaken to receive subscriptions for it, and will transmit them through the Bombay Government to the Elphinstone Fund; and the money so raised will be used under the supervision of the Director of Public Instruction and a Bombay Committee for the purpose of founding the school."

Ceylon.

COLOMBO.

MR. AND MRS. PIGOTT are continuing their labours with their accustomed efficiency and zeal. Until lately they have generally enjoyed good health, but by a recent letter we learn with regret that they have had a very trying time lately. Mrs. Pigott had been very ill, but was recovering. The youngest child died of malignant sore throat, and a fortnight after the eldest boy caught the same disease, and was in danger for two days, but he was happily restored. Mr. Pigott, too, had suffered, and was about to seek the benefit usually derived from a change.

Mr. Carter, after a lengthened sojourn in this country, during which

time he has completed his translation of the Scriptures into Singhalese, Mrs. Carter affording him most valuable help, will have left ere these lines are read to rejoin the mission in Ceylon, and thus restore it to its former proportions. May they have a safe and pleasant passage.

Mr. Pigott writes on a subject of great practical importance, and we are glad to see him pursuing his object so perseveringly, and when one plan fails, not giving the thing up, but trying another. We cordially wish him success, for the churches will never be what they ought to be until this end is accomplished :—

“ I have been thinking over the best plan to adopt in reference to collecting native contributions. Some time ago I fixed to visit all the stations at an appointed period, and talk to the people on financial matters. I have given that up, as I found it did not work well. The people made large promises, and in the majority of cases I believe, because I was present, but did not give the matter a thought *practically* afterwards. . . . I have now issued a circular to each preacher, requesting him to call a meeting of his people during the month of November, and to find out how much they are willing to give towards his support from January 1st, 1870. At present they contribute, not to the preacher, but to the Baptist Missionary Society. I expect this plan to succeed, for it will not only encourage the people to give, seeing that they will thereby contribute *directly* towards their own pastor's support, but also that it will make them more particular in paying regularly, as his rice and curry will depend on their doing so. And then, the preachers themselves being interested in the matter, will be more likely to come down from their spiritual ‘ castles in the air ’ to this practical matter at the end of each month.”

Western Africa.

ADDITIONAL interest will be imparted to the communications of our brethren in Africa, partly from the visit of one of the secretaries, but more especially from the recent revolution in Spain, and the proclamation in *some* of her colonies of full religious liberty. We trust that Fernando Po will soon enjoy that blessing. We understand that SERRANO, who is at the head of the Spanish Government, is most ready to act whenever an opportunity occurs. We hope to hear shortly that our brethren will be able to resume work in Fernando Po, whence they were driven some years ago. Mr. Pinnock gives, among other intelligence, an account of his visit to the island, which we were sorry to have no room for in our last issue :—

“The presence of the brethren Smith and Fuller afforded us the opportunity of having, for the first time, a Missionary Meeting at Victoria. The meeting was opened with singing and prayer, after which Mr. Smith was called to the chair, and short addresses were delivered by the brethren Wilson, Brew, Johnson, Fuller, and myself. Mr. Smith, as chairman, had his full share of the time, and being himself so full of life, diffused much of it into the meeting. We had a

collection, of course, amounting to something over £2 that evening, but which was subsequently augmented to £3 10s. This, I should think, as our first missionary collection, is not such as we may be ashamed of, when there are taken into consideration the smallness of our number, and the pecuniary circumstances of the people generally. We sincerely hope that this will have been but the prelude to other missionary meetings, which shall be attended with far greater results.

A NEW STATION.

“It gives me much pleasure in being able to inform you that our little building at Fishtown, the finishing of which has been so much delayed for lack of boarding materials, is at last completed, and we were enabled to hold a first service in it on the morning of Sunday last, when some of the friends from Victoria accompanied us, which gave much interest to the event. On Monday, the 22nd inst., the school was opened with thirty-eight children. For the number of children in that place, there might have been double that number in attendance; but, as is the case at Cameroons and Bimbia, so here, the parents manifest no interest whatever in the education of their children, but leave it with them to do just as they please, either to go or not to the school.

But we would be glad if we could reckon upon having even thirty in regular attendance; for besides the good which these themselves would be sure to derive, their progress would likely tend to stimulate others also in future to attend the school. I do hope and pray that, with God's blessing upon our feeble efforts at that place, the work thus auspiciously began may continue and prosper abundantly. It being situated so near to this station, I shall be able to make frequent visits there myself, and shall call in all the aid procurable of the friends here, young and old, who all take a lively interest in the work there, being, in so far as the expense of the getting up of the building is concerned, all their own effort.”

VISIT TO FERNANDO PO.

“I have just returned from a visit of nearly a fortnight to Fernando Po, having left Victoria in H.M.S. *Lynx*, which called in here on the day previous from Cameroons. I am sorry to say that, through the bigotry of the present Governor of Fernando Po, who is much under the influence of Romish

priestcraft, I was not permitted to hold any public services in the place while there, to the great sorrow and disappointment of myself and the people generally, who came the day after my arrival to enquire whether there would be any service. On seeing so many persons seemingly anxious for a ser-

vice, and willing, chiefly for the people's sake, to run the risk of violating the law of the place, I despatched a note to the acting consul, asking his advice in the matter. Mr. Wilson very kindly went himself to the Governor, to see if he could obtain permission of him for me to hold a service with the people; but no such permission would the Governor give, excusing himself that he had no orders from his government to that effect, and should he break the law once to gratify the people's wish, he might be required to do it again.

“Under these circumstances, I could have no public meetings with the people. All that I could do was to speak to a few in private, who came

to see me, or whom I went to see at their own houses; but the generality of the people and other strangers there, had not the benefit of my visit. This was the more to be regretted, as the people all seemed so anxious to hear me, and their loose manner of living in that place would have supplied me with so much matter in preaching to them. Not obtaining, therefore, this privilege, I was anxious to get back to my own people and work. However, I hope that my visit to Fernando Po will not altogether have been in vain. I may add that while there I had two couple married, but in each case the ceremony had to be performed in the night.”

Jamaica.

THE intelligence which we have lately received from our brethren in Jamaica is increasingly encouraging. Commerce has considerably revived, and the agricultural interest has also improved. The subject which is now exciting the greatest interest is the disestablishment of the endowed church. All parties in the island, except those belonging to that church, are opposed to its continuance in any form, as an establishment, and are not less hostile to the idea of concurrent endowment. Similar opinions prevail in this country. No doubt exists that an entire change must take place, and we cannot suppose, after what the Government has done in Ireland, that it will commit so great a blunder as to propose concurrent endowment, especially after the successful career which the Governor has hitherto pursued. Our brethren East and Phillippo are taking up the subject and calling public attention to it:—

RESULTS OF GOOD GOVERNMENT.

“Sir J. P. Grant's great triumph, however, is in finance. This was a rock on which the best friend of the island feared he would make shipwreck.

Jamaica appeared hopelessly insolvent. The colony never had made ends meet, and the lamentable events of 1865 added at once £100,000 to the chronic deficit. What is the result of three years' honest and intelligent administration of the revenue? It is almost incredible. The customs for the financial year just closed have exceeded those of the preceding year by £87,772, and the excise by £11,166, making a total increase from these main sources of revenue of £98,938, and leaving a not very much less excess of income over expenditure. This partly arises, no doubt, from the disturbances in Cuba and Hayti, which have kept up the price of sugar, and diverted the demand for dyewoods from the latter island to Jamaica; and the consumption of imported goods has been augmented by the refugees from those islands who have taken up their abode in Kingston; but we unhesitatingly assign the improvement mainly to the restoration of confidence, to the honest collection of duties and taxes, and to the general wisdom of the changes made by the Governor and his council in the objects and incidence of taxation.

“Seriously, we think, this surplus will prove a crucial test of Sir J. P. Grant's claim to statesmanship. If it tempts simply to an increase of salaries, offices, and departments, it will be a calamity. If the splendid opportunity is made use of for a wise remission and readjustment of the public burdens, and for the execution of much needed public works, it may be made a great and permanent blessing. Bridges are an urgent want in many places. There are wide districts destitute of streams and springs. Owing to the cavernous rocky substructure, the copious rains sink into the earth, and form rivers and lakes underground, instead of on the surface. The suffering and loss of crops in these districts where the season rains fail, are very calamitous. The localities have neither intelligence, means, nor the habit of combination needful to remedy the evil. Let the Government supply engineering skill and a portion of the cost, and means would be found of raising the precious element of water to the surface.”

A NEW THING IN JAMAICA.

At Trewlawny there was a maiden assize November 15, on which occasion the Custos presented to Judge Ker a pair of white gloves, accompanied by a very encouraging letter as to the general state of the parish. From Mr. Ker's reply to this letter we select the following sentences:—

“What can be more cheering or fuller of hope for your fine parish than that crime, which crowded the calendar in April, 1865, when the grand jury found seven-and-forty bills, left the last court a blank!

“And I am persuaded that this improved state of things, so far from being transient, will continue. I recognise causes manifestly tending to such a result. The most superficial observer cannot fail to be struck, among other happy circumstances of our recent condition, with the healthy and contented one of feeling latterly prevailing among our population. . . . This,

with the return of material prosperity, an event which I regard as certain, must have its effect in diminishing offences. I venture to predict, although by no means anticipating the total cessation of crime, that this is not the only maiden assize upon which I shall be able to congratulate my friends in Trelawny."

Mr. Clarke, of Mount Hermon, writes in October, and supplies the following most interesting intelligence :—

"The congregations are generally very large, and the attendance at inquirers' classes shows a desire to obtain instruction. I have usually, at Jericho, from forty to eighty on Wednesdays engaged in reading the Scriptures for four hours, giving an hour to general information by maps and diagrams. At Mount Hermon, on Tuesdays, from fifteen to thirty instructed in a similar way. I have this year gone through the forty-six classes in the two churches in order to find out who can read the Scriptures for themselves. There were in Jericho, 505, in Mount Hermon, 248. These amount to nearly half the members and inquirers.

"I am now examining for baptism about 120 applicants, and write down the principal answers each one gives; this I do for my own satisfaction; when satisfied with any I give their names to the deacons and leaders, and they examine into their character and conduct at home more closely than I am able to do. Those who pass, have their names read to the church one month before the baptism. In this way unsuitable persons are kept back from the fellowship of our churches."

DEATH OF MRS. CLARKE.

Since the foregoing lines were written we have received a letter from our honoured friend, dated November 20th, conveying the tidings of his heavy bereavement in the death of his wife. A few extracts from this letter will be read with sympathising interest. Mrs. Clarke was the daughter of the late Rev. W. Kirkwood, of Berwick, and sister to Mrs. Hume, now in this country. Mr. Hume left Southampton on the 17th to rejoin his venerable colleague, in the pastoral oversight of Mount Hermon and Jericho churches. His arrival will be a vast relief to Mr. Clarke in this time of trial :—

"How different must this letter be from my last, in which I informed you of our visit to Spa-Town to commemorate Brother Phillippo's completion of his 'three score years and ten.' A week after this my dear wife became very ill, and after two weeks of sore suffering, she has been released from the 'body of sin and death.' I need not tell you how I feel . . . and I now in my sixty-eighth year, may expect soon to follow her who has been my loving helper for more than forty years. . . . When I think of the sufferings she has

passed through in Jamaica and in Africa, on her weakly frame, from her youth up, it is wonderful that she escaped so long the shafts of death. . . . During her illness I was twice sent for from Jericho, distant twelve miles, once at midnight. It was a trying season to us all, chiefly from the great sufferings she had to endure. Her mind was in perfect peace. She often said, 'I have no fear of death, I desire to live no longer except for you, and my work for God.' Many words were uttered so low that we could not catch their meaning, and for ten hours before she drew her last breath, she could not speak at all. As the first streak of light appeared on the morning of November 5, my beloved wife ceased to live with us After more than forty years of happy companionship, I must feel the wrench of death which has parted us for awhile."

Home Proceedings.

THE Meetings held during the past month have been few. There was a slight omission in the statement of the previous month of the visit of the Revs.

J. Hume to Rickmansworth, and D. Rees to several churches in Essex. The Society has been represented during December at Abingdon and Oxford by the Rev. F. Trestrail; at Markyate-street, by the Rev. W. A. Hobbs; at Haverfordwest, Narbeth, Tenby, and churches in the district, by the Revs. J. Jenkyn Brown, Geo. Rouse, and J. Stubbins, formerly labouring in Orissa. In consequence of the Secretary's inability to be away from town for several days, the Rev. W. Sampson kindly supplied his place at Newhaven and Lewes.

MISSIONARIES ARRIVED IN INDIA.

We have received the welcome tidings of the safe arrival of Mr. Campagnac in Calcutta, of Mr. Josiah Parsons at Alexandria, on his way to Bombay, of Mr. and Mrs. Kerry, Mr. and Mrs. Supper, and Mr. Jordan, in the good ship *Shannon*, which has carried to and from India so many of our missionaries, and of Mr. and Mrs. Saker, and Dr. and Mrs. Underhill at Cape Palmas, expecting to be in Cameroons early in December.

DECEASE OF MISSIONARIES.

The pleasure we feel in recording the return of our esteemed friends to their several spheres of labour, and the strengthening our mission staff in India and China, is much damped by the tidings of the losses which the Society has lately sustained. In addition to that of Mr. Parsons, of Monghyr, of Mrs. John Clarke, of Jericho, Jamaica, of which there is a notice in the previous pages, we must now add that of Mrs. Robert Smith, of Cameroons, West Coast of Africa. The intelligence came to hand just as we were preparing for the

press. Having been for many years a confidential inmate in Mr. Saker's family, and cordially helping in the good work, she returned to England some two years ago, was married to Mr. Smith, and returned with him to his station, where she was a zealous helpmeet to her husband. For some time past her health has been failing, and she was urged to go up the coast for a change, but declined on account of the expense. At the latter end of October a small boil appeared on one arm, which ultimately proved to be a carbuncle, and though every remedy was tried which was at hand, and every effort made to support her under this formidable complaint, she sank under it, and quietly fell asleep on the 25th of October. Twice in five years has Mr. Smith been thus bereaved, and he is bowed down with distress. Some, he tells us, have urged him to leave, but he abides at his post, and long ere this has been cheered and encouraged by the arrival of our friends from England. To these bereaved ones the Committee have sent messages of affectionate sympathy and condolence, and we doubt not that especially those to whom they are personally known, will remember them at the mercy-seat. And those who may not know them, will also unite in prayer on their behalf, moved by the impulses of Christian sympathy, and by the lively interest they take in the welfare of the mission.

WIDOWS' AND ORPHANS' FUND.

As the annual circular is now in the hands of all the pastors of contributing churches, they will not fail to call the attention of their friends to the subject. We hope to receive a substantial proof of their unabated interest in the comfort and welfare of those whose dearest earthly friends have fallen in the field of labour.

Contributions.

From November 19th to December 18th, 1869.

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.	
Martin, Mrs. W.	1 1 0	Woodrow, the late Miss H., by Rev. S. Voller, Sydney, New South Wales	17 8 5	Poplar, Cotton Street, per Y. M. M. A.	3 8 8
DONATIONS.		Worts, the late Mr., by Messrs. Blake, Keith and Blake, Norwich ...	10 0 0	Upper Holloway Sunday School	10 14 4
Bible Translation Society for T.	300 0 0	LONDON AND MIDDLESEX.		Upton Chapel Sunday School, per Y. M. M. A. for N. P. George McKue W. Africa	12 0 0
J. S.	4 0 0	Abbey Road. St. John's Wood	24 0 0	BEDFORDSHIRE.	
Do., for W. & O.	1 0 0	Camberwell, Cottage Green, for U. P. Call Prusana at Baraset ...	14 0 0	Biggleswade	18 13 6
Per "Record."	1 0 0	Camden Road Sunday School	10 0 8	Sandy	4 17 9
R. O. I.	5 0 0	Good Shepherd Sunday School, Maps Street, Bethnal Green	1 0 0	Stotfold	3 16 6
Stradley, Mr. B.	2 0 0	John Street, on account Kensington Assembly Rooms	3 10 0	Less County and deputation expenses	3 9 3
LEGACIES.					23 17 6
Rogers, the late Mr. W., of Pontesbury, by Mr. Thomas Imons, and Rev. T. Evans, Pontesbury, executors.	50 0 0				

BERKSHIRE.		KENT.		OXFORDSHIRE.	
	£ s. d.		£ s. d.		£ s. d.
Wallingford	30 6 9	Sevenoaks	26 11 0	Banbury	4 0 0
Do., for China	0 10 0			Bloxham	1 4 0
Do., Benson	0 18 5	LANCASHIRE.		Chipping Norton	8 0 0
Do., Warborough	0 13 4	Colne	25 0 0	SHROPSHIRE.	
Do., Slade End	0 14 6	Liverpool, Annual Meeting	23 9 11	Snailbeach, Lord's Hill ...	3 3 0
Do., do., for China ...	1 0 0	Do., Atheneum	4 13 9	SOMERSETSHIRE.	
BUCKINGHAMSHIRE.		Do., Athol Street (Welsh)	10 5 6	Bath, Somerset Street, on account	26 0 0
Dinton	7 0 0	Do., Egremont	1 13 5	Bristol, on account	45 0 0
DEVONSHIRE.		Do., Everton Village, (Welsh)	3 6 2	Do., Bedminster, Phillip Street, for Child at Mission School under Mrs., Fuller, West Africa.	5 0 0
Brixham	21 3 4	Do., Ebenezer Church	7 0 6	Cheddar and Stations, on account	15 0 0
Redleigh Salterton	2 3 0	Do., Myrtle Street	58 14 0	SUSSEX.	
Exeter, South Street	27 4 1	Do., Old Swan	2 14 6	Brighton, Bond Street ...	17 3 8
King's Kerswell	1 0 0	Do., Richmond Chapel	42 13 7	Newhaven	5 15 4
Newton Abbot	8 12 0	Do., Solo Street	7 0 0	Tilgate	1 0 0
Plymouth, George Street	36 9 0	Do., Stanhope Street, (Welsh)	10 3 6	WARWICKSHIRE.	
Do., for African Orphans	5 18 2			Birmingham, on account, by Mr. Thomas Adams, Treasurer	217 18 2
Do., Lower Street Station	7 0 1			WESTMORELAND.	
Tavistock	0 3 0			Sedbergh, Kendal, Vale of Lune Chapel, for India	6 4 2
Teignmouth	3 17 0	Less Expenses and amount acknowledged before ...	120 8 3	WORCESTERSHIRE.	
Torquay, on account	76 3 0			Bromsgrove	3 19 6
DURHAM.				YORKSHIRE.	
Stockton-on-Tees	6 9 6			Bedale	6 12 4
Do., Welsh Church	0 12 0	Oldham, King Street	51 6 7	Horsforth	5 4 11
ESSEX.		Do., Glodwick	6 3 4	Leeds, South Parade	35 8 11
Loughton	3 14 11	Do., Royton	0 12 0	Masham	5 15 7
Waltham Abbey	0 15 8	Ramsbottom	1 0 0	Shipley, Rosse Street Sunday School	6 0 0
GLOUCESTERSHIRE.		East Lancashire Union, on account, by Mr. L. Whitaker, jun., Treasurer	199 10 6	SOUTH WALES.	
Arlington	2 4 10	LEICESTERSHIRE.		CARMARTHENSHIRE.	
East Gloucestershire, on account	50 0 0	Foxton	2 12 3	Drefach	0 16 3
Shortwood	0 9 0	Leicester, Charles Street	54 9 0	GLAMORGANSHIRE.	
HAMPSHIRE.		Do., for N. P. Do., for Kadugannawa Chapel, Ceylon	2 0 0	Cardiff, Bethany	18 15 0
Ashley	1 10 0	NORFOLK.		Merthyr, High Street ...	5 19 7
Beaulieu	2 15 1	Swaffham, for salary of N. P. Roop Chand, at Kotalya	7 0 0	MONMOUTHSHIRE.	
Blackfield	1 6 7	NORTHAMPTONSHIRE.		Pontherhydrym	5 18 10
Lymington	4 9 3	Middleton Cheney	6 4 10	PEMBROKESHIRE.	
Milford	0 16 9	Do., for W. & O.	1 10 3	Bethlehem and Salem ...	4 14 1
Poole	9 0 0	Do., for India	3 0 0	Fynnon	12 0 0
Poulner	0 13 4	NORTHUMBERLAND.		Martletwy	1 12 1
Sway	0 16 0	North of England Auxiliary, on account, by Mr. Henry Angus, Treasurer	30 0 0	Milford	2 7 6
Less expenses and amount acknowledged before	20 12 0	Newcastle, Berwick St.	1 19 9	Narberth	38 5 0
Gosport, Union Church	0 15 0	NOTTINGHAMSHIRE.		Pisgah, Cresswell Quay	4 15 3
Romsey	11 10 0	Collingham	7 9 10	Saundersfoot, Hebron ...	1 12 2
HERTFORDSHIRE.		Nottingham, on account, by Mr. W. Vickers, Treasurer	103 0 0	Tenby	11 5 6
Rickmansworth	11 10 10				
Do., for Rev. R. Smith, Africa	1 4 0				
Do., for do., for orphan girl Fanny	2 10 0				
Watford, on account	50 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. Barolay, Bevan, Tritton, Twells, and Co.'s, 54, Lombard Street, to the account of the Treasurer.

THE MISSIONARY HERALD.

The Romance of Missions.

IN an interesting conversation on Missions, held some time since, a President of a London College remarked, "It has been said that the Romance of Missions is gone, and they are now conducted on sound business principles. If that be true," continued he, "their glory is gone, and their success is at an end; if a balance is to be struck between the souls saved and the pounds spent, the blessing of God will not follow."

It is to be hoped that the spirit of worldly calculation has not so deeply penetrated the Church as our friend feared. Indeed, an incident he recounted—and similar ones frequently occur—goes to prove that the Romance of Missions has not quite died out. A good woman, in a small country town, was permitted by her husband to open a little shop. His own earnings being sufficient for the ordinary support of the family, she was to do what she liked with anything she might gain. At the close of the first year, the profits of her labour amounted to £15. She had worked hard for it, and it was her own. She took it to her minister, and gave it as an anonymous contribution to the Missionary Society.

Still, it is with a profound conviction of the danger and of the truth of our friend's estimation of the consequences, that we ask the attentive consideration of our readers to his remark that when the Romance of Missions is gone, their glory and their success are at end. By the term "Romance," as applied to missions, we understand that idea of the word which one of the masters of modern thought means to convey when he says, "all virtue that goes beyond man's ordinary practice is romantic." And however in-

capable of this romantic action an individual may himself be, there is that in man's nature which invariably responds, with a throb of approving admiration, to the exhibition of it in another. Leonidas and his brave three hundred were romantic in the extreme, and successive ages have set their seal of approbation on the romance. Our own martyr who, with the stake in sight, all feeble woman as she was, walked on with the words on her lips, "I cannot argue for my religion, but I can die for it," is an instance of still holier romance that to the end of the world will thrill all Christian hearts.

St. Paul was thus romantic when, on the prophecy of what awaited him at Jerusalem, his friends besought him to desist from his intention of going up, he exclaimed, "What, mean ye to weep, and break mine heart? for I am ready not to be bound only, but also to die at Jerusalem, for the name of the Lord Jesus." And with the utmost reverence must be placed, as the grand exemplar of all virtue that goes beyond the ordinary practice of man, though at an immeasurable distance in advance, HIM, "who though He was *rich*, for our sakes became *poor*—that we through His poverty might be made rich." And it is by means of this same self-sacrificing spirit that His work is carried on in the earth. The kingdom, whose foundations were laid in blood, cannot be built up by self-sparing hands. Whenever in the past history of the Church she has arisen, and showed herself as "the body" of Christ, it has been by putting forth the same extraordinary virtue. The Reformers as individuals, the martyrs as a host, the godly men who maintained through an incalculably far milder, but as unremitting a persecution, God's revival work in the last century, all conferred not with flesh and blood.

Romantic to a degree that to some men seemed insane, was the village schoolmaster at Moulton, who rose up from his maps, black in his imagination with the "gross darkness" of idolatrous superstition, and went into the pulpit before his assembled brethren, and called upon Zion to "lengthen her cords, and strengthen her stakes," even to the uttermost ends of the earth. Romantic enough were the thirteen men, with their thirteen pounds, who started on their way to shake the superstitions of ages. Romantic enough were those men who stepped down into the pit, bidding their companions to hold the rope; but—and be it ours to remember—they could not have done it had they not also had confidence in the romance of the men who held the rope.

And in every private Christian who works earnestly for God, and in

whom those around realise in some degree the 'ideal of, "as I am, so are ye in the world," is this same romantic rising above the dead level of ordinary virtue.

And if now the great Missionary undertaking is to advance instead of retrograde, it will only be by a return to the romance of our fathers, and that not merely in the men who go out, but in the men who stay at home, *pledged* to sustain them. And the renewal should begin here. If we deny missionaries our enthusiastic sympathy, and dole out supplies with a niggard hand, calculating our pounds on one side, and tabulated results on the other, we do as much as in us lies to crush out their life and zeal, and to pull down that which the hands of our fathers and our own hands have built. It is His own work which our Lord and Saviour has given us to do, and He expects us to do it in His own Spirit. He took no careful self-sparing thought when He accomplished our redemption: "He emptied Himself."

Old and trite it is to say, we cannot go forth to preach the Gospel to the heathen, we can only give our prayers and our money; but there lies just the one thing we have to do. It is as much *our* duty to give and pray as it is the Missionary's to preach and pray, and we are as truly doing our Lord's work while we are denying ourselves to give, as they are who lose their health, their lives it may be, in abiding at their post.

The very simplicity of what we have to do has made it seem a common thing to us, and has lowered the tone of high and holy enthusiasm in which our fathers and their early successors undertook the work. We want to see again as they did, the world perishing; we want to see again as they did, the Cross of Christ lifted up, and to feel as they felt, a personal interest in that salvation, and to hear as they heard, the command, "Preach the Gospel to every creature." We want to feel that on us who have been redeemed, not "with silver and gold," but by "the precious blood of Christ," rests the OBLIGATION to send on His Gospel to the world. We dare not, therefore, lay on the altar of His sacrifice that which costs us nothing; and if to carry on His work he asks more than we have hitherto given, let us see to it that we are prepared to carry out our gifts to the point of self-sacrifice. We shall never rise to the true idea of missionary service, nor the blessedness of being like our Divine Lord in action, until we sacrifice somewhat for His sake. The common virtue of a guinea a year will never carry on the great missionary work.

The Brahmos.

THERE has been published from time to time, both in India and this country, many contradictory statements in regard to the Brahmists. By some they are highly praised, by others as strongly condemned. In this case, as it often happens, the truth lies between the two extremes. Generally speaking, they are persons of great intelligence, and of high cultivation; and we believe they are eminently moral and virtuous in their lives. They worship the one God; they speak of Christ in terms of glowing eulogy, but they do not receive the doctrine of His divinity, nor of His vicarious sacrifice. In some respects they may be said to be "not far from the kingdom of heaven." Many missionaries, like the late Mr. Parsons, for instance, feel greatly concerned about them. If it should please God to bless the efforts some make to present the truth more fully to their minds, these men will be a power for good in India. They are spreading in Bengal. The following letter is intended to correct some misrepresentations, and we insert it in order to supply fresh information respecting them:—

"In your issue of the 4th inst., appeared the letter of a 'Ryot' headed 'Brahmos from a pure Hindu's point of view.' If it had made its appearance in any of the lesser papers, I could have passed it unnoticed. But as the *Friend of India* is one of the most widely-circulated papers in India, and holds a very high position in the estimation of the public, and is read by many Europeans as well as natives, who watch with particular interest the progress of religion and intelligence in this country, I fear this letter may do some harm.

"The writer denominated the Brahmos 'Kaisabs.' Now the meaning of this singular expression would be, pertaining or belonging to Kesab. If Anglicised, it would be Kesabites, or worshippers of Kesab. Have the Brahmos adopted this designation? No, far from it; they are Brahmos;

all that know them know them as Brahmos, and they wish to be denominated as such, neither more nor less. Do they like to be known by this appellation? No; they scout it, they hate it. They are not Kesabites, they are not worshippers of Kesab, and they do not like that anyone, either from malice or carelessness, should try to infuse into the minds of the enlightened public a wrong impression of what they believe and what they worship. Had they really been the worshippers of Baboo Kesab Chunder Sen, whose pure character your correspondent has tried to villify, they would have been all the more happy for being called so. Why, then, does he represent them to be what they are not? Is he ambitious of being the originator of a nickname, a name which is more hateful to a Brahmo than Nazarene to a Christian?"

“By whom was this word Kaisab first used? It was coined and applied to the Brahmos by the editor of the vernacular newspaper, *Somproukas*. The story is simply this: The learned pundit who edits that paper has a nephew, a very intelligent and amiable young man, who has thrown away his brahminical thread, and has publicly joined the Brahmo Somaj. The pundit, though professing liberal principles, tried his utmost to dissuade his nephew from thus acting up to his conscience, and insisted on his remaining a hypocrite for ever. The youth, however, has boldly come forward, and, in spite of the persecutions which he had to anticipate from his learned uncle, has joined the Brahmo Somaj. This has thrown the pundit into a fit of displeasure against the Brahmos, and he has fallen upon a plan of revenge against them. Baboo Kesab Chandra, in his sermon at the Mandir, asks the assembly of Brahmos to have faith. The ‘pure Hindoo’ intimates that he wants the congregation not to have faith in

God, as everybody has it (the ‘pure Hindu’ says) but to lay their faith on Kesab Baboo himself. Will any of his readers, sir, believe him? Will the public take as truth what bears the stamp of falsehood on its very face? I hope not. On the other hand, they will, I hope, believe me when I say that Baboo Kesab Chandra never enunciated such a principle. On the contrary, how emphatically he urged the four young men, the other day, on the occasion of their public entry into the membership of the Brahmo Somaj, to put their faith, not on their weak selves, not on any man on earth, far less upon Baboo Kesab Chandra, but upon God, and God alone. I was present in the Brahmo Mandir, on all the service days since its first opening, and I give my testimony to the impartial public, that such a presumption, for it could not be better than presumption, if not blasphemy, was never uttered by the minister.

“A BRAHMO.”

Jamaica.

FROM recent letters we obtain the gratifying intelligence that, with the expiry of the Clergy Act, the Established Church in Jamaica ceased, as such, to exist. Great fears had been entertained both there and in this country, that some effort would be made in the way of *concurrent endowment*. In a very exhaustive and able dispatch by Sir John Grant to Earl Clarendon, some such a plan was sketched and recommended. After giving a very candid and impartial summary of the state of things on which the Executive would have to operate, he extols the Wesleyan system as suitable generally, but in districts where wealthy persons reside, he would have them support their ministers on the voluntary principle, and instead of having one church supported by all classes, he

would extend the influence of all Christian communions. These he proposes to support by a system of "grants in aid." One extract from the dispatch, referring especially to our own missionaries, we cannot withhold:—

"After the great era of emancipation, they entered the field with advantages of which they made good use. In consequence of their worthy exertions in the two great causes of making the slaves Christians, and of making them free men, they had gained their love and their unbounded confidence. The mad and bitter days which immediately followed emancipation, could not but add to the just influence of such friends of the emancipated class as were the Baptist missionaries. Consequently, wherever Baptists congregated, large and very costly chapels arose, paid by voluntary contributions; and very ample provision for the ministers was made by unstinted voluntary contributions. In this flourishing state of things, the Baptist missionaries have abandoned all pecuniary connection with the Baptist community at home. But gradually, as time wore on, as wiser and better courses were adopted by others, and as the old

generation which remembered the bad days died out, the peculiar advantages of the Baptists dropped away. For some time past it is not doubtful that the power for good once possessed by this communion here, has been to some extent crippled for want of adequate means. The number of the members of their communion has admittedly been much reduced; but what I regard as a far greater evil is, that as their best ministers die out, they find it always difficult, indeed, sometimes impossible, to replace them by men of the same stamp.

"It is, I think, not always sufficiently considered how widely the position of communions in England unsupported by the State differs from that of such communions here. In England the number of affluent members of Nonconformist communions is notable. Here such communions are made up almost exclusively of the lower classes."

It appears from a subsequent dispatch that the number claimed as attending the services of the Established Church amounts to 31,638. To minister to these there are rectors, island curates, stipendiary curates, and acting curates, seventy, some paid wholly from the colonial, and others in whole or in part from the imperial revenues. There are also thirteen catechists paid from the same sources, and twenty-three from *private* contributions. There are one hundred and twenty Nonconformist ministers, of which the Baptists number thirty-nine, besides a large number of catechists subordinate to the several ministers.

The reply of Earl Granville sums up His Excellency's proposals under three heads: Reform of the Established Church; Disestablishment and Disendowment of the Church of England on the present footing, to be

succeeded by some pecuniary aid from the State for strictly missionary purposes; Simple disestablishment and disendowment. These are briefly discussed. There are one or two paragraphs of pregnant interest, which we subjoin:—

“The scheme of giving some pecuniary assistance to various denominations has considerable advantages to recommend its adoption. . . . You hold out some hope that general concurrence might be obtained for this plan, by offering aid in various shapes to those religious denominations who desire to address themselves to the task of propagating Christianity among those now destitute of religious instruction. I shall look anxiously for your report as to how far this hope is realised; for, if such a concurrence cannot be obtained, the objections to the scheme seem to be insuperable. As you have pointed out, there is no property set apart for religious purposes in Jamaica; all funds for those purposes must come out of the taxes levied on the whole population.

“I do not think it necessary at present to consider at any length the

various difficulties in detail that would have to be met in any scheme of the kind. . . .

“If, however, you can obtain a general concurrence from the different denominations, it must be hoped that these minor difficulties may be overcome. Should you fail in obtaining this concurrence, it would not be wise to inaugurate this system. Nothing will then remain but a simple disestablishment and disendowment, with due regard to vested interests. In that case you will have to consider how far any monies which may become available by the abolition of the Establishment, may be used for educational purposes. But until I hear from you whether the various denominations have been brought to concur in your scheme, it is unnecessary for me further to pursue this subject.”

Sir J. P. Grant lost no time in taking counsel of those who were competent to give him reliable information as to the feelings and intentions of the various Nonconformist bodies in the island. And when solemnly assured that not one of them would take public funds for missionary purposes, and that the Wesleyans were equally firm in their adherence to this determination, he replied, “THAT SETTLES IT.”

To the enlightened firmness of our brethren and their co-workers in the island this auspicious event is due. The Committee have sent their hearty congratulations to them. Their consistent conduct and their firm adherence to Christian principle has been attended with a happy result, and will be a great encouragement to those who are seeking the same end in our other colonies. May religion derive a fresh impetus from this termination of a lifelong controversy; and may the Episcopal Church, now free from ‘State patronage and control,’ take her true position, and, though,

placed on "a level with the sects," unite cordially with them in the great work of diffusing the Gospel through the island!

The education of the rising generation will now be carried on with fresh vigour, and will tend to elevate the people, repress crime, and banish superstition. Thus those who have hitherto been kept apart from each other, and who were antagonistic, rather than united, will, when old feelings have somewhat subsided, be banded together in the pursuit of a common end—the advancement of the temporal and spiritual welfare of all classes of the people.

The West Indies.

HAYTI.

THE uncertainty respecting the fate of Mrs. Baumann after her husband's decease is at last dispelled. Some weeks ago Mr. East in one of his letters said, "Mrs. Oughton has heard from Mrs. Baumann," but added no particulars. Having received a suggestion that perhaps Her Majesty's Vice-Consul at St. Marc would know something of her, as La Grand Riviere, where Mr. Baumann died, was not a very great distance, we addressed a note to Earl Clarendon, who most courteously offered to send any letter under cover from the Foreign Office to the Consul, which offer was of course at once accepted. On the 3rd ult. we received a letter from Mrs. Baumaun, and on the 19th a letter from Her Majesty's Vice-Consul at St. Marc, in reply to the one sent to him in July last year, to which he would have replied earlier if he had had information to communicate. From these letters we give the following extracts, and their perusal will awaken very deep interest in our friend, and thankfulness for the kind providence which has watched over and defended her from constant danger. We shall give the extracts from Mrs. Baumann's letter in her *own words*, and any peculiarity will be at once understood from the fact that she is a Swiss lady, and therefore not perfectly acquainted with our language:—

"It is a very long time since I would scarcely hope that my letter reached have written to you, but it was difficult for sending my letters. I wrote you, however, some months ago, but you at all.* I try, therefore, to send a few lines to-day by one rare opportunity.

* This letter never came to hand.

"I am just now (Nov. 23) in the town of St. Marc, the guest of Mr. Morin, the English Consul in that place, who was charged by the *Charge d'affaires* of Port au Prince of taking informations relating me. The communications between here and La Grande Riviere having been pretty regular during the war, from time to time that gentleman had news from me. Having kindly invited me to come in his house, I have accepted his amiable invitation, and arrived here on the 13th after three days of hard journey. I was accompanied of three well-armed men, who were very kind in the way. I come here with the intention of spending here a few days only, and return to La Grande Riviere till the opening of Cape Haytien would have taken place. The Cape has been taken since I arrived in St. Marc, and I shall soon go to that town to prepare myself for leaving the country and return to my dear parents' home. I could not have left before because I had to put in order my husband's affairs, and in the other hand, my clothes, linen, and books which were all shut up in the Cape by friends of ours and in the consulate. The next English man-of-war passing in St. Marc's sailing for the Cape, shall bring me in the north again, where I want to see my Consul, Mr. Pajenstaker, and take with him all the proper arrangements for selling my furniture and other things. I cannot tell you exactly now when I shall leave Hayti. A little later I hope I

will have better information to give you on the matter.

"My health has been very miserable for the whole year after my husband's death, but the fever has left me now. I have passed through hard times, but the Lord has helped me. He gave me courage and comforted my poor feeble heart when in troubles. I have made many sweet experiences of the faithfulness of our Heavenly Father.

"As to the Lord's work in Grande Riviere, I have nothing new to say. The meetings have taken place regularly twice the week since my husband's death, and now we see a great many people coming in the place of worship, to hear the Gospel's explanations. Some are really wishing to join the Church of Christ, and I think and believe that the work is rather progressing. Our good brother and friend, Metallus Menard, is now the only minister of the churches in the north of Hayti, and he has a great task. I have not seen him for eighteen months, he having been obliged to take refuge in the Cape, and afterwards in the Dominican part for family concerns. I hope to find him back, and to have the pleasure, before leaving the country, to see the different flocks in the north re-assembled and re-ordered, with the blessing of God. I have heard you were so kind to write many letters concerning me, of which, dear sir, I wish to thank you sincerely."

Mr. Morin, Her Majesty's Vice-Consul, writes from St. Marc, under date of December 11th :—

"Your dispatch of the 22nd July, reached me lately with some instructions from Her Majesty's *Charge d'affaires* at Port au Prince concerning

Mrs. Baumann. I at once began inquiries on the subject, and ascertained that the Rev. Mr. Baumann died at Grande Riviere, and not at Port au

Prince, and also that his widow had remained alone in that village. Notwithstanding the difficulties for communication during the civil war, I succeeded in writing to her on the 15th October, and soon got an answer. On the 12th November she arrived at St. Marc's, where I was glad to see her, in good health, and ready to accept the hospitality tendered to her by my wife. She has remained with my family ever since, and I am waiting for the termination of the war to allow her to leave, first for Port au Prince, where she has some business to settle, and

thence to Cape Haytien, where she will be ready to leave for Europe. I need not add that this lady has shown great fortitude and Christian resignation, and I can say that she deserves the sympathy of all foreigners in her state of bereavement. Her means of support are naturally very scant, but whilst in my family she will be duly provided. . . . I have transmitted all information to Her Majesty's *Charge d'Affaires* at Port au Prince, who has probably forwarded the same to the Earl of Clarendon."

The Swiss Consul at Cape Haytien who had been written to in regard to Mr. Baumann's death and Mrs. B.'s circumstances, kindly interested himself, sending her, by the first opportunity which offered—the boat of a French man-of-war—a letter of credit and one of introduction to his friend the British Vice-Consul at St. Marc's, and the result is described above. Having consulted Mrs. Baumann, he will sell some of her furniture at present in his hands, her personal property being cared for, and books and clothes sent to her parents. The religious books, Bibles, Testaments, psalms, cantiques, and tracts, Mr. Pajenstaker has, he informs us, 'distributed the greater part amongst some other churches and religious institutions, considering having thus acted in the spirit of your Missionary Society.' The Committee have great pleasure in conveying to these gentlemen their most cordial thanks for the attention they have given to our communications, and the kindness they have so liberally extended to our bereaved friend in her great affliction.

Having sent to Pasteur Vulliet, of Lausanne, Mrs. Baumann's father, a copy of his daughter's letter, from which we have so largely extracted, we learn from his reply that he also had used every effort to get some intelligence of her and of her circumstances. Some years ago he was engaged to give lessons to Prince Arthur, while residing at Lausanne. Taking advantage of this circumstance, he addressed a memorial to Her Majesty, and he received a reply from the Princess Helena, on behalf of the Queen, assuring him 'that all that was possible to be done should be done for his daughter;' another proof of the sympathy which our beloved Queen is ever ready to show to those in distress. By the kindness of a friend in Paris, a letter was forwarded to Mr. Gladstone, whose reply was 'not less encouraging than that from Her Majesty.' The good offices of the Swiss *Charge d'Affaires* at Washington enlisted the services of the American representative at Port au Prince, who offered succour and aid. Our friend is profoundly touched at having been, in his affliction, the object of so much kindness and sympathy, and we rejoice with him in the deliverance of his daughter from the perils which surrounded her, and unite in the thanksgiving which he renders most of all to the living God.

Norway.

MR. HUBERT is pursuing his work with his accustomed diligence and fidelity. When in this country, attending the anniversary meetings, he was anxious that the Committee should provide him with funds to build a chapel. After due consideration he was advised to get a house in which he could reside, and have a part fitted up as a place of worship. He left Kragero and removed to Stavanger, a much larger town, and succeeded, after much difficulty, in obtaining what he required. Previous to his final remove, he writes from Stavanger:—

“I left home on Lord’s-day and arrived at Kusar, same day. I stayed there four days, and had meetings every night. The Spirit of God was working among us, and we had a precious time. I was in doubt whether I should leave, or wait until the next steamer came in. But the night before I left I felt the Lord called me to go; on the Thursday came to this place, where we have had the largest assemblies I have ever seen in my native land, and the want of a meeting-house is very much felt. There are no public halls to be hired for a dissenter, the priests ruling the people too hard. There are many souls that sigh for truth and liberty, and I trust the Lord will do some great things here.”

Again, at a later date, from Stavanger:—

“I arrived at this place a few days ago. I have obtained a tolerably good place for £25 a-year. I have hired it from July 2nd, and am going to commence our first meeting to-night, trusting in our gracious Lord for His blessing. I was very glad to find that all of them that were awakened the last time I was here, still living in the fear of the Lord, and very glad to see me in their midst again. I think to remove up here with my family in September. At Kragero we had good meetings while I was there, and two persons were truly converted.”

Writing to Rev. T. Harwood Pattison, an account of whose visit to Norway was inserted in a recent number of the *Herald*, Mr. Hubert observes:—

“I have the pleasure to inform you that I arrived with my family about five weeks ago, and since then have held many interesting meetings. The Lord’s-day night before last, October 10th, our whole house and the street outside was full of people. May the Lord of the harvest bless the heavenly seed scattered among my fellow countrymen! I long, and pant, and pray for more earnestness in my work, and for the blessing of heaven on this city. Dear brother, help us by your prayers. I feel my own unworthiness; may the Lord keep me humble in the straight and narrow road, for if left to myself I know what will happen well. If you have any periodicals or any other useful good reading matters, you might just make it up into a parcel, and send it to me.”

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In Memoriam.

By the recent death of Mr. KELSALL, of Rochdale, the Society has lost one of its oldest friends, and one of its most liberal supporters. In addition to a large annual subscription, Mr. KELSALL gave, from time to time, donations of a very considerable amount. He was always ready to help, but especially in time of difficulty and of need. He was the efficient Treasurer of the local Auxiliary, and was rarely absent from the Annual Meetings in London. When he presided at Exeter Hall, two years ago, he placed in the Secretary's hands *before* the meeting commenced, a cheque for £500, quietly expressing a wish, which was most characteristic of him, that no *public* notice should be taken of it. It is well known that not very long before his lamented decease, he gave largely to many of our Institutions, and to this Society £2,000, by which act of munificence he took the first place among the Life Subscribers. His uniform courtesy, frank and kindly manners, sound judgment, generous hospitality, steady adherence to principle, unswerving integrity, and unaffected but earnest piety, will endear his memory to all who had the privilege of co-operating with him in doing the Lord's work, and of enjoying his friendship and esteem. He was an honorary, but active member of the Committee for many years, and his removal from among us has left a vacancy in our ranks which will not be soon filled up.

The Society has lost another valuable friend by the sudden death of Mr. GEORGE E. FOSTER, the well-known banker, of Cambridge, a county magistrate, high sheriff of Huntingdon and Cambridge last year, and a constant attendant, with his family, on the ministry of the Rev. W. Robinson and his immediate predecessors. He left his house in his usual health on Tuesday, the 18th ult., and walked to the bank, and while engaged in conversation with one of the clerks, suddenly expired. Together with his brother, the late Mr. CHARLES F. FOSTER, he was a liberal contributor to the new chapel at York. Indeed, to their efforts the cause mainly owes its commencement. Mr. FOSTER was the Treasurer to the Cambridgeshire Auxiliary to our Mission, and for some time served actively on the Committee. A numerous family, and a large circle of friends, to whom we offer sincere sympathy, are thus most painfully bereaved.

Just as we were sending these lines to press, a letter has come from Africa bringing most sad and distressing tidings. By a previous mail we heard of the arrival of our friends at Cameroons, on December 7th. Some days after, Dr. Underhill requested Mr. Saker to accompany him to Victoria. Mrs. UNDERHILL also went, and after thirteen hours' boating they arrived at the station. They spent three days there, and left for Cameroons on the 20th December. Mr. Saker states that "Mrs. UNDERHILL's health was slightly affected before the journey, and revealed a little more weariness prior to returning, and she retired early to rest, but very feverish. Broken rest followed, and more fever in the morning. Suitable

medicines were administered during the night. At half-past eight her husband left her, and soon after nine went to her again, and found her dead! He called me, and I saw her looking like one strangled. With my wife and daughter we sought to restore animation, but in vain! After three hours we were obliged to confess our helplessness and our sorrow. Our grief was great. Our brother is well-nigh overwhelmed. This morning, the 22nd, we were compelled to give up possession of the dead. We buried the remains in our garden, in the shade of a noble tree. We are in deep sorrow. Pray for us."

This brief, but touching account of Mrs. UNDERHILL's almost sudden decease, will be read with keen and painful interest. Sympathy, sincere and deep, will freely flow forth to him who was the chief mourner in the sad group that surrounded the grave, and whose loss is great indeed. Hers, however, was a peaceful dismissal to a nobler life; but it is striking to remember that after a lengthened sojourn in India, and then subsequently in the West Indian Islands, apparently rather benefited by the changes than otherwise, that she should have fallen while visiting the *last*, to which a deputation has been sent. May all needed grace and comfort be vouchsafed to our bereaved brother and friend; and in this earnest wish every friend of the mission will truly unite.

Home Proceedings.

THE meetings which have been held during the past month have not been numerous. The Rev. F. Trestrail has visited Huntingdon; D. Rees Edenbridge, Bourton, and Shrivvenham; W. A. Hobbs, Clipstone, Hemel Hempstead, and Boxmoor.

ARRIVAL OF MISSIONARIES.

Letters have been received from the Rev. Josiah Parsons announcing his safe arrival at Bombay, December 21st, and from the Rev. T. Richard, at the Cape, in the *Achilles*, in which ship were also Mr. and Mrs. Baschelin, on their way to China. Our friends express their deep regret that religious services on the Lord's-day could not be held on board the ship, but every opportunity was embraced of speaking privately to individuals. Mr. Richard strikingly remarks, "spiritually we are in China already." We are glad also to announce the safe arrival of Mr. and Mrs. Pegg at Turks' Island. Particulars of his voyage and proceedings are in type, but there is not space for them in the present *HERALD*.

POST OFFICE ORDERS.

We again caution our friends against remittances in *stamps*. Several letters containing stamps have been lost. The Post Office repudiates all responsibility in regard to letters containing remittances in this form. It is far better to remit by Post Office Order, when not done by cheque on a banker. Post Office Orders should always be made payable at the *General Post Office*. Every way, it is more convenient to us.

FINANCES.

As the financial year closes March 31st, we shall be glad if our friends will remit as early as possible what they have in hand *this month*, and to forward the particulars of contributions as soon as possible.

NOMINATION OF COMMITTEE.

As our anniversaries are approaching, we beg to call particular attention to the *nomination* of gentlemen eligible to serve on the Committee. It is very important that no one should be nominated who is not *known* to be willing to serve, if elected. A member of the Society may nominate any number of gentlemen. The balloting-list is made up of the names sent in, and they must be in the hands of the Secretaries on or before the 31st of March. No name can be placed on the list after that day.

Contributions.

From December 19th to January 18th, 1870.

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.	
Barlow, Mr. F.	1	1	0
Barlow, Mr. G.	1	1	0
C. R.	1	1	0
Francis, Mr. Jno.	1	1	0
M'Donald, Mr. W.	0	10	6
Muntz, Mr. G. F., Umberslade	5	0	0
Pitt, Mr. G., Winkfield, Bracknell, Berks	2	2	0
Walker, Mr. J., Alford, Aberdeenshire, N.B.	2	0	0
Winter, Mr. T. B.	2	0	0
Woollacott, Rev. C.	1	1	0
DONATIONS.			
Johnson, Mr. W., Fulbourn	52	0	0
Pattison, Wigg, and Co., Messrs.	5	0	0
Tyson, Mrs., and Amy, East Acridge, Boxes.	2	0	0
Wood, Mr. F. J., LL.D.	50	0	0
W. R. W.	100	0	0
LEGACIES.			
Pope, the late Mr. Geo., of Aldborough, by Mr. Geo. Pope, of Folkestone.	19	19	0
Do., Donation for N. P., by do.	5	0	0
LONDON AND MIDDLESEX.			
Abbey Road, St. John's Wood, for W & O	8	12	0
Arthur Street, Camberwell Gate.	5	15	6
Bloomsbury	95	15	5
Do., Sunday-school, for Rev. F. D. Waldock, Kandy, Ceylon.	5	0	0
Do. do., for School Work of N P, Ceylon.	3	0	0
Brixton Hill, for W & O	7	0	0
Brentford, Park Chapel, for W & O	2	5	10
Camberwell, Denmark Place.	32	18	11
Do., for China.	1	10	0
Do., for W & O	6	11	3
Do., Mansion House Chapel, for W & O.	1	10	0
Colney Hatch, for W & O	1	6	0
Drummond Road, Bermondsey, for W & O.	1	10	0
Eldon Street, for W & O	0	12	1
Enfield, for W & O	1	13	0
Hackney, Grove Street, for W & O	2	0	0
Hackney Road, Providence Chapel, for W & O	4	4	3
Hammersmith	16	15	2
Hampstead, New End, Ebenezer Chapel, for W & O	1	6	3
Harrow-on-the-Hill, for W & O	1	2	0
Do., for N P, per Y. M. M. A.	1	18	3
Islington, Salters' Hall Chapel, for W & O	10	0	0
James Street, for W & O	1	1	0
Kensington Gardens, Sunday-school	1	13	2
Do., Palace Gardens Sunday-school, per Y. M. M. A.	14	0	0
Kingsgate St., for W & O	2	3	0
Pell Street Sunday-schl.	0	7	4
Stockwell, Sunday-school	2	9	0
Twickenham, for W & O	0	14	9
Walthamstow, Wood St., per Y. M. M. A.	2	13	3
Walworth Road	38	16	9
BEDFORDSHIRE.			
Cotton End	2	8	8
Shefford	4	11	7
Do., for W & O	0	10	0
BERKSHIRE.			
Ashampstead, &c.			
Ashampstead	3	1	4
Compton	1	15	9
Erst Ilisley	2	9	6
Streatley	0	15	2
BUCKINGHAMSHIRE.			
Gold Hill, for W & O.	0	13	10
Great Marlow, Ebenezer Chapel, for W & O.	0	10	0
High Wycombe, for W & O	1	14	9
Swanbourne, for W & O	0	2	1
Wraysbury, for W & O.	0	12	0
CAMBRIDGESHIRE.			
Cambridge	57	10	8
Do., St. Andrew Street, for W & O	6	5	9
Great Shelford	4	0	0
Waterbeach, for W & O.	0	8	0
NORTH EAST CAMBRIDGESHIRE.			
Burwell, for W & O'	1	2	0
Do., for N P.	1	10	6
CHESHIRE.			
Stockport, for W & O ...	1	5	0
CORNWALL.			
Penzance, Clarence St, for W & O.	1	1	0

CUMBERLAND.		HERTFORDSHIRE.		S. s. d.	
	£ s. d.		£ s. d.		
Cockermouth	1 0 0	Chipperfield, for W & O	1 0 0	Hackleton, for W & O	0 12 0
Do., for N.P.	0 8 0	St. Albans, for W & O	5 2 3	Northampton, College Street, for W & O	8 10 0
DERBYSHIRE.		Tring, New Mill Chapel, for W & O	2 8 9	Pattishall, for W & O	0 10 0
Riddings, for W & O	0 10 0	HUNTINGDONSHIRE.		Ringstead, for W & O	1 0 0
DEVONSHIRE.		Ramsay, Salem Chapel, High Street, for W & O	1 10 0	Roads, for W & O	1 1 0
Chudleigh	38 5 4	KENT.		Warford and Bramhall, for W & O	0 6 0
Do., for N.P.	12 0 0	Bessels Green, for W & O	0 15 0	West Haddon, Sunday-school, for N.P.	0 13 2
Devonport, Hope Chapel, for W & O	2 15 0	Bethersden, for W & O	1 3 9	Wollaston, for W & O	0 10 0
Honiton	1 15 0	Deal, for W & O	2 0 0	Woodford, for W & O	0 7 9
Ilfracombe	0 10 0	Folkestone, for W & O	2 17 0	NORTHUMBERLAND.	
Do., for W & O	0 10 0	Forest Hill	5 0 0	Newcastle, Bewicke St., for W & O	9 0 0
Kingskerswell, for W & O	0 4 6	Lee, for W & O	6 12 9	Do., Marlboro Crescent	4 17 2
Lifton, for W & O	0 4 6	Lewisham Road, for W & O	4 5 0	Do. do., for W & O	1 9 10
Newton Abbot, East St., for W & O (2 years)	1 10 5	Sheerness, for W & O	0 7 0	NOTTINGHAMSHIRE.	
Plymouth, George Street, Weekly Offerings	22 17 6	LANCASHIRE.		Carlton le Moorland, for W & O	0 6 0
Swimbridge, for W & O	0 6 1	Bacup, Irwell Terrace, for W & O	1 2 3	Collingham, for W & O	0 10 0
Tawstock, for W & O	0 5 0	Barrow-in-Furness, for W & O	0 7 10	Loscoe, for W & O	0 4 0
Torquay, for W & O	4 0 0	Do., for N.P.	0 18 11	Nottingham, Derby Road, for W & O	10 0 0
Do., for N.P.	5 18 2	Bootle, for W & O	2 15 10	Do., George Street, for W & O	1 10 0
DORSETSHIRE.		Bury, Knowsley Street, for W & O	2 0 0	Southwell, for W & O	0 14 0
Bourton	0 17 9	Darwen, for W & O	6 14 2	OXFORDSHIRE.	
Do., for W & O	1 0 0	Doals, for W & O	0 10 0	Chipping Norton, for W & O	2 10 6
Do., for N.P.	1 5 1	Lancaster, for W & O	0 9 0	Thame	2 0 0
DURHAM.		Liverpool, Pembroke Chapel, for W & O	13 18 1	RUTLANDSHIRE.	
Hamsterley, for W & O	0 5 0	Do. Richmond Chapel, for W & O	5 15 1	Oakham, for W & O	1 5 9
Middleton, Teesdale, for W & O	0 13 6	Manchester, on account by Mr. W. Bickham, treasurer	100 0 0	SHROPSHIRE.	
Wolsingham, for W & O	0 8 6	Padiham, Assembly Rooms, for W & O	0 5 0	Shrewsbury, St. John's Hill, for W & O	1 11 0
Do. Crook, for W & O	0 6 0	Preston, Pole Street, for W & O	0 10 0	SOMERSETSHIRE.	
ESSEX.		Rochdale, West Street, for W & O	4 10 0	Bristol, Broadmead, for W & O (2 yrs)	7 11 1
Barking Queen's Road Chapel, for W & O	0 11 0	Do., Drake Street, for W & O	0 15 5	Do., Thrissell Street, for W & O	2 10 0
Burham, for W & O	0 16 0	Do. Lyceum, for W & O	0 11 0	Do. do., for N.P.	2 10 0
Harlow	4 9 0	Do. Holland Street S.-School	1 0 9	Do., Tyndale Chapel, for W & O	5 9 6
Do., for W & O	1 10 0	Stretford, Union Chapel	2 0 0	Frome, Sheppard's Barton, for W & O	2 15 0
Loughton, for W & O	2 16 0	LEICESTERSHIRE.		Do. do., for U.P.	1 0 0
Romford, Salem Chapel, for W & O	1 0 0	Billesdon, for W & O	0 7 0	Pill, for W & O	1 7 0
GLOUCESTERSHIRE.		Blaby, for W & O	1 0 0	Stogumber, for W & O	0 15 0
Cheltenham, Salem Chal.	3 10 0	Do. for N.P.	6 8 0	Wells, for W & O	1 4 3
Lydbrook, for W & O	0 7 6	Foxton, for W & O	0 10 0	Wincanton, Sunday-school, for N.P.	3 9 0
Wickwar, for W & O	0 7 3	Do., for N.P.	0 8 1	STAFFORDSHIRE.	
Wotton-under-Edge, for W & O	1 10 0	Leicester, Thorpe Street, for W & O	0 10 0	Brettell Lane	7 0 0
HAMPSHIRE.		Oadby	0 12 6	Hanley, for W & O	0 14 6
Freshwater	2 0 0	Do., for W & O	0 8 6	SUFFOLK.	
Newport, Isle of Wight	16 6 6	Syston, for W & O	6 10 0	Cransford, for W & O	0 5 0
Do. Roud	3 6 6	NORFOLK.		Eye, for W & O	1 2 10
Southampton, Portland Chapel, for W & O	2 14 5	Norwich, Surrey Road, for W & O	2 2 4	Friston, for W & O	0 10 9
Southern District of Southern Association, for Ram Kanto, Dacca	4 10 0	Shelfanger, for W & O	0 13 0	Hadleigh, for W & O	0 10 0
Do. for N.P., Duro, at Bethel Town, Cameroons, under Rev. A. Saker	4 10 0	Yarmouth, Old Baptist Chapel, for W & O	1 5 0	Hadleigh Heath, for W & O	0 12 8
Wellow, Isle of Wight	2 12 0	NORTHAMPTONSHIRE.		Horham	5 5 2
HEREFORDSHIRE.		Blisworth, for W & O	0 17 4	Rattlesden, for W & O	1 0 0
Herefordshire, for W & O	2 3 0	Bugbrook, for W & O	0 15 0	SURREY.	
Bethury	0 5 6	Earls Barton	4 4 0	Esher	3 10 0
Do. for W & O	0 7 6	Do. for W & O	0 11 0	Do., for W & O	0 10 0
		Ecton	2 10 0	Norbiton, Ebenezer, for W & O	0 9 6
				Upper Norwood, for W & O	11 11 0

SUSSEX.		YORKSHIRE.		SOUTH WALES.	
£ s. d.		£ s. d.		BRECKNOCKSHIRE. £ s. d.	
Brighton, Bond Street, for W & O	1 0 0	Bradford, Zion Chapel, for W & O	8 11 2	Brynmaur, Calvary Eng. Chapel for W & O.....	0 5 0
Forest Row, for W & O.....	0 6 0	Brearley, Luddenden Foot, for W & O.....	0 15 0	CARMARTHENSHIRE.	
Newhaven, for W & O	0 14 0	Farsley, for W & O	2 2 0	Carmarthen Tabernacle	35 2 0
Rye	0 13 0	Filey	6 10 9	Do., Priory Street.....	13 1 6
		Halifax, Pellon Lane, for W & O	2 0 0	GLAMORGANSHIRE.	
WARWICKSHIRE.		Horsforth, for W & O	1 1 0	Canton, Hope Chapel	
Alcester	13 17 7	Hull, South Street, for W & O	0 8 0	Sunday-school	4 7 2
Coventry, St. Michael's Chapel, for W & O.....	1 8 0	Hunslet, for W & O	0 10 0	Cowbridge, Sunday	
King's Heath	2 9 5	Leeds, Blenheim Chapel	10 1 0	School for N & P.....	1 8 11
Stratford-on-Avon, for W & O	1 11 4	Do., for W & O	2 5 8	Swansea, Mount Pleasant for W & O	2 1 2
		Meltham	4 17 1	MONMOUTHSHIRE.	
WILTS.		Do., for W & O	0 16 3	Newport, Commercial St.	55 16 6
Bradford-on-Avon, Zion Chapel, for W & O ...	1 5 0	Milnsbridge, for W & O	0 8 6	Do. for W & O.....	5 0 0
Chippenham, for W & O	1 5 0	Rishworth	4 0 0	Pontygwaith, for N P ...	0 6 3
Downton, for W & O.....	1 0 0	Salterforth, for W & O...	1 0 0	PEMBROKESHIRE.	
Melksham, for W & O	0 16 0	Sheffield, Townhead St.	32 0 0	Pembroke Dock, Bethany	11 8 2
Ridge, for W & O	0 8 0	Sutton-in-Craven, for W & O	1 0 0	SCOTLAND.	
Salisbury	78 4 10	York, for W & O.....	1 0 0	Kirkwall, for W & O.....	0 7 0
Do., for W & O.....	5 10 2	NORTH WALES.		FOREIGN.	
Trowbridge, for W & O	3 0 0	DENBIGHSHIRE.		NORTH AMERICA.	
Westbury Leigh, for W & O	0 15 0	Wrexham, Chester St., for W & O	1 0 0	Wolfville, N.S., Dr. J. M. Cramp	1 1 0
WORCESTERSHIRE.					
Pershore, Broad Street	54 5 8				
Do., for W & O.....	1 10 0				
Worcester, for W & O ...	2 0 0				

NOTE.—£21 ls. 6d. has been received from the Rev. Thos. Williams, of Llanglofan, contributions from Llanglofan, Beulah, Puncteston, and Pennel Roach Castle, Pembrokeshire, on account of last year. This amount was forwarded by Mr. Williams in April last by post-office orders, but the letter containing the same never came to hand. Duplicate orders have now, however, been obtained and paid.

ACKNOWLEDGMENTS.

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

Friends, at Salem Chapel, Hitchin, per Mrs. Aldis,
for a box of clothing for *Jacmel, Hayti*.
Mare Street, Hackney, Missionary Working Society,
per Mrs. Price, for a box of clothing for *Jamaica*.

Ladies at West Street Chapel, Rochdale, per Mrs.
Kemp, for a parcel for *Rev. Q. W. Thomson,*
Cameroons, W. Africa.

FOREIGN LETTERS RECEIVED.

AFRICA—

At Sea, off Madeira, Underhill, E. B., Nov. 11;
Saker, A., Nov. 11.

CAMEROONS, Thomson, Q. W., Oct. 5, Nov. 3,
Dec. 2; Smith, R., Nov. 17, 29, Dec. 7; Pin-
nock, F., Oct. 28; Fuller, J. J., Oct. 28,
Dec. 4.

CAPE PALMAS, At Sea, Underhill, E. B., Nov.
25; Saker, A., Dec. 3.

AMERICA—

NEW YORK, Colgate and Co., Nov. 17; Price,
T., Oct. 16; Cutting, S. S., Dec. 21.

CANADA, Wolfville, Cramp, J. M., Dec. 1.

ASIA—

Ceylon, Colombo, Waldock, F. D., Nov. 1.

China, Chee-foo, Laughton, R. F., Oct. 7.

INDIA—

ALIPORE, Pearce, G., Nov. 30.

ALLAHABAD, Bate, J. D., Dec. 22.

CALCUTTA, Lewis, C. B., Nov. 2, 9, 16, 23, 29,
Dec. 5, 7, 14, 21; Wenger, J., Oct. 26, Dec 2,
9; Anderson, J. H., Dec. 7; Jordan, C., Dec.
4; Kerry, G., Nov. 23.

DACCA, McKenna, A., Nov. 29.

DELHI, Smith, J., Nov. 2.

HOWRAH, Morgan, T., Dec. 13.

INITALLY, Kerry, G., Dec. 14.

MONGHYR, Lawrence, J., Oct. 28.

MUTTRA, Williams, J., Dec. 14; Middleton, T.
Nov. 21.

POONA, Gillott, A. O., Nov. 22; Conland, G.,
Nov. 22.

SERAMPOR, Thomas, J., Nov. 30.

SEWBY, Allen, J., Dec. 18.

At Sea, Parsons, J., Nov. 25, Dec. 1.

AUSTRALIA—

ADELAIDE, Russell, A., Oct. 13.

EUROPE—

FRANCE, Angers, Ambresin, T., Dec. 22, 24.

NORWAY, Stavanger, Hubert, G., Oct. 18, Nov.
22.

SWITZERLAND, Lausanne, Vulliett, A., Jan. 14.

WEST INDIES—

BAHAMAS—Nassau, Davey, J., Nov. 13.

Inagua, Littlewood, W., Nov. 23.

Turk's Island, Pegg, J., Dec. 13.

HAYTI, St. Brieuc, Mrs. Baumann, Nov. 15, 23.

TRINIDAD, Law, J., Nov. 8, Dec. 7.

JAMAICA—Annotto Bay, Jones, S., Dec. 6.

Duncan's Bay, Fray, E., Nov. 6.

Four Paths, Claydon, W., Oct. 6.

Jericho, Clarke, J., Nov. 10.

Kingston, East, D. J., Nov. 24.

Lucca, Lee, J., Nov. 23.

Montego Bay, Davis, A., Nov. 19;

Dendy, W., Nov. 5, 20, Oct. 12.

Spanish Town, Phillippo, J. M., Nov. 7;

Dec. 8, 21.

THE MISSIONARY HERALD.

Infanticide in India.

AMONG the achievements claimed by the East India Company, during the latter portion of its rule especially, were the abolition of Suttee, the extinction of human sacrifices, and the suppression of Thuggism, and, to a large extent, of the crime of infanticide. Its servants had certainly combated with a number of monstrous crimes prevalent in that country, and successfully put them down. Their success in regard to the last named of these infamous and cruel practices, has not been so great as in the others. Some extracts which we append from one of the London daily journals, will present the facts as they are found to be at present, and the picture drawn of the condition of some districts, especially of the towns and villages in Rajpootanah, is most appalling. Many eminent Indian administrators have laboured successfully to check this particular crime in the localities over which they could exercise control. But the country is so vast, and if only ordinary means are used, the crime is so difficult to detect, and the temptation to commit it so powerful, that the Government has, it would seem, to begin anew the contest with those who perpetrate it.

The introduction of a Bill for its suppression into the Legislative Council, was accompanied by statements of the most startling character; and from them it is clear that the crime had not been so successfully checked as had been supposed. We learn that "in 1856 Mr. Moore was charged with an inquiry into the matter, and the state of things which he found existing in certain parts of the country was shocking in the extreme. He had personally visited and made himself acquainted with 308 villages, and he reported that in twenty-six not a single girl above six years old was to be found, and that no woman had been married from the villages for upwards of eighty years. In another batch of thirty-eight villages there was not one single girl, and no marriage from them had taken place within the memory of man. In thirty villages there were thirty-seven girls and 329 boys of the same age,

and a scarcely less disproportion prevailed in all the villages examined. The mutiny, however, broke out, and the investigation was suspended, nor does it seem to have been renewed till a few years since. The results arrived at by inquiry of quite recent date are equally startling. The Lieutenant-Governor of the North-Western Provinces examined ten villages, where he found 104 boys and only one girl, nor had any woman been married for ten years. In twenty-seven others there were 284 boys and twenty-three girls; in nine villages he found seventy-one boys and seven girls, and in other localities the very tradition of marriage had been lost. There had therefore demonstrably been an enormous slaughter of female children; indeed, a tank was on one occasion pointed out, and described as paved with the bones of girls. But murder was not the only crime revealed by these discoveries. The men of these villages, like all Hindoos, must marry, and marry early; and the question was, how could they be supplied with wives? There seems no doubt that the difficulty was got over by kidnapping or purchasing girls from distant places, who were sold to the villagers, the seller pretending and the buyers affecting to believe, that the child was of caste sufficiently high to admit of her being married in the village. Wholesale murder seems in fact to have led to wholesale kidnapping."

There seems to be but one opinion that these atrocities are to be traced up to the pride of family and caste. Those who most extensively practice them are the Rajpoots, the highest secular caste in India, but, like every other crime which is regarded as a mark of dignity, it has spread to other classes. It is asserted that even the Mahomedans are largely implicated in its commission. To the Rajpoot it is a disgrace to marry his daughter to any one not of higher, or at least, of equal rank to himself; and to have a marriageable daughter in his house who is unmarried is considered a still deeper disgrace.

"If, therefore, there were daughters, husbands must absolutely be had for them; but then they would be excessively scarce. But this is not the whole of the cause. It is an inflexible rule among these castes—inflexible, that is to say, until there is a general agreement to break it—that the ceremonies of marriage, which are wholly at the cost of the bride's father, must be conducted on a scale proportioned to the assumed rank, both of the bridegroom's family and of the bride's. But the castes which place this obligation on themselves, by no means necessarily consist of rich men. The Rajpoot villages are chiefly bodies of peasant cultivators, often not far removed from downright poverty. It is, in fact, the combination of poverty with pride which creates the inveteracy of the abominable practice."

“It is satisfactory to find, from the statements made to the Legislative Council, that no doubt is entertained of the possibility of suppressing female infanticide now that its prevalence has been established. The measures relied on appear to be not so much penal sanctions as, in the first instance, a system of periodical inspection and registration of births, and, in the next, a series of efforts to obtain a general understanding from the Rajpoots themselves that their expenditure in marriages shall be lessened.”

Some hope of effectually grappling with this enormous social evil arises from the fact that the chief men among them begin to see the folly of their reckless extravagance incurred on the marriage of their children. But who will set the example of retrenchment? Not one will have the courage to do so until all consent to reduce it. The only power which can create the opinion or secure a general consent is the Government. Good results had already arisen from the employment of suitable measures, though hitherto only by way of experiment. “In the district of Mynpoorie there was, in 1842, no Rajpoot girl alive. The remedies just described were then tried, and nine years afterwards, in 1851, there were eighty-eight girls found living, and 250 in 1855. The same measures year after year doubled the number of girls in the territory round Agra. It is very characteristic of the nature of British influence on India that the crime is now fully admitted by the natives *to be* a crime; but the temptation to commit it is alleged to be irresistible, and the Government is helplessly appealed to for the means of suppressing it.”

What a deplorable condition of social life these facts disclose! They forcibly remind us of the words of Holy Writ—*the dark places of the earth are full of the habitations of cruelty*. It is among such scenes as these that our missionaries are called to labour. How inadequate must be our estimate of the fearful difficulties which oppose them in carrying on their work. Let us, however, rejoice that missions in India have created a public opinion both there and at home, which enables the Government to deal effectively with such crimes, and this is not the least of the triumphs they have won.

Bahamas.

TURK'S ISLANDS.

MR. PEGG has sent us a very graphic account of his voyage to the Bahamas from New York, via Puerto Plata. He had very tempting offers both in New York and in St. Domingo, if he would take

a pastorate. But with those feelings of devotedness and fidelity which prompted him to undertake this work, he was true to his engagement. He has received instructions, however, from the people at Puerto Plata, to obtain a minister if application to the Wesleyan Society should fail. We are glad, though it caused detention, and occasioned some expense, that he landed at this place. The late Mr. Rycroft occasionally visited it, and formed two churches in the district, and was anxious to have some one settled over them. We trust that Mr. Pegg's labours in Turk's Islands will restore the church to its wonted prosperity:—

VOYAGE TO PUERTO PLATA.

“After waiting in New York almost three weeks without finding more than one vessel leaving for Turk's Islands, in which Mr. Colegate said it would be extremely unwise to venture on account of its smallness, unseaworthiness, and most uncomfortable character, he advised me to leave for Puerto Plata, St. Domingo, in the *Tybee*. We made various inquiries as to the facilities for getting from Puerto Plata to Turk's Islands, and were in every instance informed that there were vessels running almost daily. Under these circumstances, we secured passages in it, and left. Our fellow-passengers, captain and crew, were remarkably kind and deferential, the ship was very excellent, and the table very good, but despite this, from four hours after leaving dock, to the time of landing, both my wife and I were extremely sea-sick. For two days of the time I was confined to my berth, and when the hour for landing arrived I could scarcely muster strength enough to climb over the side of the *Tybee*. You may, therefore, better conceive than I can describe my joy at sighting the reeking hills of St. Domingo.

“I was weak and worn, but that morning as I bowed my knee at the throne of grace, I seemed to have

nothing to plead for—the Lord had poured into my soul the voice of song. At Puerto Plata no ship can put in close to the shore; boats meet the vessel, and then all the passengers must clamber down the sides of the vessel on a rope ladder. We do not go far in the boat before we are met by a cart without sides, a mere flat board on wheels, and on this chariot we are taken to shore. It took a considerable time to get into town, for we had to attempt water-flooded streets, one after another; it seemed as if we never should reach a resting-place. On account of the storming and burning the town eighteen months ago, not only the roads, but everything else, are in a ruined state. And for want of confidence, people are careless about investing money in any works of improvement. Yet, from its good position, the fruit trade, and the tobacco trade, Puerto Plata ought to be a leading town in the West Indies, and I venture to predict it will be, ere long.

“I quartered at the French Hotel, there being only one other house of entertainment, a house of bad reputation kept by a German. The hotel tariff was very high, the accommodation bad, but an excellent table.

“The house was built of wood, as are all the houses in the town, the

planks are badly fixed together. The houses are all destitute of glass, ceilings, or lattices; a rough shutter is open all day and closed at night. Our sleeping room was a sample of the others in the house. It was one of half-a-dozen cut off from the rest by sheets of canvass on a framework of wood, reaching to within two feet of the roof, the remaining two feet were left open for ventilation.

“The time passed very agreeably, as I was constantly forming acquaintance with English, French, German, Spanish and American residents, who, as a rule, were very intelligent men, being storekeepers, merchants, contractors and agents. Especially the French and English Consuls were very attentive. Through this delay I was able to improve slightly my French pronunciation. In that aspect I looked upon the delay as an advantage. After waiting until ‘hope deferred had made the heart almost sick,’ I resolved to charter a boat, the English Consul stating that there could be nothing certain concerning a vessel, for at least a month. The sum I paid was fifty dollars, and that had to be paid for a smaller sloop than anyone had ever ventured across the channel in

before. Some said no consideration should have induced them to risk the voyage. I need scarcely tell you, when I say we had a rough sea on that eve, Mrs. Pegg and I were ill every minute of our sixteen-hour voyage.

“While in Puerto Plata I preached for a small congregation—some 200—of Wesleyans, who for three years have only had native preachers. The news of a European missionary being in the town created quite a sensation. Wesleyans, Baptists, Churchpeople, Presbyterians, and even Roman Catholics flocked to the chapel. The three chapel doors, and all the windows were thrown open; and after crowding every available seat, the people got chairs and forms outside, and some squatted on the ground. I preached, beseeching the people “to be reconciled to God.” There were men there whom you would have thought too hardened to weep. I had them visiting me the next day; some had had no sleep; some seemed as if they would never know joy again. My work of receiving visitors of this class was no sinecure. O, that God may establish the work of my hands.

ARRIVAL AT TURK'S ISLANDS.

“When we arrived on the Sunday morning, no one was expecting a missionary, and the joy of the people was all the greater. One man said he was forced to get up and dance. How others acted I would not attempt to describe. You know the people, and can well appreciate their feelings.

“For five days I was obliged to stay at a boarding-house, and at the expiration of that time the occupant of the mission house gave up possession.

“As to the condition of the mission house, I do not know what could be worse. Not one window in the house has all the panes whole; not one of the lath-shutters having all the laths unbroken; not one door but what is injured, and has lost bolts and bars; the shingle on the roof is in disrepair—even the very walls need repairing. There are two or three cases; each one I had to get repaired, before I could put a book in it.

GOOD BEGINNING.

“On arriving here, I deemed it expedient to hold prayer-meetings every night for a week. They were well-attended, and I trust will prove of profit to the church. I have also induced the members to pledge themselves to hold family worship at least three times a day; and have advised them to invite as many of their neighbours as are disposed to join with them. If you were to go through the Grand Cay any morning now at four o'clock, you would hear the voice of prayer and praise in not a few houses, and in some would find large companies—I mean large for cottage meetings. Wishing to avoid mixing myself with any old church feuds, I was desirous that as many of the members as were living

godly lives, and desired it, should reunite with us. The suggestion was unanimously approved; and an announcement being made in accordance with it, we had at our first communion ninety-four members. We are about commencing a Bible-class. There is a little jealousy in the church, but as whatever the ministers says, is looked upon as being both law and equity, I think that spirit may be, without difficulty, controlled, if not destroyed. Our chapel is filled at every service; more full, I am told, than it has been for years. Two members have died since I came; both died in the faith, one the most triumphant death I ever witnessed.

THE PEOPLE VISITING THEIR NEW PASTOR.

“Since my arrival, my time has been fully occupied. All the respectable people of the island have been making calls. The President was of the number. He has taken much pains to explain the state of the island, and his policy. As political questions seem all settled, and the people are content, there is no matter which could cause a breach of good fellowship. Several boats have been sent out from the Caicos, with a freight of people, for the purpose of seeing the minister. God bless the dear people; they seem more happy than if you had sent the Koh-i-

noor over. But as every new visitor or company of visitors, lays me under the necessity of praying with them, I seem to be literally almost always praying, for I have had thirty or forty visitors a day. I pray with them because I really want God's blessing, and because I hope my so doing may influence their conduct. The reports from the churches are tolerably good, but I shall know more certainly in January the state of their affairs, as I have requested all the deacons to meet for consultation in the second week of that month.”

The Gospel in Italy.

AS many of our friends take a very deep interest in the progress of the truth in Italy, and are endeavouring to support a small band of workers in that country, we offer no apology for inserting some recent intelligence of their labours. Mr. Wall has been residing in Bologna for some time past, and though exposed to much opposition, and surrounded with many discouragements, has not been without signs of success. To awaken sympathy on his behalf, as well as to afford him

some proof that he is not forgotten by the friends of missions in England, we commend him and his work to the sympathy and prayers of our readers; and if these lines meet his eye we trust he will derive some encouragement from them:—

“The work that is being done for the salvation of souls in this city and neighbourhood will not be duly estimated unless it be kept in mind that these provinces felt the full weight of the Papal aggression. While other parts of Italy had more or less liberty, and were governed by princes more or less esteemed, here the priests held sway both religiously and politically. The union which existed between the confessional and the tribunal led the people to regard religion as the instrument of despotism, and they learned to detest it. Unable to obtain justice under priestly government, assassinations became almost regarded as necessary; while, for the overthrow of the detested dominion, secret societies swarmed in every city. These long-continued evils account for the murders, revolts, fearful hatred to the priests, and menacing aspect of things here at the present time. Still, there is much that is encouraging in the very character of the people, who would, lose nothing by a fair comparison with any other people in Italy.

“In the city we have recommenced our domestic meetings. Five houses were offered, and ten brethren found who are capable of aiding in such little gatherings. One who conducts a meeting this winter, was led last year, in one of these same meetings, to the knowledge of Christ. Two of the other helpers were only baptised a few months since. The second of these meetings which I attended was in a back street, in the house of a friend, who, on my arrival, told me there was a poor woman on the next floor

who would have come down but was too ill. I offered to have the meeting in her room in case she desired it. She consented, so up we went. Poor woman! there she lay, pale, emaciated, and unable to use the needle by which she gained her bread. The room was soon filled by other hearers, and there, in the presence of a golden crucifix, a large painting of the Virgin, and other pictures of saints, I opened and expounded ‘the sweet story of old.’ She listened with extreme desire, and the tears fell upon her pillow as she heard of Jesus. On the morrow she sent for one of her friends, to whom she gave the golden crucifix, saying, ‘For many years I have prayed to this without receiving anything, now I am resolved to try the living God.’ I need not say she did not try in vain. We hope she will be soon able to profess her faith publicly.

“Our public meeting is now in a most encouraging condition. Our room, which will accommodate, I suppose, about four hundred, is sometimes more than filled. About a fortnight since, I announced a discourse in reply to the Pope’s letter to the Protestants. The room was crammed, and hundreds remained outside. They not only remained without disturbing in the least, but could not be restrained from clapping of hands. In consequence of this discourse, several have desired to unite with us. The number at our prayer-meeting the following morning was more than a hundred.

SUPERSTITION.

“Above twelve months since, one of our members died. The priest of the parish announced to his parishioners, that by means of a dream he knew that she was in a sad state in the other world, and greatly in need of masses for her soul. He also said that certain doleful cries came from

the house in which she died, to him at midnight. Some took alarm, and the occupants left the house, which has remained void for a year. Some have had a laugh at the expense of the priest, because the woman did not die in the house, but at the hospital.

HOSTILITY TO THE PRIESTS.

While lately entering Modena, I met a number of young men in procession, imitating in mocking tones the chanting of the priests; bystanders were laughing. At Cesena, I am told, some priests, on entering the city recently, were stoned, and here, in Bologna, last Friday, five priests were stabbed by one they met in the street. Happily the wounds are not mortal, and

it is to be hoped the assassin will receive full justice. This state of things is for us a peril and a hindrance. A peril, because many think us responsible for all that is done against the priests—a hindrance, because such hatred unfits for the reception of the principles of the Gospel. Some of our brethren have been insulted and menaced in consequence of such things.

THE PRIEST AND THE BIBLE.

“Last night after our meeting, a man came to me and told me he was ‘one of us,’ and wished to be acknowledged. He told me that he had read the Bible for years, though he had never attended a meeting. He said that the priest himself had given him permission to do so. We begged him to explain himself, and he told us the following:—He had read the Bible at home with increasing energy. One evening he returned to dine, and found the book was gone. His wife told him the priest had come, pronounced it prohibited, and taken it away, with the intention of burning it. Up the man jumped from the

table, and ran to the priest. He found him at home. When the priest saw the man so excited, he was frightened, and showed willingness to consent to anything. He gave him the book immediately, and told him he might read it as much as he liked. These converted Italians ‘won’t give up the Bible.’ The most patient of them I am acquainted with was conquered on this ground: His wife, who ought to be a nun, leads him a horrible life; he bore with her tongue and treachery until one day she spat upon the New Testament, when he knocked her down.

CONVINCED OF THE TRUTH BY STRANGE MEANS.

“The husband of one in communion with us remained undecided. The wife has often prayed for him, but

he had shown no tendency to yield to the Word. Last week while looking out of his window on the second floor

two priests met before his door. The one was young, the other advanced in life. Said the younger, 'Have you seen the handbills of the Protestants? It seems to me the titles of the discourses are mortal strokes against us. Do you know that they allow anyone to speak after their discourses, and invite even the priests to do so? Why do we not confute them?' 'Do you think that would be easy?' said the elder. 'Our learned men would certainly be able to stop their mouths, and, therefore, ought to go, that this scandal may cease.' Elderly Priest: 'In the first place, we cannot go without permission from Rome; and in the second, if we did, we should find it far more difficult than you expect.' 'Why?' Elderly Priest: 'Because, to be brief, these Gospellers more rigorously conform to the gospel than we do, and they are not so ignorant as you suppose.' The man listening at the win-

dow said to himself, 'You hypocrites! you know, then, where the truth is, and you wish to keep us from it. *You shan't keep me.*' He now comes with his wife to the meetings.

"These few facts will, I trust, deepen in your minds the conviction that there is a great work to be done in this part of Italy. But our friends must not flag in their efforts to support it; indeed, I hope they will feel that this is the time to make further effort to help the Gospel in these parts. The doors are now open wide, we are ready to enter. There are other places where the people desire to hear the Word. In one city they have offered a room, in another a church, for the meetings, but it is impossible for me to do more unless the means are provided. I am waiting for the Lord to help, and expecting Him to help by means of you.

Jamaica.

THE WORK IN MORANT BAY.

Mr. Teall is ardently pursuing his work at Morant Bay, and writing in October, says:—

"I am very busy, having numerous building operations in hand, beside supplying all the stations. At Prospect the mission-house is in such a dilapidated state that I am obliged to be doing extensive repairs, and also to build servants' rooms in anticipation of funds from the church. This station does but little yet in the way of contribution, but I do not despair of seeing it come up to the mark. I have four interesting candidates to baptise here. There are also six accepted candidates at Monklands, and four at the Bay, and we are to have a further examination at each of these places.

"I have now three day-schools in operation: Morant Bay, under W. K. Smith; Prospect, under J. Crole; and Richard's Gap, under James Tayler. The building near Stony Gut, for the Alexander Industrial School, is in progress, and I expect by-and-by to establish another school at Mount Libanus."

RESULTS AND PROSPECTS.

Our friends will be pleased to hear continued good accounts of the

Calabar Institution, now removed to Kingston. Mr. Roberts, the normal school tutor, writes, October 9 :—

“You will be glad to be told that your sanguine hopes of removal are being realised. Nearly all who pointed the finger at us are surprised at our success, and at the result of our nine months' toil. The building and grounds are making an appearance. The chapel and Sunday-school work and open-air preaching, with continual canvassing, are telling on the people. From a hundred and fifty, we are got nearly nine hundred, who attend our evening service. The Sunday-school has risen from fifteen to one hundred and forty, and our canvassing has brought promises of five hundred more for the school.

“The institution goes on well. The students have now to deal with smarter, and more active people than they had in the country. Kingston will be helpful, as it is known that many are ready to strengthen our hands. The day-school, though opened at the most sickly season of the year, has risen to 162 scholars, with over £10 for school fees, and £4 for books. With more students and an assistant, the school department will soon prove its mission.”

In very many of the churches there have been tokens of revival, and some have received large additions to their membership. From a recent report we find that at Oeho Rios seventeen have been baptized; at Sutcliffe, fifteen; at Malden, twelve; at Falmouth, nine; at Savannah-la-Mar, twenty-one; at Kettering, twenty-seven. During the past quarter forty-four persons have been received into church fellowship at East Queen-street, Kingston, of whom twenty-one were baptized early in December. A large concourse of persons assembled to witness the ordinance, who were affectionately addressed by Mr. Millard, of St. Ann's Bay, who was on a visit, and took part in the services of the day. At Port Maria, Mount Angus, Shortwood, Stewart Town, and Falmouth, extensive repairs have been effected in the chapels, and considerable sums laid out on them. Much more, however, will be required to complete what is needed.

Mr. Hume arrived safely in Jamaica early in January to rejoin his friend and colleague, Mr. Clarke, and on the 26th baptized, at Mount Hermon, twenty-six persons, in the presence of a large assembly. The chapel could not contain those who desired to be present. Mr. Hume remarks “that the ordinance was observed with great order and solemnity, and this was the more pleasing, as the number of spectators was very large. At this place on the 23rd there were above seventy persons to be baptized. Thus at both stations, and in many ways, I meet pleasing evidence that Mr. Clarke's devoted labours have not been in vain.”

An incident very strange for Jamaica, and not a little interesting in itself, has lately occurred in Kingston. Mr. Clarke states:—“Three children of Baptist parents, now grown up, were immersed in St Michael's Church. Mr. Pierce consulted the bishop on the matter, and he said,

‘there could be no objection to it.’ Two were daughters of Mr. Harry. The people now ask, ‘Is Mr. Pierce a Baptist?’ Things are changed, indeed!”

EPISCOPAL CHURCH.

The friends of this now *Free Church*, are bestirring themselves in right good earnest. During the month of January several meetings of the Synod have been held to determine as to the future constitution of its assemblies, terms of membership, subscriptions, and other like matters. At one of the sittings the following resolutions were passed, which will serve to indicate the direction which action is taking. The future proceedings of this body will be watched with lively interest:—

“Hon. Dr. Bowerbank proposed a resolution, that a committee be appointed to prepare a memorial to Her Majesty the Queen, assuring Her Majesty that the Church and Laity, in Synod assembled, have heard of the disestablishment and disendowment of the Church of England in this island; but they still retain the strongest feelings of attachment and loyalty to Her Majesty’s royal person, &c., and would ask Her Majesty to take into consideration the suddenness with which this change has been brought on, and praying such help from Her Majesty’s Government as may seem meet, which was seconded and carried.

“Rev. S. H. Cook proposed a resolution that a memorial be forwarded to His Excellency the Governor, thanking His Excellency for his very able despatch to the Secretary of State for the Colonies, which evinced so much good feeling on the part of His Excellency towards the church, and further thanking His Excellency for the very liberal provision he has made, on his own responsibility, for the clergy and catechists for a period of three months, with a request that His Excellency would continue the same liberality until Her Majesty’s further pleasure be known, which was seconded and carried.

“The constitutional question arose as to the qualification to be possessed by members of Synod, when it was agreed that none but communicants, and who conform to the rules as laid down by the Synod, be returned as delegates from the respective congregations.

“The constitutional question arose as to whether the electors of the Synodical members should be purely communicants or a mixture of communicants and non-communicants, when it was determined that communicants alone be electors of representative Synodical members.

“The constitutional question arose as to whether the Church Committee for secular purposes should be composed of non-communicants as well as communicating members of the church, when a very lengthy discussion arose. Several important opinions were expressed by both clergy and laity for and against when it was perceived that the Synod had been sitting half-an-hour beyond the time of adjournment (9 o’clock P.M.) and his Lordship the Bishop then proposed a postponement of the debate, and adjourned the Synod accordingly; the Benediction was pronounced, and members separated to meet at ten o’clock to-morrow.”

Home Proceedings.

WE have had very great difficulty in meeting the demands for deputations. As Mr. Hobbs is the only missionary at home able to undertake such work, for Mr. Johnson's health is not sufficiently restored, and the cry from all sides is, "Send us a missionary," we have scarcely known what to do. It is pleasant to find that our friends are so anxious to have the services of a *missionary*; but one cannot be everywhere, and therefore we must beg our pastors to be content with other arrangements.

Meetings have been held in the following places:—

Gravesend and Sandhurst	Rev. F. Trestrail
Canterbury	„ F. Trestrail and W. Sampson
Princes Risboro', High Wycombe, and Kingsmill	} „ W. A. Hobbs
Cheltenham and Gloucester	„ W. A. Hobbs
Leamington	„ D. Rees
Swansea, Llanelly, Neath, and Bridgend	„ J. Bigwood and J. Stubbins

The Hereford and Radnor district will be taken by the Rev. D. Rees, and the Scottish southern tour by the Revs. Dr. Haycroft, T. C. Page, and W. Roseyear.

NOMINATION OF COMMITTEE.

As our anniversaries are approaching, we beg to call particular attention to the *nomination* of gentlemen eligible to serve on the Committee. It is very important that no one should be nominated who is not *known* to be willing to serve, if elected. A member of the Society may nominate any number of gentlemen. The balloting list is made up of the names sent in, and they must be in the hands of the Secretaries on or before the 31st of March. No name can be placed on the list after that day.

FINANCES.

The accounts close on the 31st inst., but as that date falls at the end of the week, we intend, for the accommodation of friends at a distance, to keep them open until the 4th, by which time all contributions intended to appear in the report, must be in the Secretary's hands.

REMITTANCES.

We again caution our friends against sending their collections, &c., in *postage-stamps*. It is not safe to do so. We have found that several remittances made this year in stamps have not reached the Mission House, and this occasions much disappointment, and gives rise to a good deal of correspondence. Post-office orders should be made payable at the General Post Office, St. Martin's-le-Grand.

Dr. Underhill arrived at Liverpool on Friday evening, the 19th February, after a tedious voyage of forty-three days, suffering somewhat from fever, but he is now recovering his usual health. He has been much comforted by the expressions of sympathy which have flowed in from friends in all parts of the country.

Contributions.

From January 19th to February 19th, 1870.

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.
Silbrough, Mr. W. H., Up on Farm, near Andover	1 0 0
Chandler, Mr. J., Sydenham Park	2 10 0
Foster, Mr. R. S., Kilburn	1 1 0
Freer, Mr. F. A., Camden Town	2 0 0
Sellar, Mr. W., Constantinople	1 1 0

DONATIONS.	
	£ s. d.
"A Baptist Family, Dorset"	3 0 0
Do., for W & O	0 10 6
Stevenson, Mrs., Blackheath	25 0 0
Webb, Mr. Henry	5 0 0
Young Men's Missionary Association at Messrs. J. and R. Morley's	5 0 0
18, Wood Street, by Mr. T. A. Bles	0 5 0
Under 5s.	0 5 0

LEGACIES.	
	£ s. d.
Evans, the late Mr. Thos., of Haverfordwest, cabinet maker, Messrs. G. Palmer and Henry T. Norman, executors, by Mr. Wm. Rees	10 0 0
Flint, the late Mr. Benj. Francis, of Margate, by Messrs. T. and F. L. Flint, executors	19 19 0

LONDON AND MIDDLESEX.	
	£ s. d.
Camberwell, Cottage Green, for W & O	1 1 0
Chelsea Chapel, for W & O	1 5 0
Dalston, Luxembourg Hall, Sunday School	1 13 8
Henrietta Street, for W & O	0 7 0
Highgate, for W & O	2 0 0
John Street, Edgware Road	5 13 6
Kennington, Charles St. Sunday School, for N P per Y. M. M. A.	2 2 6
Maze Pond, for W & O	6 0 0
Moor Street, St. Giles', for W & O	1 7 1
Notting Hill, Cornwall Road, for W & O	2 2 4
Regent's Park, for W & O	12 8 5
Spencer Place, Juvenile Association	5 0 0
Tottenham, for W & O	2 10 0
Do., Sunday School, for N P, per Y. M. M. A.	0 12 5
Do., West Green, per Y. M. M. A.	3 5 0
Vernon Chap., for W & O	3 0 0
Walthamstow, Wood St., for W & O	3 10 0
Watworth Road Sunday School, for Mr. Heintz, Benares	10 0 0
Do., for Mrs. Anderson's School, Jessore	5 0 0
Do., for Mr. Hobb's School, Jessore	5 0 0

Westbourne Grove General Bible Class Assoc., by Mr. J. R. Phillips, Treasurer, for China	
	£ s. d.
	7 6 5

BEDFORDSHIRE.	
	£ s. d.
Ivinghoe, for W & O	0 10 0
Luton, Union Chapel, for W & O	1 10 0
Ridgmount, for W & O	1 0 6
Do., for N P	1 17 9
Do., for Mr. Pegg, Bahamas	2 0 0
Riseley, for W & O	0 13 6
Sandy, for W & O	0 9 8
Stotfold, for W & O	0 10 6
Thurleigh, for W & O	0 6 0
Do., for N P	0 18 2

BERKSHIRE.	
	£ s. d.
Blackwater, for W & O	1 10 0
Bourton	17 7 7
Do., for W & O	3 0 0
Reading, King's Road	23 1 8
Do., for W & O	5 0 0
Sindlesham, for N P	0 18 0

BUCKINGHAMSHIRE.	
	£ s. d.
Aylesbury	1 1 0
Do., for W & O	1 5 0
Do., for N P	1 2 2
Drayton Parslow, for N P	1 4 3
Fenny Stratford, for W & O	1 0 0
Olney, for N P	4 0 3
Stoney Stratford	1 10 0
Do., for W & O	1 0 0
Wendover	0 10 6

CAMBRIDGESHIRE.	
	£ s. d.
Cottenham, Old Baptist Chapel, for W & O	1 0 0
Do. do., for N P	2 4 3
Haddenham	5 9 6
Do., for W & O	1 0 0
Wisbeach, Victoria Road Chapel, for W & O	0 6 0

NORTH EAST CAMBRIDGESHIRE.	
	£ s. d.
Barton Mills and Mildenhall	9 0 0
Burwell	9 6 1
Isleham	8 5 8
Soham	10 10 0
West Row	1 10 0
	33 11 9
Less expenses	0 17 0
	37 14 9

CHESHIRE.	
	£ s. d.
Birkenhead, Welsh Church, for N P	2 16 2
Chester	1 16 9
Do., for N P	2 7 3
Northwich, for N P	0 10 0

CORNWALL.	
	£ s. d.
Hayle	3 0 7
Do., for W & O	6 5 0
Redruth	11 8 7
Saltash	10 16 7
Do., for W & O	1 15 0
Do., for N P	2 2 10

DERBYSHIRE.	
	£ s. d.
Crich, for W & O	0 9 8

DEVONSHIRE.	
	£ s. d.
Appledore, for W & O	0 12 0
Banstead, Boutport Street, for W & O	1 5 0
Brixham, for W & O	0 10 0
Exeter, South Street, for W & O	1 0 0
Kingskerswell, for N P	2 1 9
Swinbridge, Little Hill Sunday School, for N P	1 8 0
Thorverton, for W & O	0 10 0

DORSETSHIRE.	
	£ s. d.
Dorchester, for W & O	1 0 0
Poole, for W & O	1 14 9
Weymouth, for W & O	1 10 0

DURHAM.	
	£ s. d.
Hamsterley	1 5 6

ESSEX.	
	£ s. d.
Halstead	9 9 3
Do., for W & O	0 11 0
Ilford Sunday School	1 0 6
Loughton	7 3 4
Plaistow, for N P	0 13 9

GLOUCESTERSHIRE.	
	£ s. d.
Cheltenham, Salem Ch. for W & O	6 0 0
Chipping Sodbury	3 3 0
Eastington, Independ. Ch.	1 1 1
Do., for N P	0 17 0
Gosington, for W & O	0 4 6
Do., for N P	1 4 7
Kingstunley, for W & O	1 0 0
Nailsworth, Tab., for N P	2 8 7
Tetbury	1 15 6
Do., for N P	0 10 6
Do., for W & O	0 3 0
Tewkesbury	16 9 8
Do., for China	2 0 0
Do., for N P	3 11 0

Less expenses and amount acknowledged before	22 0 8
	16 16 0
	5 4 8

HAMPSHIRE.	
	£ s. d.
Thornbury, for W & O	0 10 0
Uley, for W & O	0 7 0
Winchcomb	12 0 0
Do., for N P	1 11 6
Farkend and Yorkley	0 19 2
Do., for N P	0 11 2

HANTS.	
	£ s. d.
Brockenhurst, for W & O	0 10 0
Broughton	7 10 3
Do., for W & O	2 8 3
Emsworth, for N P	0 9 2
East Meon, for N P	0 3 4
Landport, Lake Road Chapel, for W & O	2 0 0
Nton, Isle of Wight	8 2 0
Do., for W & O	0 10 0
Newport, Isle of Wight	5 0 0
Do., for W & O	2 0 0
Do., for N P	0 17 1

PORTSEA.	
	£ s. d.
Portsmouth, Portsea, and Southsea Auxiliary	
Portsea, Kent Street Ch.	60 7 9

	£ s. d.
Southsea. St. Paul's Sq. Chapel	52 5 8
Do., Ebenezer Chapel	5 3 6
Landport. Lake rd. Chap.	22 17 6
Do., Herbert Street	4 13 6
Do., Park View Chapel	0 6 2
Emsworth. Zion Chapel	5 18 6
Do., for <i>N P</i>	0 9 2
	152 1 9
Less expenses and amount acknowledged before	127 16 0
	24 5 9
Southampton Union of Baptist Churches:	
Collection, Public Meeting	2 13 1
Southampton. East St. Do., for <i>W & O</i>	7 16 7
Do., Portland Chapel	1 7 0
Do., Carlton Chapel	37 5 6
Do. do., for <i>W & O</i>	9 5 7
Shirley	1 10 0
	8 14 6
	68 12 3
Less expenses	1 2 6
	67 9 9
Wellow. Isle of Wight, for <i>W & O</i>	0 10 0
Winchester. City Road Chapel, for <i>W & O</i>	1 11 6
HEREFORDSHIRE.	
Hereford, for <i>N P</i>	3 15 0
Norton Steenforth, for <i>W & O</i>	0 10 6
HERTFORDSHIRE.	
Buntingford, for <i>W & O</i>	0 10 0
Do., for <i>N P</i>	0 10 0
Hitchin, for <i>W & O</i>	6 8 10
Do., for <i>N P</i>	0 14 9
Markyate Street	12 2 9
Do., for <i>W & O</i>	0 15 0
Do., for <i>N P</i>	3 11 10
HUNTINGDONSHIRE.	
Offord, for <i>N P</i>	1 0 6
St. Neots, for <i>W & O</i>	0 11 0
KENT.	
Bessells Green, for <i>N P</i>	1 2 7
Birchington	0 5 9
Bromley, per Y. M. M. A. Chatham. Zion Chapel	2 0 6
Do., for <i>N P</i>	5 7 0
Faversham, for <i>W & O</i>	0 12 0
Kingsdown	1 0 0
Maidstone. Bethel Ch. Sunday School	2 13 6
Margate, for <i>W & O</i>	2 3 6
Meopham, for <i>W & O</i>	4 0 0
Do., for <i>N P</i>	1 6 0
New Cross. Brockley Road, for <i>W & O</i>	2 0 6
St. Peter's	1 10 0
Do., for <i>W & O</i>	3 4 0
Shooter s Hill Sunday Sch. Smarden, for <i>W & O</i>	0 5 0
	0 14 3
	1 0 0
LANCASHIRE.	
Ashton - under - Lyne. Welbeck Street	3 14 1
Bacup. Ebenezer Chapel, for <i>W & O</i>	1 0 0
Birkenhead. Grange Lane	22 15 9
Do., for <i>N P</i>	12 0 0
Do., for <i>Mr. Q. W. Thom-</i>	

	£ s. d.
son, Cameroons, for support of orphan girl	5 0 0
Blackpool, for <i>W & O</i>	1 8 4
Do., for <i>N P</i>	1 15 5
Colne, for <i>W & O</i>	2 2 0
Liverpool. Myrtle Street, for <i>W & O</i>	60 0 0
Do., Pembroke Chapel Do. do., for <i>W & O</i> (additional)	49 18 7
Manchester. Every St. Sunday Schl., for <i>N P</i>	5 0 0
Oswaldtwistle, for <i>W & O</i>	0 5 5
Do., for <i>N P</i>	0 17 10
Preston. Fishergate St., for <i>W & O</i>	1 4 1
Wigan. Scarisbrick St., for <i>W & O</i>	1 10 0
	1 1 6
LEICESTERSHIRE.	
Leicester. Harvey Lane, for <i>N P</i>	1 5 7
LINCOLNSHIRE.	
Alford	0 3 6
Do., for <i>W & O</i>	0 3 0
Great Grimsby, for <i>W & O</i>	1 0 0
NORFOLK.	
Aylsham, for <i>W & O</i>	0 10 0
Bacton, for <i>N P</i>	1 13 2
Kenninghall, for <i>W & O</i>	0 17 9
Lynn. Steppney Chapel, for <i>W & O</i>	2 0 0
Do. do., for <i>N P</i>	1 7 0
Swaffham, for <i>W & O</i>	4 1 5
Tittleshall, for <i>W & O</i>	0 2 6
Worstead, for <i>W & O</i>	1 7 2
Do., for <i>Mr. J. J. Fuller's School, W. Africa</i>	1 19 9
Yarmouth. St. George's Danes, for <i>W & O</i>	2 12 10
NORTHAMPTONSHIRE.	
Aldwinkle, for <i>W & O</i>	0 15 0
Gailsborough, for <i>W & O</i>	0 18 6
King's Sutton, for <i>N P</i>	0 18 6
Kingshorpe, for <i>W & O</i>	0 10 0
Kislingbury, for <i>W & O</i>	0 10 3
Northampton. Prince's Street, for <i>W & O</i>	1 5 0
Road	0 5 1
NOTTINGHAMSHIRE.	
Nottingham. Collection, Public Meeting	7 6 11
Contributions, Derby Road	93 2 10
Do., George Street	20 4 1
Do., Circus Street	6 9 1
Do., Basford. Pepper Street	2 18 10
Do., Newark	2 1 6
Do. do., Sunday School, for <i>Jessore School</i>	1 9 10
	133 13 1
Less expenses and amount acknowledged before	106 0 7
	27 12 6
Amount over remitted	0 7 6
	28 0 0
OXFORDSHIRE.	
Bloxham, for <i>N P</i>	0 18 9
Woodstock, for <i>W & O</i>	0 12 0
Do., for <i>N P</i>	1 7 0

	£ s. d.
RUTLAND.	
Langham, for <i>N P</i>	0 12 0
SOMMERSHIRE.	
Bath	5 13 6
Beckington, for <i>N P</i>	1 11 8
Frome. Badcox Lane, for <i>W & O</i>	2 0 0
Keynsham, for <i>W & O</i>	1 0 0
Montacute, for <i>W & O</i>	1 0 0
Paulton, for <i>W & O</i>	0 11 0
Do., for <i>N P</i>	3 1 4
Pill, for <i>W & O</i>	0 2 9
Shepton Mallet, for <i>N P</i>	0 15 0
Taunton. Silver Street, for <i>W & O</i>	3 0 0
Watchet, for <i>W & O</i>	0 16 7
Do., for <i>N P</i>	1 0 6
Williton, for <i>N P</i>	1 6 10
Yeovil, for <i>W & O</i>	3 0 0
STAFFORDSHIRE.	
Coseley. Providence Ch. for <i>W & O</i>	1 0 0
SUFFOLK.	
Suffolk, on account, by Mr. S. H. Cowell, Treasurer	60 0 0
Ipswich. Stoke Green, for <i>W & O</i>	2 0 0
Somerleyton	14 0 0
Do., for <i>W & O</i>	1 0 0
Sudbury, for <i>W & O</i>	1 15 6
Walton, for <i>W & O</i>	0 10 0
Do., for <i>N P</i>	1 11 2
Wiston	1 0 0
Do., for <i>N P</i>	0 9 9
SURREY.	
Richmond. Lecture Hall, for <i>W & O</i>	1 3 8
SUSSEX.	
Chichester, for <i>N P</i>	0 8 6
WARWICKSHIRE.	
Birmingham. Harborne Chapel, for <i>W & O</i>	1 1 9
Do., Lodge Road, for <i>N P</i>	0 8 6
Dunchurch	0 15 6
Henley-in-Arden, for <i>W & O</i>	0 10 0
WESTMORELAND.	
Brough, &c.	0 17 0
WILTSHIRE.	
Bratton	7 6 6
Do., for <i>W & O</i>	1 5 0
Chippenham, for <i>N P</i>	1 12 0
Corton, for <i>W & O</i>	0 9 0
Do., for <i>N P</i>	0 6 6
Devizes, for <i>W & O</i>	4 0 0
Imber Tilshead, Rushall, Down, and Netheravon	4 18 3
Melksham, for <i>N P</i>	0 5 5
New Swindon, for <i>W & O</i>	0 3 9
Do. for <i>N P</i>	0 8 3
Porton, for <i>N P</i>	0 7 9
Swindon	2 14 6
Upper Stratton	6 10 0
Wiltbourne, for <i>W & O</i>	0 5 0
WORCESTERSHIRE.	
Evesham, on account	18 0 0
Redditch, for <i>W & O</i>	0 13 0
Do., for <i>N P</i>	0 5 0

Table listing contributions from various regions including Shipston-on-Stour, Upton-on-Severn, Yorkshire, North Wales, and others, with columns for amount in £ s. d.

Table listing contributions from Montomertshire, South Wales, Carmarthenshire, Glamorganshire, Monmouthshire, Pembrokeshire, and other Welsh regions.

Table listing contributions from Scotland, Ireland, Foreign, Channel Islands, and Switzerland.

Correction—£3 10s. acknowledged in last month's Herald under Salem Chapel, Cheltenham, should have been entered as follows.—Mr. Beetham and Family, £3 10s.

We are requested to insert the following list of Contributions to the BIBLE TRANSLATION SOCIETY.

From 1st Oct. 1869, to 31st Jan., 1870.

Large table listing contributions from various cities and regions such as London, Hertfordshire, Kent, Lancashire, Leicester, and others, with columns for amount in £ s. d.

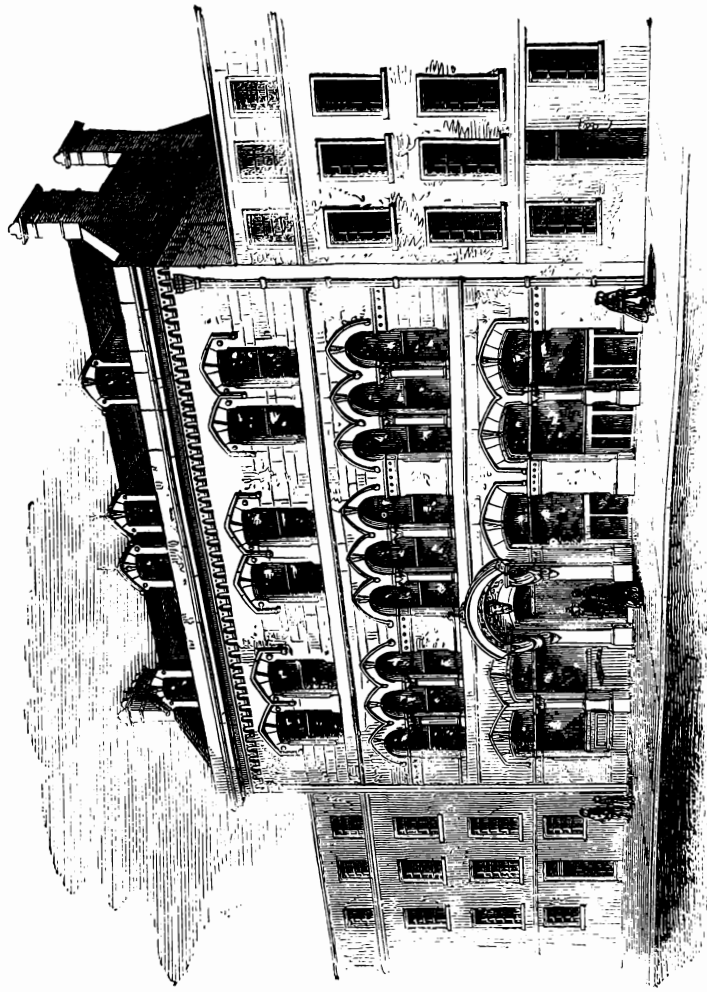
OXFORDSHIRE.		SCOTLAND.		S. S. d.	
	£ s. d.		£. d.		
Banbury	2 19 0	Aberdeen	6 15 0	Paisley, George Street Church	3 0 0
Chipping Norton	0 19 0	Aberchirder, J. Alexander, Esq., jun.	1 1 0	Subscriptions.....	122 1 0
Milton	2 9 6	Alford, Walker, James, Esq.	1 0 0	Perth	13 0 0
Oxford	2 0 0	Anstruther	5 14 6	Rothsay	1 4 0
Tew	0 10 0	Arbroath	2 0 0	St. Andrews	1 15 0
Thame, E. Podwell, Esq.	2 0 0	Berwick	4 0 0	Strone, Fort William, Alex. Cameron, Esq., ..	2 0 0
SOMERSETSHIRE.		Bowmore, Campbell, J., Esq.	1 0 0	Tobermory, Bap. Church ..	1 0 0
Bath	3 10 0	Bridge-of-Allan, Mr. J. Pullar, jun.	1 0 0	WALES.	
Borough Bridge, Baker, Rev. T.,	0 10 0	Bunnessan, Mull, Messrs. C. M'Quarrie and Son ..	3 3 0	BRECONSHIRE.	
Bridgewater	8 10 0	Burra, Shetland, Mr. Inksten	0 5 0	Cwmddwr	0 7 6
Keynsham	0 12 6	Comrie, P. M'Farlane, Esq.	1 1 0	Llanfrynach	0 11 0
Stocumber	0 11 6	Cupar	2 10 0	Llangarh	0 14 6
Taunton	4 2 6	Dundee, Meadowside Ch. Subscriptions.....	16 7 5	Llangors	0 9 11
Watchet, by Mrs. Gimblett	0 18 0	Dunfermline	2 5 0	Llangammarch Salem ...	0 12 9
Wellington	3 5 0	Edinburgh	19 14 6	Llanwrtyd	1 9 9
Williton	0 10 0	Fortrose	0 16 0	Ynysy-felin.....	0 9 6
WARWICKSHIRE.		Galashiels	6 1 0	CARNARVONSHIRE.	
Birmingham	12 12 0	Glasgow, John Street Church	10 0 0	Capel y Beirdd	0 5 0
WILTSHIRE.		Greenock	7 12 6	Garn dolbenmaen	0 14 6
Corsham	0 15 0	Irvine	2 2 6	Gilfach	1 6 5
WORCESTERSHIRE.		Johnstone	6 5 0	FLINTSHIRE.	
Blockley	1 2 6	Kilmarnock	4 12 0	Rhyl	1 3 6
Evesham	1 2 6	Kirkcaldy, White's Causeway Church.....	4 0 0	GLAMORGANSHIRE.	
Pershore	3 8 6	Subscriptions.....	2 0 6	Cardiff, Bethany Chapel ..	7 1 9
Upton-on-Severn.		Laurence Kirk	4 0 0	Cowbridge	4 17 6
A friend per Rev. J. Dunkley	1 0 0	Leith, Mrs. D. Pirrie	0 10 0	RADNORSHIRE.	
Westmancote	0 6 0	Lockpithead Baptist Ch.	2 0 0	Evenjob	1 5 6
YORKSHIRE.		Newburgh, Baptist Ch.	1 0 0	Howey	0 13 9
Bradford, Westgate	13 19 6	Mr. James Wood.....	0 10 0	Knighton	0 12 0
Halifax	0 3 0	New Milnes.....	0 8 0	Llandilo Moriah.....	1 18 3
Hobden Bridge	5 0 6			Prestige	1 0 6
Lindley, Oakes Chapel....	3 13 8			FOREIGN.	
Sutton	0 15 0			Australia.	
				Adelaide, Zion Chapel and George St., Stepney ..	12 10 0

FOREIGN LETTERS RECEIVED.

AFRICA—	
CAMEROONS, Smith, R., Jan. 3 ; Saker, A., Jan. 5.	
AMERICA—	
NEWTON, Mass., Bullard, E., Feb. 3.	
ASIA—	
INDIA—	
AGRA, Gregson, J., Dec. 31.	
ALIPORE, Pearce, G., Jan. 18.	
ALLAHABAD, Bate, J. D., Jan. 19.	
BARISAL, Jordan, C., Dec. 31.	
" Sale, J., Jan. 14.	
BOMBAY, Parsons, J., Dec. 21.	
" Peters, C. F., Jan. 1.	
CALCUTTA, Lewis, C. B., Dec. 28, Jan. 11, 18.	
" Rodway, J. D.	
" Wenger, J., Jan. 10, 11.	
DACCA, Supper, F., Jan. 14.	
DELHI, Parsons, J., Jan. 17.	
JESSORE, Ellis, R. J., Jan. 3.	
MONGHYR, Campagnac, J. A., Jan. 7.	
" Lawrence, J., Dec. 26, Jan. 3, 5, 11.	

PATNA, Broadway, D. P., Jan. 16.	
SERAMPORE, Trafford, J. R., M.A., Jan. 25.	
CEYLON—	
COLOMBO, Pigott, H. R., Dec. 27, Jan. 28.	
KANDY, Waldoek, F. D., Jan. 8, 22.	
EUROPE—	
FRANCE, Morlaix, Jenkins, J., St. Brieuc, Banhon, V. E., Jan. 22.	
Tremel, Lecoat, G., Jan. 22.	
NORWAY, Stavanger, Hubert, G. Jan. 10.	
WEST INDIES—	
HATTI, Port-au-Prince, John, S. S., Jan. 19.	
SAN FERNANDO, Gamble, W. H., Jan. 29.	
TRINIDAD, Law, J., Dec. 8.	
JAMAICA—	
Annotto Bay, Jones, S., Jan. 6.	
Jericho, Clarke, J., Jan. 10.	
" Hume, J., Jan. 19.	
Kingston, East, D. J., Jan. 7.	
Morant Bay, Teall, W., Jan. 22.	
Spanish Town, Philippo, J. M., Jan. 9.	
St. Ann's Bay, Millard, B., Jan. 7.	

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Joseph Tritton, Esq., Treasurer; by the Rev. Frederick Trestrail, and Edward Bean Underhill, LL.D., Secretaries, at the Mission House, 2, John Street, Bedford Row, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John MacAndrew, Esq.; in GLASGOW, by John Jackson, Esq.; in CALCUTTA; by the Rev. 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.



NEW MISSION HOUSE FOR THE BAPTIST MISSIONARY SOCIETY.
ARCHITECT, CHAS. CRAY, STABLE AND SON.

THE MISSIONARY HERALD.

Annual Services

OF THE

BAPTIST MISSIONARY SOCIETY FOR 1870.

Tuesday Evening, April 19th, 1870.

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

The Annual Members' Meeting will be held in the large room of the Sunday School Union, Old Bailey, at seven o'clock. Chairman, Rev. J. ANGUS, D.D.

Thursday Morning, April 21st.

INTRODUCTORY PRAYER MEETING.

A Meeting for Special Prayer in connection with the Mission will be held in the Library of the New Mission House, Castle Street, Holborn, in the morning, at eleven o'clock. The Rev. C. M. BIRRELL, of Liverpool, will preside.

Thursday Evening, April 21st.

SERMON TO YOUNG MEN AND SABBATH-SCHOOL TEACHERS.

Two Sermons to Young Men and Sabbath-school Teachers will be preached, one in Bloomsbury Chapel, by the Rev. W. LANDELS, D.D., and one in the Metropolitan Tabernacle, by the Rev. C. H. SPURGEON. Service to commence at seven o'clock.

Friday Evening, April 22nd.

WELSH ANNUAL MEETING.

A Public Meeting, instead of a sermon, will be held on behalf of the Society, in Castle Street Chapel, Oxford Market. The Committee have the pleasure to announce that HUGH OWEN, Esq., will take the chair. Speakers—Dr. PRICE, of Aberdare; Revs. R. ELLIS, of Carnarvon, J. D. WILLIAMS, of Upton Chapel, and Lewis Evans, of Newport. Chair to be taken at seven o'clock.

Lord's Day, April 24th.

ANNUAL SERMONS.

The usual Annual Sermons in the chapels of the metropolis will be preached as follows;—

PLACES.	MORNING.	EVENING.
Acton	Rev. F. Wills	Rev. W. Best, B.A.
Arthur Street, Camberwell Gate	Rev. J. Penny	Rev. E. McLean
„ Gray's Inn Road	Rev. B. C. Young	Rev. G. W. Fishbourne.
Barking	Rev. D. Taylor	Rev. E. Jones.
Battersea, York Road	Rev. J. H. Cooke	Rev. W. Barker.
Battersea Park	Rev. W. J. Mayers	Rev. J. Hiron.
Belvidere	Rev. W. Goodman, B.A.	Rev. J. Hoby, D.D.
Blandford Street	Rev. L. Nuttall	Rev. L. Nuttall.
Bloomsbury	Rev. W. Brock, D.D.	Rev. A. McLaren, B.A.
Bow	Rev. J. Phillips	Rev. J. H. Blake.
Brentford, Park Chapel	Rev. W. A. Blake	Rev. J. Phillips.
Brixton Hill, New Park Road	Rev. S. G. Green, B.A.	Rev. W. T. Rosevear.
Bromley	Rev. A. Tessier	Rev. A. Tessier.
Brompton, Onslow Chapel	Rev. J. Mursell	Rev. J. Mursell.
Bryanston Hall		Rev. G. Short, B.A.
Camberwell, Denmark Place		
„ Cottage Green	Rev. W. Doke	Rev. J. H. Hinton, M.A.
„ Mansion House	Rev. T. Henson	Rev. T. Henson.
Camden Road	Rev. J. P. Chown	Rev. R. Glover.
Castle Street (Welsh)	Rev. R. Ellis	Rev. R. Ellis.
Chelsea	Rev. F. H. White	Rev. F. H. White.
Clapham	Rev. W. A. Gillson	Rev. W. A. Gillson.
Clapton	Rev. J. G. Gregson	Rev. J. P. Chown.
Commercial Street	Rev. C. Stovel	Rev. C. Stovel.
Crayford	Rev. C. T. Keen	Rev. C. T. Keen.
Dalston, Queen's Road	Rev. W. Miall	Rev. T. Burditt, A.M.
Dartford	Rev. A. Sturge	Rev. A. Sturge.
Devonshire Square	Rev. W. T. Henderson.	Rev. W. T. Henderson.
Drummond Road, Bermondsey	Sermons 2nd of	June.
Ealing	Rev. A. Fergusson	Rev. A. Fergusson.
Edmonton	Rev. J. E. Cracknell	Rev. J. E. Cracknell.
Eldon Street	Rev. L. Evans	Rev. L. Evans.
Esher	Rev. G. Isaac	Rev. J. E. Perrin.
Forest Hill	Rev. Dr. Price	Rev. J. Drew.
Grafton Street, Fitzroy Square		Rev. E. Leach.
Gravesend	Rev. J. C. Brown	Rev. J. B. Brown.
Greenwich, Lewisham Road	Rev. A. Tilly	Rev. A. Tilly.
„ Royal Hill	Rev. S. B. Brown	
Grove Road, Victoria Park	Sermons later	this year.
Hackney, Mare Street	Rev. W. Walters	Rev. C. Williams.
„ Grove Street	Rev. R. James	Rev. B. C. Young.
Hackney Road, Providence Ch.	Rev. W. Burton	Rev. W. Burton.
Hammersmith, West End Chapel	Rev. J. J. Brown	Rev. J. Davis.
„ Avenue Road	Rev. C. Short, M.A.	Missionary L. M. S.
Hampstead, Heath Street	Rev. T. H. Pattison	Rev. T. H. Pattison.
Hanwell	Rev. W. Best, B.A.	Rev. F. Wills.
Harlington	Rev. W. K. Rowe	Rev. W. K. Rowe.
Harrow-on-the-Hill	Rev. J. Bigwood	Rev. J. Bigwood.
Hawley Road	Sermons in May	this year.
Henrietta Street	Rev. T. Thomas, D.D.	Rev. T. Thomas, D.D.

PLACES.	MORNING.	EVENING.
Highgate	Rev. J. H. Barnard . .	Rev. J. H. Barnard.
Islington, Cross Street	Rev. J. H. Hinton, A.M.	Rev. J. W. Lance.
„ Salters' Hall	Rev. R. Glover	Rev. R. H. Roberts, B.A.
James Street	Rev. G. W. Fishbourne	Rev. J. C. Middleditch.
John Street	Rev. C. Williams	
„ Edgware Road	Rev. C. J. Middleditch	Rev. J. O. Fellowes.
Kennington, Charles Street	Rev. T. Attwood	Rev. T. Attwood.
Kensington, Assembly Rooms	Sermons later	this year.
Kilburn		
Kingsgate Street	Rev. J. Drew	Rev. J. Penny.
Kingston-on-Thames	Sermons 27th	March. [B.A.]
King Street, Long Acre	Rev. R. Shindler	Rev. G. W. Humphreys.
Lee	Rev. W. T. Rosevear . .	Rev. J. C. Brown.
Maze Pond	Rev. T. Handford	Rev. T. Handford.
Metropolitan Tabernacle	Rev. C. H. Spurgeon . .	Rev. C. H. Spurgeon.
Moor Street, St. Giles's	Rev. J. Hirons	Rev. W. Doke.
New Cross	Rev. J. T. Wigner	Rev. J. T. Wigner.
Notting Hill, Cornwall Road	Rev. R. H. Roberts, B.A.	Rev. T. V. Tymms.
„ Norland Chapel	Rev. J. Davis	Rev. R. Shindler.
„ Free Tabernacle	Dr Underhill	
Park Road, North Bow	Rev. R. R. Finch	Rev. J. W. Munns.
Peckham	Rev. E. McLean	Rev. R. James.
Penge	Rev. J. M. Cox	Rev. J. M. Cox.
Plaietow	Rev. J. Bullock, A.M.	Rev. J. Bullock, A.M.
Plumstead, Conduit Road		
Poplar, Cotton Street	Rev. R. Bayly	Rev. W. Walters.
Putney	Rev. G. Nicholson, B.A.	Rev. J. J. Brown.
Regent's Park	Rev. W. Sampson	Rev. G. Gould.
Richmond	Rev. T. Burditt, A.M.	Rev. J. T. Collier.
Regent Street, Lambeth		
Romford	Rev. F. Bugby	Rev. F. Bugby.
Romney Street		
Rotherhithe, Medway Place	Rev. J. W. Munns	Rev. R. R. Finch.
St. John's Wood, Abbey Road	Sermons earlier	this year.
South Kensington	Rev. G. Short, B.A. . . .	Rev. H. E. Von Sturmer
Spencer Place	Rev. G. H. Davies	Rev. J. H. Cooke.
Stepney Green	Rev. D. Gracey	Rev. A. G. Brown.
Stockwell	Rev. A. Mursell	Rev. A. Mursell
Stoke Newington	Sermons later	this year.
Stratford Grove	Rev. T. M. Morris	Rev. J. Wilshire.
Tottenham	Rev. H. E. Von Sturmer	Rev. Dr. Price.
Twickenham	Rev. J. T. Collier	Rev. R. Bayly.
Upper Holloway	Rev. G. Gould	Rev. S. H. Booth.
Upper Norwood	Rev. G. B. Thomas	Rev. G. B. Thomas
Upton Chapel	Rev. J. W. Lance	Rev. C. Short, A.M.
Vernon Chapel	Sermons later	this year.
Waltham Abbey	Rev. W. L. Giles	Rev. W. L. Giles.
Walthamstow	Rev. J. Wilshire	Rev. T. Brockway.
Walworth Road	Rev. A. G. Brown	Rev. W. Sampson.
Wandsworth, East Hill	Rev. W. Barker	Rev. T. M. Morris.
Westbourne Grove	Rev. W. G. Lewis	Rev. W. G. Lewis.
West Drayton	Rev. W. H. Payne	Rev. W. H. Payne.
West Green, Tottenham	Rev. W. Cope	Rev. W. Cope.
Woolwich, Queen Street	Rev. E. Edwards	Rev. E. Edwards.
„ Parson's Hill	Rev. J. L. Whitley	Rev. J. L. Whitley.

JUVENILE MISSIONARY SERVICES.

The following Services for the young will be held in connection with the Missionary Anniversary on the Afternoon of Lord's Day, April 24th. The Service will commence at Three o'clock, and close at a quarter-past Four.

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

NAME OF CHAPEL.	PREACHER OR SPEAKER.
Acton...	Mr. J. Longley.
Battersea, York Road	Rev. I. M. Soule.
Barking	
Bermondsey, Drummond Road	Rev. J. A. Brown.
Bethnal Green, Mape Street	Mr. S. Morgan.
Bloomsbury	Rev. W. Brock, D.D.
Brixton Hill, New Park Road	Mr. S. Watson.
Bromley	Rev. A. Tessier.
Brompton, Onslow Chapel...	Rev. S. G. Green, B.A.
Bow	Mr. H. M. Heath.
Camberwell, Charles Street	Mr. J. J. Bunning.
Camberwell, Cottage Green	Mr. W. Appleton.
Camberwell, Denmark Place	
Camden Road	Rev. J. P. Chown.
Chelsea, Sloane Street	Rev. F. H. White.
Clapton Downs Chapel	Rev. J. G. Gregson.
Clerkenwell, Red Lion Street	Mr. J. St. Geo. Basking.
Crayford	Rev. C. T. Keen.
Commercial Street	
Forest Hill	Rev. J. W. Todd.
Goswell Road, Charles Street	Mr. T. B. Woolley
Greenwich, Lecture Hall	
Hackney, Mare Street	Mr. J. Templeton, F.R.G.S.
Hackney, Sholam	Mr. G. Kerr.
Hackney, Grove Street	Mr. W. Rothery.
Hammersmith, West End	
Hampstead, Heath Street	Mr. J. E. Welsh.
Harlington	Mr. J. Howard.
Harrow	Mr. Alfred H. Baynes.
Highgate	Messrs. J. Olney and W. C. Harvey.
Holborn, Kingsgate Street	Mr. J. Harrold.
Hackney, Providence	Mr. G. B. Chapman.
Hawley Road, Kentish Town	Mr. G. J. Inder.
Islington, Salters' Hall	Mr. H. Gamble Hobson.
Islington, Cross Street	Mr. J. E. Roberts.
James Street, St. Luke's	Mr. Robson.
John Street, Edgware Road	
Lambeth, Regent Street	Mr. W. Dicks.
Lambeth, Upton Chapel	Rev. W. Sampson.
Lee, High Road	Rev. E. C. Johnson.
Lower Edmonton	Mr. A. Short.
Loughton	Rev. W. Bentley.
Lewisham Road	Rev. E. Dennett.
Maze Pond	Rev. T. Handford.
Metropolitan Tabernacle	
Park Road, Victoria Park	Mr. R. G. Clements.
Peckham, Park Road	Mr. G. T. Congreve.
Poplar, Cotton Street	Mr. E. H. Baxflett.
Regent's Park Chapel	Mr. Holman.

NAME OF CHAPEL.	PREACHER OR SPEAKER.
Rotherhitho, Medway Place	Rev. F. A. Dyko.
Stockwell	Rev. A. Mursoll.
Stepney, Devonport Street	Rev. G. Jennings.
Stepney Tabernacle	
Tottenham, High Road	Mr. W. J. Hurrey.
Tottenham, West Green	Rev. J. Hall.
Upper Holloway	Mr. H. Keen.
Upper Norwood	
Vernon Square	Mr. W. T. Ogden.
Walworth Road	Rev. W. A. Hobbs.
Walthamstow, Wood Street	Rev. J. Wilshirc.
Walworth, Arthur Street	Mr. F. E. Tucker.
Walworth, East Street	Mr. C. Billett.
Westbourne Grove	Rev. W. G. Lewis.
Woolwich, Queen Street	
Woolwich, Parson's Hill	

Monday Evening, April 25th.

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 Revs. C. H. SPURGEON, W. A. HOBBS, of Bengal, H. WILKINSON, of Leicester, and Dr. UNDERHILL, have kindly consented to speak.

Tuesday Morning, April 26th.

ANNUAL MEMBERS' MEETING.

The Annual General Meeting of the Members of the Society will be held in the Library of the New Mission House, 19, Castle Street, Holborn. 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 Morning, April 27th.

ANNUAL MORNING SERMON.

The Committee announce, with much pleasure, that the Rev. Dr. WM. PULSFORD, of Glasgow, will preach the Annual Morning Sermon on behalf of the Society, at Bloomsbury Chapel. Service to commence at eleven o'clock. And that the

ANNUAL EVENING SERMON

on behalf of the Society will be preached at Walworth Road Chapel, by the Rev. J. JENKYN BROWN, of Birmingham. Service to commence at seven o'clock. Hymns for these services may be had on application.

Thursday Evening, April 28th.

PUBLIC MEETING AT EXETER HALL.

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

The Revs. LL. BEVAN, LL.B., of Tottenham Court Road Chapel, W. A. HOBBS, of Bengal, Dr. HAYCROFT, of Leicester, and R. SCOTT MONCRIEFF, Esq., from India, have kindly consented to speak.

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

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

The Annual Public Meeting will be held on Friday, 29th April, at the METROPOLITAN TABERNACLE. The chair will be taken by JAMES S. BUDGETT, Esq., at seven o'clock. The Revs. E. E. Jenkins, M.A., A. Mursell, P. J. Turquand, and Thos. Price, Ph. D., will address the Meeting.

The New Mission House.

OUR readers will probably have noted that some of the meetings of the approaching annual assemblage of the denomination will be held in the New Mission House, the elevation of which is very well pictured in our engraving. The building is very conveniently situated in Castle-street, Holborn, a street opposite to Furnival's Inn. It can also be easily reached from Chancery-lane, through Cursitor-street. It is, therefore, in the immediate vicinity of the great omnibus routes of Holborn, Oxford-street, Fleet-street, and the Strand, for the east and west, and of Chancery-lane for the north and south. In addition, the house is within from ten to fifteen minutes' walk of the railway-stations in Farringdon-street and Ludgate-hill, and in a few weeks a station will also be opened near the Temple, so as to bring it into short railway communication with the entire west of London.

The building itself is large and commodious, and has been erected with the most sedulous attention to the convenience and increasing wants of the denomination, from the designs of Messrs. Searle and Son. A large and airy basement affords abundance of space for packing and storage. It also contains fire-proof rooms for deeds; and should the denomination at any future time resolve on a general registry of deeds, chapels, school-houses, and manses, there is ample space for their safe custody and ready access.

The ground-floor is entered by a somewhat enriched doorway. On entering, and passing through the vestibule, the main office is to the right. Its dimensions are about thirty feet square, and it contains, besides accommodation for the clerks, a separated space for the accountant. To the left of the lobby are the rooms of the secretaries, and a private staircase for the housekeeper. Opposite to this is a large and comfortable waiting or reading-room. Fronting the entrance is the door which opens into the library. This large and handsome room is about forty-eight feet long by thirty feet wide in the clear. It is surrounded by a

gallery, and is lit from the roof. Bookcases occupy all the bays formed by the piers on which the roof rests. It is calculated to hold about 300 persons.

If now we ascend the broad stone staircase, we first come to the doors which admit to the gallery of the library, then coming to the main landing we find before us the large committee-room. This is thirty-seven feet in length, with an average breadth of twenty-two feet. Other offices, three in number, open also from this landing, besides which there is a room for ladies, and a housekeeper's-room. Five offices, together with the housekeeper's apartments, occupy the second floor, and the top floor is wholly devoted to bed-rooms.

It will thus be seen that the New Mission House is in every respect larger, and the accommodation more complete, than was the case with the old one in Moorgate-street.

Some of our readers will remember that the Moorgate-street house was sold about four years ago for £19,500. Its original cost was a little over £10,000. The site of the new premises cost £4,500, and the builder's estimate for the structure is £8,347. The Committee, therefore, hope that the entire cost, including fittings, warming-apparatus (hot-water), bookcases for the library, and general furnishing, will not exceed £14,000 or £14,500. Provision, however, will have to be made for the running out of the lease at the end of sixty-one years; but even then a fair balance will be left, which will be carefully kept as a working capital, to enable the Society, without largely borrowing, to meet its expenditure at those seasons of the year when their funds come slowly in. It thus appears that the Society will possess greater accommodation, a most convenient building, and a centre for denominational purposes equal to the requirements of the body for many years to come, without any need for further funds, or the necessity of appealing to their constituents for help. Its doors will ever be open to all our denominational institutions, and every practicable arrangement made for the comfort and convenience of their supporters.

Let fervent prayers ascend that the Lord may fill the house with His glory, and that thence may depart many devoted men in the service of the Saviour to the dark places of the earth to declare His salvation. May it ever be the abode of peace, of wise counsels, and of harmonious co-operation in the work of the Lord.

France.

ST. BRIEUC.

SOME time since Mr. Bouhon found it necessary to remove from Guingamp to St. Brieuc, and we hope a wider field is open to him. He expresses an earnest hope that the school, under Miss Lestrade's care, will continue to receive adequate support. It is not wholly dependant on the Society, but, considering the number of scholars, the fees are larger than might have been expected. We have great pleasure in giving insertion to Miss Lestrade's last letter, which indicates strongly how deep her interest is in the work, and how anxious she is for success to attend it :—

“In terminating our last report we spoke of the little prospect there was for a school here. This year has been a trial for us, though we have not been without work. We have been very sad in leaving some dear children at Guingamp; but in coming to St. Brieuc we felt sure that God would open some doors to His servants, and we begin to feel that such is the case. The work has been slow, it is true, but there is only six months that we are here. The school counts at present six pupils, five of whom are Protestants, the sixth being born in the Catholic Church. This last one is an interesting case. C— is fifteen years old. Up to the age of fourteen all the religious instruction she received was in Roman Catholic schools; but since she has been with us she has quite enjoyed the reading of the Scriptures and the singing of hymns. Some time ago an aunt of hers, a Roman Catholic lady, spent some time with us. On the Saturday she asked C— if she would accompany her to church on the Sunday morning. Our young friend did not fancy it at all, but being assured that the request would not be repeated she consented, but very reluctantly, regretting much to miss her Sunday-school. The same young girl went to

spend her holidays with her family. There was no evangelical chapel in the town, but on coming back she told us that she did not go once to the Romish Church, and expressed her delight to return to our little Christian meeting. We can indeed thank God for this one soul, that we feel sure has been plucked out of the fire. Our work seems very little indeed, but we do not know what the Lord has in store for the next year.

“We have reason to think that the people here are getting more inquiring. We have seen with pleasure a mother coming often to our place of worship, and bringing her little girl with her, a child about nine years of age. We feel sure that if we proposed to her to send us the child to school she would gladly do so, but we wait, preferring that the proposition should come from her.

“Another case has also given us pleasure. A girl who sometimes comes to help in the house-work lately manifested the desire to be taught to read and write. Let us hope that, with God's blessing, this girl will some day be one of those who will know the blessed truth. Up to this day the authorities have left us quite at peace, though it must be known that we have some children to teach.

“ May the Lord so pour His blessings on our work that, should the friends in England think it right to help us, we may give them next year very many rejoicing details of the school here.”

Notes by the Way.

In consequence of Mr. Gillott, of Poonah, having exhibited an intention to rejoin the Church of England, of which in early life he was a member, the Committee have requested their esteemed friend and brother, the Rev. C. B. Lewis, to visit that place. This he has proceeded to do, and the following extracts from a letter just received give some interesting notes of the missionary work proceeding at the stations which lay in his way. We are happy to place them before our readers. His letter is dated Jubbulpore, February 21, 1870 :—

“ I am laid up here for some hours, until I can get a carriage to carry me on to Nagpore. For the present the railway terminates at this place, and I have twenty-four hours' jolting in a horse dak before me.

“ I left home on Wednesday evening, and stopped for a day at Monghyr, reaching it next morning, and going on on Friday morning. Brother Laurence was out on a preaching excursion, labouring particularly at Caragola Ghat, where a bathing festival is going on, and where I was happy to learn from Mrs. Laurence he has this year received very great encouragement, in the interest with which the people have heard, and in the fact that so many women in particular have come to listen to the gospel. The attendance of people at the festival is very large. A long line of shops and booths has been erected on each side of the road, and from the concourse of people brought together a constant supply of hearers of the gospel has thus far been found.

“ At Allahabad, where I stopped next, I found the two brethren, Evans and Bate, well, and I think doing

well. There has just terminated a most extraordinary mela at this place, attended always by a vast number of people, but this year by an exceptionally large number. Preaching was kept up under very favourable circumstances every day, and Br. Evans sold more than 80 rs. worth of gospels at one anna or $1\frac{1}{2}$ d. each, besides nearly 30 rs. worth of tracts. These Christian books will be taken to places all over India, and as bought books they will be preserved and read. May He who waters the furrows of the earth and who blesses the springing of the seed-corn, give success to the better seed, which is the Word of God. I hope these brethren will write and give you particulars as to this large mela, and their operations at it. A most interesting narrative might, I am sure, be sent by them.

“ On Saturday I accompanied Mr. Evans to his customary preaching-place in the Allahabad bazaar, and was very pleased to witness his power in attracting and retaining hearers. He delights in Hindi preaching, and has those qualities of lung and voice which fit him for it.

“In other parts of the bazaar we saw preaching by both Mussulmans and Hindus, not largely attended, yet evincing anxiety to defend and promulgate religious opinions. Anything

is better than the dull apathy which used to be manifest everywhere. Opposition and a religious warfare is better than mere indifference to truth.”

THE MISSIONARIES TO CHINA.

Mr. Richard, under date of February 2nd, announces his safe arrival with Mr. and Mrs. Bäschelin, at Hong Kong. His impressions of the people among whom he is about to labour, and the narrative of the voyage since our last notice, are alike interesting. He says, writing from Hong Kong:—

“Here we are at last at the vast empire towards which our hearts have been particularly attracted. The race of Ham we saw before in thousands at Penang and Singapore, but not the noblest of them. These appear to be considerably superior, and I expect we are to see their superior still. But I must tell you how we fared from the Cape. We had little head-winds on to Mauritius; but in ten days we reached Port Louis. From Port Louis to Penang we had a remarkably quick passage—only twelve days. The wind was favourable all the way. One day we made 300 miles in twenty-four hours. We had a pleasant resting-place at Penang for two days, where some of us visited the school, and found that the Chinese children are without equal for education in general, and mathematics in particular. Hindoos, Mahomedans, Arabs, Jews, and Europeans, are all of them obliged to yield the laurel to the China boy. Having one of the most delightful scenes, combined with a beautiful sunset, we cleared off the islands of Penang and made for Singapore. The beautiful islands which surround Singapore were all shrouded in thick mist as we steamed in on Monday noon. This was January 17. We

stayed here four days, which were very wet. Yet Singapore was the happiest place I have been in since I left the dear friends in Wales.

“I told you in the letter I sent you from the Cape that we were unable to have public services on board. But this, of course, did not free us from our duty, if it were not our highest pleasure, to be engaged in our Master's work. What did we leave home for unless we were prepared to be constantly and heartily devoted to the work of preaching the glad tidings of salvation through *evil* report as well as through good? I know that to many a missionary's office was most distasteful. Although I found public attention to be more than some would pay to religion, yet I was not sure but that they might not give heed to it in private, or that they would not by-and-bye think of the one thing needful with more seriousness. So I constantly watched opportunities of speaking to my fellow-passengers individually and privately. God granted me opportunities (and opportunities can sometimes be made) to speak to every one who left us at Mauritius. What was the result or what it shall be I know not, but I was enabled to speak freely to some upon religion.

The sweet fellowship which we enjoyed in Singapore refitted us for the remainder of the voyage. We met three missionaries and their wives, two officers in the army, others which are in business there, etc. We had prayer in their chapel twice together. Several met at the missionaries' house the day we left for the purpose of having prayer together. The native preachers took as much interest as any in us, and met with the rest ere we came away.

"I could write a volume on all I saw and heard and felt when there, and on what has made an indelible impression on my soul. There I saw the first Chinese converts. There I saw for the first time a missionary preaching among the heathen the unsearchable riches of Christ. May heaven's choicest blessings rest on the labours of our dear brethren there.

"We left some of our passengers at Singapore, but had fresh ones again. On Friday, January 21, we set sail for Hong Kong, and on the passage up the China Sea I had occasion several

times to bring forward the evidences of Christianity and the authority of the Bible. Though I have had conversations about Christianity with most all, yet they were not half so often as I wished them. We were constantly seeing the necessity of 'our love abounding in all wisdom and knowledge,' so that we might approve that which is excellent. The passage, however, was long and rough. It occupied nearly twelve days, which ought to be only eight. We were three days making only 150 miles; yet nothing in the form of a serious accident happened. Our beds could not be kept dry for two nights, but our lying down in the saloon in our clothes made none of us suffer except Mr. Bäschelin. He suffered a little for a day or two, as he did once before in the course of our voyage. I have occasion to be very thankful indeed. My health has been quite as good as it was at home. I was not laid up for a single hour. The only thing I suffered was sea-sickness, in starting from Liverpool, for a couple of days."

ARRIVAL OF THE REV. C. CARTER.

Under date of February 7th, Mr. Carter, in the following pleasant note, informs us of his safe arrival, with Mrs. Carter, on the scene of his labours. He has lost no time in recommencing his missionary work:—

"You will be glad to hear that we are here all safe and sound, having arrived on the 25th of January, after a very pleasant voyage. As we had very little rough weather, Mrs. Carter's sufferings were proportionally slight, but severe enough to show that a rough voyage round the Cape would in all probability have proved fatal. Our friends here gave us a hearty welcome, our native friends being particularly

delighted to see us. Last Sunday I preached twice in Singhalese, and find the language as pleasant and easy to me as ever I did. Next week, after I have visited some more of our native churches here, and when a house will be ready at Kandy, we go up and begin our work there. I visited Kandy last week, and began my Singhalese work by conducting a little meeting."

Home Proceedings.

THE meetings held during the past month have been exceedingly numerous, as the following list will show, and those of which we have received any reports have been very interesting and effective. We hope they have all been of that character:—

Ireland—From Dublin to Coleraine	Revs. Horatio Gillmore.
Scotland—Galashiels, Stirling, Perth, Dundee, Paisley, Edinburgh, Glasgow, and Greenock, &c.	„ Dr. Haycroft, T. C. Page, and W. Rosevear.
Hereford and Radnorshire, comprising some twenty or more Churches	„ D. Rees.
Loughton	„ H. Capern and W. A. Hobbs.
Windsor, Wraysbury, Colnbrook, Dunstable, Kingston, Esher, and Tottenham	„ W. A. Hobbs.
Saffron Walden	„ J. Stent.
Hanley	„ W. D. Davis.
Wokingham and Newbury	„ P. G. Scorey and C. M. Longhurst.
Bourne, Boston, Horncastle, and Lincoln	„ S. Green.
Berwick-on-Tweed	„ S. Newnam.
Cardiff	„ J. G. Gregson.
Battle, Hastings, Rye, Harlow, Deal, and Bishops' Stortford	„ F. Trestrail.
Ramsgate and Margate	„ C. Bailhache and F. Trestrail.
Newtown, Montgomeryshire	„ H. Gillmore.
Forest of Dean	„ J. Penny.
Haverfordwest and District	„ J. Stubbins.

REMITTANCES.

We again caution our friends against sending their collections, &c., in *postage-stamps*. It is not safe to do so. We have found that several remittances made this year in stamps have not reached the Mission House, and this occasions much disappointment, and gives rise to a good deal of correspondence. Post-office orders should be made payable at the General Post Office, St. Martin's-le-Grand. All cheques should either be crossed, or made payable to order. Attention to these directions is very important and necessary.

Contributions.

From February 19th, to March 18th, 1870.

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.
Blackmore, Rev. S., Earlsland	1 1 0	Kingsgate St., Sun.-sch., for Rev. R. Smith, Africa, per Y. M. M. A.	15 0 0
Butterworth, Mr. W. A., Surbiton	2 0 0	Lower Edmonton	2 4 11
Do. for China	1 0 0	Do., for W & O	1 10 0
Do. for W & O	0 10 0	Do., for N P, per Y. M. M. A. 1	13 3
Casson, Mr. W., Hardingstone	1 0 0	Red Lion Street, Clerkenwell, for N P	0 15 10
Chandler, Miss, Croydon	0 10 6	Stepney Green, Tabernacle, for W & O	7 16 9
Cook, Mr. J., jun., Broadhaven, nr. Haverfordwest	1 1 0	Upton Chapel, for W & O	4 0 0
Evans, Rev. W. W., Waterloo, near Liverpool	0 10 0	Do., for N P, per Y. M. M. A. 3	0 0 0
Farran, Major, Bath	2 0 0	Walthamstow, Wood St., for N P, per Y. M. M. A. 2	5 7
Kitson, Mr. (3 yrs.) Bridlington Quay	3 0 0	Walworth, Ebenezer Sun. Sch., per Y. M. M. A.	1 9 3
Lee, Mr. Thos., Peckham	1 1 0	BEDFORDSHIRE.	
Fearless, Mr. W., East Grinstead	1 1 0	Biggleswade	1 0 0
Stoneman, Mr. W. G., Croydon	1 1 0	Do., for W & O	1 0 0
Welch, Mrs. M. Kemp, Downton	2 10 0	Do., for N P	0 9 2
Whitchurch, Miss, do ...	2 10 0	Keysoe	2 19 6
DONATIONS.		Leighton Buzzard, Hockliffe Road	2 5 3
A Friend	50 0 0	Do., for W & O	1 12 4
Bible Translation Society, for T.	300 0 0	Do., for N P	0 14 4
Gotch, Mr. F. W., Chilcombe, Winchester (Box, 2 years)	3 3 0	BERKSHIRE.	
Harcourt, Rev. C. H., Gosport	1 0 0	Faringdon	18 1 1
LONDON AND MIDDLESEX.		Do., for W & O	1 0 0
Acton	1 1 0	Do., for N P	1 0 0
Do., for W & O	2 15 0	Wallingford, for W & O	3 12 6
Alfred Place, pr Y. M. M. A. Do., for N P, by do ...	1 15 0 0 6 5	Wantage, for W & O	1 1 0
Arthur Street, Gray's Inn Road, for W & O	1 1 0	BUCKINGHAMSHIRE.	
Do., per Y. M. M. A. ...	1 14 3	Amersham, Lower Chapel	15 10 5
Do., for N P, by do ...	0 4 7	Great Missenden	1 0 0
Battersea, York Road, for N P, per Y. M. M. A. 4	3 6	Do., for W & O	1 3 7
Brompton, Onslow Chpl. Do., for W & O	8 13 4 2 10 0	Do., for N P	1 16 5
Camden Road, for W & O Deptford, Oliver Chapel, for N P, per Y. M. M. A. Hackney, Mare Street, for W & O	18 4 11 1 7 9 6 6 0	Haddenham	12 11 0
Hammersmith, Avenue Road, for W & O	1 0 0	Do., for W & O	0 11 0
Hampstead, for W & O	7 17 6	Do., Loosley Row	1 4 2
Harlington	10 0 0	High Wycombe	33 19 3
Do., Sunday-sch., for N P, per Y. M. M. A. John St. Sunday-sch., for Rev. W. H. Gamble, Trinidad, per Y. M. M. A. Kennington, Charles St., for W & O	2 12 0 15 0 0 0 10 6	Little Kingshill	7 10 4
		Do., for W & O	10 0 0
		Long Crenndon	7 8 6
		Do., for W & O	0 10 0
		Olney	9 5 10
		Do., for W & O	2 5 0
		Do., for China	1 5 0
		Speen	0 13 0
		Do., for W & O	0 5 0
		Towersey	2 12 0
		Weston Turville	8 2 1
		Do., for W & O	0 8 0
		Do., for N P	0 18 5
CAMBRIDGESHIRE.			
		Caxton, for N P	1 0 3
		Heston, for N P	1 8 0
CESHIRE.			
		Chester	2 0 0
		Little Leigh	1 5 1
		Do., for W & O	1 0 0
		CORNWALL.	
		St. Austell	24 10 3
		DERBYSHIRE.	
		NewWhittington, for N P	1 0 0
		DEVONSHIRE.	
		Bideford, for W & O	1 1 0
		Bradnich	3 1 0
		Do., for W & O	0 12 0
		Chudleigh, for W & O	2 0 0
		Callumpton	6 1 6
		Do., for N P	0 18 0
		Devonport, Morice Sq., and Pembroke Street, on Account	2 17 7
		Lifton	1 15 0
		Do., Graystone	0 9 5
		Do., South Petherwen	1 5 1
		Do., Tourton	0 18 3
		Newton Abbot, for N P	1 1 3
		Modbury and Ringmore	9 15 3
		Do., for W & O	1 0 0
		Do., for N P	1 9 7
		Torrington, for W & O	0 5 0
		Do., for N P	0 13 6
		Totnes	5 2 0
		Do., for W & O	0 6 0
		Do., for N P Bartsal ...	1 12 0
		DORSETSHIRE.	
		Fifehead, for N P	2 3 8
		Iwerne Minster	8 0 6
		Do., for W & O	6 8 2
		Do., for N P	1 4 10
		DURHAM.	
		Shotley Bridge, Rawley, and Cousett	4 0 0
		ESSEX.	
		Braintree	25 12 8
		Earl's Colne	1 16 0
		Thorpe le Soken, for N P	0 18 4
		GLOUCESTERSHIRE.	
		Fairford, for W & O	1 0 0
		Hillsley	0 17 0
		Maiseyhampton, for Rev. F. Pinnock, for support of woman released from bondage ...	5 0 0
		Paniswick	1 11 0
		HAMPSHIRE.	
		Landport, Lake Road ...	1 11 6
		Romsey	0 12 7
		Do., for N P	2 4 2

HEREFORDSHIRE.	
£ s. d.	
Ewias, Harold	0 12 1
Flownhope	4 9 9
Do., for W & O	0 7 0
Do., for NP	5 3 3
Garway	2 4 0
Glasbury	5 2 0
Hereford	25 14 10
Ledbury	1 10 0
Do., for NP	0 19 0

HERTFORDSHIRE.	
£ s. d.	
Boxmoor	26 12 11
Do., for W & O	2 14 1
Do., for NP	1 10 1
Breachwood Green	1 6 0
Do., for W & O	0 15 0
Mill End	0 8 4
Do., for NP	0 5 5
Rickmansworth, for W & O	1 0 0
Do., for NP	1 18 3
Royston	5 0 0
Ware	2 2 0

HUNTINGDONSHIRE.	
£ s. d.	
Bjuntisham	13 17 9
Brampton	1 14 6
Buckden	1 13 6
Dean	2 5 0
Fenstanton	6 15 0
Godmanchester	2 0 0
Do., for W & O	0 14 0
Do., for NP	0 16 0
Hail Weston	0 16 3
Houghton	2 9 10
Huntingdon	31 0 5
Do., for W & O	1 14 10
Kimbolton	4 15 9
Offord	1 6 1
Perry	0 18 0
Do., for W & O	0 5 0
Ramsey	17 13 3
Do. (Great Whyte), for W & O	0 15 0
St. Ives	34 0 1
Do., for W & O	1 14 3
St. Neots	14 16 8
Do., for W & O	1 3 9
Spaldwick	5 18 1
Staughton	0 10 0
Stukeley	3 15 11
Woodhurst	2 7 9
Do., for W & O	0 3 10
Yelling	1 6 0
Do., for W & O	0 4 6

Less expenses, and amt. acknowledged before	157 11 0
	51 5 0
	106 6 0

KENT.	
£ s. d.	
Ashford	5 13 6
Do., for NP	1 10 8
Bessel's Green, for NP	1 5 0
Crayford, for NP	1 1 6
Dover	8 1 6
Do., for NP	0 8 3
Edenbridge	7 0 2
Do., for W & O	1 1 0
Forest Hill	13 15 9
Do., for NP, per Y. M. M. A.	0 8 0
Gravesend, Windmill St. (moiety)	13 18 2

£ s. d.	
Greenwich, Royal Hill, for NP, per Y. M. M. A.	0 16 0
Meopham	10 0 0
Sandhurst	10 1 2
Tunbridge, for W & O	1 10 0
Woolwich, Queen St., for NP, per Y. M. M. A.	0 12 4
Do., Enon Chapel Sun. School	1 1 0

LANCASHIRE.	
£ s. d.	
Birkenhead, Grange Lane, for W & O	3 10 3
Bolton, St. George's Rd., for W & O	2 5 0
Briercliffe, Ebenezer Ch., for W & O	1 0 0
Do., for NP	1 2 4
Coniston, for NP	1 5 0
Rochdale, West Street, for NP	6 14 11
Sunnyside, for W & O	0 10 0
Waterbarn	0 8 0
Do., for W & O	1 0 0
Do., for NP	1 12 3

LEICESTERSHIRE.	
£ s. d.	
Leicester, Charles Street	0 8 1
Do., for W & O	2 5 0
Do., for NP	4 9 1
Monks Kirby and Pailton, for NP	1 11 7

NORFOLK.	
£ s. d.	
Swaffham, for NP Roop Chand, Kotalya	7 0 0
Do., Castleacre Branch, for NP	2 3 4

NORTHAMPTONSHIRE.	
£ s. d.	
Helmdon and Culworth, for W & O	0 8 0
Milton, for W & O	1 2 7
Ravensthorpe, for NP	0 13 0
Do., for W & O	0 9 0
Thrapston, for W & O	0 15 0
Weston-by-Weedon, for W & O	0 12 0

NORTHUMBRLAND.	
£ s. d.	
Newcastle, Bewick Street	6 5 0
Do., for NP	11 14 11

NOTTINGHAMSHIRE.	
£ s. d.	
Nottinghamshire Juvenile Auxiliary - Derby Road	12 17 6
George Street	11 4 10
Circus Street	5 1 0
(£20 of above for Mr. Ellis, Jessor, for support of NP, and £10 for Jessor Orphanage)	
Southwell	1 16 9

OXFORDSHIRE.	
£ s. d.	
Banbury	4 14 11
Do., for W & O	1 0 0
Do., for NP	0 8 6
Coate, for W & O	1 0 0

RUTLAND.	
£ s. d.	
Belton	1 0 6
Do., for NP	2 9 0

SHEREPESHIRE.	
£ s. d.	
Dawley Bank, for W & O	0 11 8

SOMERSETSHIRE.	
£ s. d.	
Bridgwater, for W & O	4 4 0
Do., for NP	1 17 4
Cheddar, on Account	12 0 0
Croscombe, for NP	1 5 0
Hatch Beachamp, for W & O	0 12 0
Stogumber, for NP	2 10 5
Wellington, for W & O	2 15 0
Watchet	2 17 10
Williton	1 10 0
Wincanton, for W & O	0 16 0

STAFFORDSHIRE.	
£ s. d.	
Hanley, Welsh Chapel	0 7 1
Do., for NP	0 2 9
Stafford	0 17 6
Do., for W & O	0 10 0
Do., for NP	1 8 0

SUFFOLK.	
£ s. d.	
Bradfield, for W & O	0 6 0
Bramfield	0 12 0

SURREY.	
£ s. d.	
Croydon	2 8 0
Outwood, for W & O	0 8 6
Do., for NP	0 11 6

SUSSEX.	
£ s. d.	
Forest Row, for NP	0 17 3
Lewes	21 8 9
Do., for W & O	1 15 2

WARWICKSHIRE.	
£ s. d.	
Birmingham, on Acct. by Mr. Thomas Adams, Treasurer	116 6 9
Henley-in-Arden	7 0 10

WILTSHIRE.	
£ s. d.	
Calne, for W & O	1 5 0
Do., for NP	1 18 5

WORCESTERSHIRE.	
£ s. d.	
Atch Lench	7 11 4
Do., for W & O	0 17 0
Do., Dunnington	8 4 2
Do., Pitchill	0 6 0
Do., Wrothley	0 3 6

YORKSHIRE.	
£ s. d.	
Beverley	25 1 8
Do., for W & O	3 3 0
Do., for NP	3 7 4
Cowling Hill, for W & O	1 0 0
Heaton, for W & O	0 5 0
Do., for NP	0 8 0
Hunslet	5 0 0
Hull	9 0 6
Do., George Street, and Cottingham	40 12 1
Do. do., for W & O	3 16 4
Do. do., for NP	1 10 4
Do., South Street	11 9 1

		GLAMORGANSHIRE.		SCOTLAND.	
		£ s. d.	£ s. d.		
Malton	5 2 6	Canton, Hope Chapel,		Alloa.....	1 10 0
Masham, for W & O.....	0 14 0	for W & O	2 13 0	Anstruther	18 18 11
Middlesboro', Park Street		Do., for N P	1 2 3	Do., for N P	1 17 1
Sunday Sch., for N P.....	0 14 7	Deri, Tabernacle	1 2 10	Do., for Rev. Q. W.	
Mirfield	10 16 0	Lantwit Major	1 10 0	Thomson, Cameroons	5 0 0
Do., for Rev. Q. W.		Lantwit Vardre, Salem ..	0 14 0	Ardrihsaig, for N P.....	0 6 0
Thomson's School,		Merthyr Tydvil, High St.	1 16 0	Cupar	8 3 6
Cameroons, W. Africa	10 0 0	Do., for W & O	1 0 0	Dundee.....	63 14 11
Scarborough	2 10 0	Do., for N P	1 0 0	Dunfermline	48 12 1
Sheffield, Portmahon Ch.	23 12 6	Pontypridd, Carmel	1 13 9	Galashiels	15 7 6
Do., for W & O	1 19 0	Do., for N P	2 8 3	Do., for W & O	2 7 0
Shipley.....	41 3 2	Rhydfelin, Bethlehem	0 18 0	Grantown.....	1 0 0
Do., for W & O	3 10 0	Tonyfelin	4 12 1	Kilmarnock.....	4 0 0
Do., for China	5 10 0	Twynyrodyn	0 10 0	Kirkcaldy.....	6 16 6
Skipton.....	13 16 7			Do., Whyte's Causeway	6 4 6
Do., for N P	1 15 5			Paisley	7 10 0
NORTH WALES.		MONMOUTHSHIRE.		IRELAND.	
DENBIGHSHIRE.		Abergavenny, Frogmore		Waterford, for N P	
Cefnmawr, for N P	0 15 5	Street, for W & O	2 0 0		1 0 0
Llanellian and Colwyn	4 0 2	Chepstow.....	0 16 0	Do., Storie Street	109 4 6
Wrexham, Chester St....	5 0 0	Do., for W & O	1 0 0	Do., for China	10 0 0
SOUTH WALES.		Henllys, Zoar, for N P	1 9 4	Do., George Street ...	8 0 6
CARMARTHENSHIRE.		Pontheor, Zion	12 5 0	Do., Victoria Place ...	14 16 8
Llanfynydd, for N P.....	0 5 11	Do., for W & O	1 0 0	Perth, on Account.....	41 15 0
Pembrey, Tabernacle ...	5 2 10	Do., for N P	3 0 0	Rothessay, for N P	1 7 7
Whitland, Nazareth.....	4 4 0	Tredegar, Bethel	1 2 6	Stirling.....	8 7 6
Do., for W & O	0 4 0			Tobermory, for W & O...	0 10 6
		PEMBROKESHIRE.		Do., for N P	1 10 6
		Clarbeston, Carmel, for		Tullymet, for N P	2 0 0
		N P			
		1 6 3			

FOREIGN LETTERS RECEIVED.

ASIA—

- BENARES, Etherington, W., Jan. 24, Feb. 23.
- Heinig, H., Jan. 25.
- BARISAL, Sale, J., Feb. 7.
- CALCUTTA, Lewis, C. B., Feb. 7, 15, 18.
- CHITOURA, Williams, J., Jan. 30.
- DACCA, Supper, C. F., Feb. 11.
- INTALLY, Kerry, G., Feb. 7.
- Anderson, J. H., Feb. 8.
- Wenger, J., Oct. 24.
- KHOOLEA, Dutt, G. C., Jan. 28.
- SERAMPOR, Martin T., Feb. 7.

CEYLON—

- COLOMBO, Waldoek, F. D., Jan. 24.
- KANDY, Carter, C., Feb. 7.

CHINA—

- CHEE-FOO, Laughton, R. F., Dec. 29.
- HONG-KONG, Richard, T., Feb. 2.

EUROPE—

- MORLAIX, Jenkins, J., Mar. 4.
- ST. BRIFUC, Bouhon, V. E., Feb. 22.

WEST INDIES—

- HAYTI, Jacmel, Boyd, Miss, Jan. 24, Feb. 26.
- Michel, S., Feb. 3.
- Okill, H., Feb. 26.
- Domond, V. R., Feb. 26.
- INAGUA, Littlewood, W., Jan. 4.
- TURR'S ISLAND, Pegg, Isaac, Feb. 14.

JAMAICA—

- Kingston, Hewett, E., Feb. 18.
- East, D. J., Feb. 22.
- Luca, Lea, T., Feb. 7.
- Spanish Town, Claydon, Mrs., Feb. 23.
- Phillippo, J. M., Jan. 7.
- Salter's Hill, Dendy, W., Feb. 1.

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.

Report.

It has seldom been the privilege of the Committee to present a balance-sheet so encouraging and satisfactory as the one for the present year. They have to report the largest income ever received, except that of the Jubilee year. The total receipts are £39,339 8s. 6d.; of this sum £2,381 15s. 6d. have been applied to the payment of last year's debt, and £4,680 to purchase £5,000 Consols, to form a legacy reserve fund, on the plan set forth in last year's report, which sums, with a total expenditure of £32,185 10s. 5d., amount to £39,247 5s. 11d., leaving a balance in the Treasurer's hands of £92 2s. 7d.

The large excess of receipts over previous years is mainly due, however, to the unusual amount received from legacies, viz., £8,224 12s. 5d., and the generous donation of £2,000 by the late Mr. Kelsall. The general contributions are much the same as in former years. There has been a slight increase in the grants from the Bible Translation Society, and nearly £150 to the Widows' and Orphans' Fund, the poorer Churches still maintaining, in regard to this Fund, the same honourable position which they have done for years. On the other hand, the payments from the Calcutta Press have been less, and the contributions to the Native Preachers' fund have fallen off by more than £100, which the Committee much regret. Coming chiefly from the young, who have hitherto done more each successive year, this fact indicates either that their zeal has abated, which the Committee are reluctant to believe, or that their pastors and teachers have not guided and stimulated their efforts to the same extent as formerly.

It is intended in future to carry all legacies received during the year to the credit of the Legacy Reserve Fund, and at the close to take a seventh part of the entire amount, which will be in general a fair average, and carry it to the credit of the general account. It is hoped that not only will the great

fluctuations in legacies which have sometimes appeared in the yearly income, giving rise to undue elation when large, and to discouragement when small, be prevented, but a temptation to incur expenditure which afterwards it is difficult to meet, will be removed.

In addition to the decease of Mr. Kelsall, so long and honourably distinguished as a most attached and generous supporter of the Society, the Committee have to record the removal of the Rev. S. Brawn and Mr. George Gould, of Loughton, Mr. George Ebenezer Foster, of Cambridge, and Mr. W. Lepard Smith, of St. Albans, who were at all times ready to promote the interests of the Society, to which they were sincerely and ardently attached.

NEW MISSION HOUSE.

The Committee are happy to report the completion of the New Mission House, which will forthwith be permanently occupied as soon as the condition of the premises will permit. Very general satisfaction has been expressed respecting it. Ample accommodation will be supplied to the various Denominational Institutions; and though some have desired a more commanding position, yet when the increased cost of such a position is considered, and the difficulty of securing the quiet which is needed for the peculiar business carried on in a Mission House, together with the easy access from all sides of London to the present building, are taken into account, it will be admitted that there is abundant reason to be satisfied. The Committee have found in the architects gentlemen ever ready to listen to suggestions, and to fulfil their desires to the utmost extent possible; and they have every reason to believe that the contractor has completed his work in a satisfactory and honourable manner. Some idea of the amount of labour attending the carrying out of the purpose of building a new house, from the beginning to the present time, may be formed, when it is stated that the Special Committee, to whom it was given in charge, have met nearly forty times, and many of their sittings were very protracted. They have done their best to provide a substantial and suitable structure, carefully avoiding all expenditure in mere ornament, and yet securing respectability and comfort. Their earnest hope is that as every previous removal to new premises was marked by increased activity in the Society and augmented agency in the field, so this, the most important, perhaps, of all, may be followed by special blessings from on High. May every institution whose officers and committees meet within its walls, share largely in the prosperity and peace so fervently desired for this Society.

DECEASE OF MISSIONARIES.

During the year, considerable changes have taken place in the Missionary staff. Three brethren have been removed by death to the presence of the Lord whom they diligently and lovingly served. Of these, Mr. John Parsons stands forth as one eminently endowed for Missionary work. He succeeded at Monghyr a brother who, for a brief space only, was permitted to labour in the field; but he seemed to inherit that brother's spirit of love, of gentleness, and of devout consecration. In every department Mr. John Parsons attained to great excellence; but in the future he will probably be best remembered as a translator of the Word of God. His version of the Scriptures of the New Testament in Hindi has received the highest commendations from the most competent judges. For nearly thirty years he gave his energies to this work and to the propagation of Divine truth, winning from every class of the people their esteem and love.

Under very different circumstances, among the freed negroes of Trinidad and Portuguese refugees from Madeira, for the most part imbued with Romish superstitions, the Rev. John Law spent the twenty-five years of his Missionary life, having joined the Trinidad Mission almost at its commencement. Active, zealous, and devout, his labours have not been in vain. He leaves a Church gathered from amongst the various populations of Port of Spain, and while yet strong for labour has been called to the joy of the Lord.

In Mr. Edward Dakin, Serampore College has lost a very able and successful teacher. It was in 1859 that he entered on the special task for which the Committee had engaged his services. His thorough mastery of the system of teaching in British schools, and his adaptation to the work, enabled him to raise the school departments of the College into a high state of efficiency. Many of his pupils, through his instruction and example, have become most useful teachers, some in the College itself, others in cognate institutions; thus enlarging the sphere of his usefulness, and contributing in measure to that great educational movement which, combined with other influences, is shaking to the fall the whole structure of Hindu society. He died at sea, on his way home to seek that health which the rigours of the climate had destroyed.

To these losses by death must be added the decease of Mrs. Robert Smith in Africa, where she has lived a long and useful life. Our sympathies are especially called out by the fact that this is the second wife which our brother the Rev. Robert Smith has lost in that fatal clime. The Committee have also to mourn the loss of Mrs. Jenkins, the partner of the Rev. J.

Jenkins, of Morlaix, where she has been most usefully employed in promoting the welfare of the inhabitants of Brittany.

MISSIONARY MOVEMENTS.

Of other changes the Committee must briefly speak. Two brethren have ceased to labour in connection with the Society, the Rev. O. Gillott, of Poona, and the Rev. F. T. Reed, of Sewry. Four brethren have been constrained to leave their sphere of labour through ill-health, the Revs. W. A. Hobbs, E. Johnson, James Smith, and J. H. Anderson; the last, it may be feared, never to return. But a more than equal number have returned to their work, viz., the Revs. C. Carter, to Ceylon, G. Kerry, F. Supper, and Josiah Parsons, to India, and A. Saker, to Africa. Barisal again enjoys in renewed health the efficient services of Mrs. Sale. The Committee are also happy to mention that communications have been received from Mrs. Baumann of Hayti, and she may shortly be expected in this country. Through the good providence of God, she has been safely preserved amid the anarchy and bloodshed which that unhappy country has been called to suffer.

NEW MISSIONARIES.

Notwithstanding the losses enumerated, the Committee have been permitted to send forth an equal number of brethren. Messrs. Jordan and Campagnac have entered on the missionary life in India; Messrs. Richard and Bäschelin in China, while Mr. Pegg has undertaken the pastorate of the Churches in Turk's Islands, with the confident hope that the people will support him in his labours for their good. Mr. Bäschelin also is gone forth in faith that the Lord whom he serves will supply his necessities. Thus, amid all vicissitudes, the Head of the Church continues to sustain His people in the great task which in obedience to His command they have undertaken, and the breaches which disease and death make in their ranks are speedily filled by equally devoted men, who enter on the labours of those who have gone before, reap where they have sown, and in their turn scatter in fresh places the seed of Heavenly Truth.

THE INDIA MISSION.

Passing on to the field itself, the Committee feel that it is unnecessary to repeat the tale of unwearied labour which in the past year, as in years ago, has been faithfully carried on by their brethren. It will suffice to mark a few of the more salient features which the work of the year

presents. Notwithstanding the agitation which stirred the minds of our missionary brethren in India during a portion of the year, arising from a misapprehension of the purposes and plans of the Committee, but which the Committee are happy to believe is now quieted through the conciliatory explanations that have been given, the year has not been without numerous marks of the Divine blessing.

The Committee learn that about one hundred additions to the Churches have rewarded the exertions of their brethren. As might be expected from the extent covered by the Mission, and the numerous Churches which have been planted, the largest number of baptisms has taken place in the district of Backergunge. Here thirty persons have taken upon them the yoke of Christ, and been added to the eight hundred who have already made a profession of faith in Him. In Intally fourteen, and in the Dacca district eleven individuals have joined themselves to the Lord, while the remainder are found in other nine or ten of the stations that the brethren occupy. These trophies of grace have not been won without great cost. Some of the converts have had to endure much opposition, and few have come into the fold without being made to feel the enmity of the system they have forsaken.

In the prosecution of their itinerant labours the Missionaries report, as in former years, a very various reception; but on the whole a more attentive and thoughtful hearing of the Word of Life. Here and there, as in Allahabad and Patna, the Mussulmans have shown an inclination to enter on an active course of proselytism, and to engage the services of Moslem preachers to counteract the efforts of Christian missionaries. In many places the brethren speak of the Brahmists as in some instances opposing the truth; in others, as seeking in private intercourse instruction in the doctrines of salvation. It is much too early to form a precise opinion as to the value of this movement, which in some of its aspects is unquestionably the fruit of missionary instruction. However much its leaders may boast of their eclecticism, of their indifference to all creeds and earlier forms of faith, of their success in finding in their own moral intuitions and needs the true religion, the proceedings of the most advanced section show that they at least have been powerfully affected by the Christian truths that have come before their minds during their education, and which are floating around them from the teaching of Christian men. The Rev. George Kerry gives the following interesting account of the scenes he witnessed in a new place of worship which the Brahmists have lately erected in Calcutta. He says—"You know that the advanced section of the Brahma Somaj, under the leadership of Babu Keshub

Chunder Sen, have built for themselves a Church. It is situated in the midst of the native town, is lighted with gas, and furnished with benches; it has galleries on three sides, and will seat five hundred people. The Brahmos meet for worship every Sunday evening, one hour after sundown. I have been two or three times; on each occasion the body of the church has been crowded. The form of worship is almost a copy of that which prevails amongst ourselves. The chief thing peculiar about it is, that at a certain time all who have professed Brahmoism rise, and with their faces towards the minister (who also stands), their hands joined, they repeat together in a chanting tone a form of prayer. This part of their worship is very touching. One sentence of the prayer is a cry to Him who is all light, to come and enlighten their darkness. The wailing tone in which the cry is uttered affected me very much, and I could not but re-echo the cry in His name who is the True Light. On each occasion when I was present, Keshub Chunder Sen was there, and preached a sermon in Bengali. From the sermons and prayers I heard, I judge that this interesting sect has not come any nearer the truth during the last four years. When I left India they seemed to be gradually coming towards the light; but now their belief seems to be stationary. One thing struck me as remarkable amongst a people who profess to be simply Theists, and that was the full and abject acknowledgment and confession of sin which was again and again made. Whether they have learnt this among the other things they have learnt and appropriated from our Christian Scriptures, or whether it be the heartfelt utterances of their lips, I do not know. If their feeling agree with their words, many of them certainly are not far from the kingdom of God." Amidst the multiplicity of thoughts which agitate the minds of this considerable and rapidly increasing class of instructed Hindus, we have the confident hope that through all their doubts and questionings many may be led by the Spirit of God to the acknowledgment of Him who is the Light and Life of men. The movement, in all its sections, is an unmistakable sign of the power of those influences which missionaries have brought to bear on the mighty structure of Hinduism.

MISSION WORK IN CALCUTTA.

It is with great pleasure that the Committee report the activity and zeal displayed by their brethren of the Churches in the Circular Road and Lal Bazaar, Calcutta, in propagating the Gospel among the dense masses of that great city. These Churches originated in the labours of the earlier missionaries of the Society; but in both cases are now independent of its

funds. The names of Yates and Lawson, of Leslie, Robinson, and Thomas, are still fragrant in the memories of many. Not less successful is the ministry of the Rev. A. Williams and the Rev. Jno. Robinson, who now respectively occupy the pastorates once filled by those devoted men. From both these congregations go forth day by day several of their members to preach in the streets the everlasting Gospel. Both Churches maintain native brethren for the same important work. Of Lal Bazaar Church we learn that besides the deacons, five or six of the brethren have been engaged every Sunday, and as opportunity has offered during the week, in visiting the homes of the sick and the poor, and the hospitals, where, as well as among the wanderers in the streets, they have distributed tracts, and offered words of consolation. The Church also supports a native preacher, and the pastor has the general supervision of one of the city missionaries. These brethren have been engaged generally in visiting, and preaching twice a day, and the number "that hear the Gospel through them averages between 800 and 1,000 weekly." Among the liberal exertions of the Circular Road Church may be mentioned the support and personal aid given to three vernacular schools, in different parts of the city, by the members; their contributions to the Benevolent and Intally institutions, in the latter of which the pastor has given his personal labours; and the large Sunday-school which assembles at the chapel. Three brethren have been regularly engaged in vernacular preaching day by day, one of them being a deacon of the Church, and once a missionary of the Society; the other two are native preachers, supported by the Church. In the whole this Church alone raises about £1,000 *per annum* for the maintenance of the ministry, and the spread of divine truth among the heathen and nominal Christian community of Calcutta. The Committee wish that these labours could be multiplied a hundredfold, and they welcome with joy such fellow-helpers in their task.

THE NATIVE CHURCHES.

In pursuance of the principles so often recognised, the Committee have cheerfully taken over the entire direction and support of the Churches that have been gathered in the villages to the south of Calcutta, with the view of eventually placing them on an independent footing. Two of the Churches have already signified their adhesion to the plan laid down by the Committee, and Mr. Kerry, on whom the execution of the plan has devolved, expresses the sanguine hope that the rest will soon follow. For many years, indeed ever since the formation of these churches, the largest part of the support rendered by the Native Pastors came from the Auxiliary Society in Calcutta.

The funds set free by this arrangement will, the Committee are happy to know, be devoted to the preaching of the Gospel in Calcutta itself, thus adding material support to the agencies already in operation among our friends in this metropolis of the East.

The effort at independence, announced last year as about to be tried by the Church in Delhi, has had to encounter great trials and difficulties. But Mr. Smith continues to speak hopefully of the prospect, and states that the spirit of self-help evoked has been of a very gratifying character, and that there have been brought to light many cases of self-denial and liberality, which otherwise would not probably have existed. One very interesting incident must be given in his own words:—

“It would have done you good to have been present at a gathering of native Christians at the house of our brother Fernandez. Chuni gave an account of his labours during his late wanderings in the villages. The people, in almost every place, fed him, and sometimes gave him a few pice to help him on his way. He was ill in one place, and the Zemindar not only supplied him with food, but nursed him like a good Samaritan, and when he was able to leave, gave him something for the expenses of the road. In one large village he baptized a convert in the presence of a number of people, and several others will probably be baptized on his next journey. At first the people said that he was paid by some European missionary; but when they found he was no man's servant, their admiration was at once manifested, and they said he was the first who had thus come out to them with the news of Christianity.”

Spontaneous and willing labour of this kind is full of hope for India. Such an agency as this is eminently adapted to the circumstances and condition of the people.

CEYLON.

Though brief, the reports from this Island are of a very interesting nature. In all the stations but three there have been tokens of the blessing of God on the labours of the brethren, both European and Native. Seventy-one persons have made a profession of faith in Christ, raising the number of baptized members to six hundred. One new station has been opened during the past year, and another since the commencement of the present. There are now twenty stations and about sixty out-stations, where more than a hundred services are held every week, with an attendance of at least 2,500 persons. The day-schools number twenty-four, with an actual attendance of about 550 scholars. The missionaries have directed much attention to the

question of making the Churches self-sustaining, and in various forms have pressed upon them the responsibility of supporting those who labour among them in the Gospel. Three churches at present fulfil this duty, the Churches of Grand Pass, Kandy and Matelle. To facilitate this object the missionaries have now arranged that the contributions of the people instead of being paid to the funds of the Society, shall be paid direct to their pastors as a portion of their stipend; they will draw only the balance from the Society. It is thought that this plan will work well, because it will tend to increase the interest with which the people will regard the preacher and his work, seeing that they themselves contribute directly towards his support.

CHINA.

Mr. Laughton has continued to labour very diligently in his appointed sphere, and not without many proofs of the divine blessing. Several candidates for baptism are under instruction, some of whom would have been baptized, but for the missionary's anxiety to add to the church, on suitable proof, such only as are truly converted to God. From Chefoo the word of God goes into all parts of the district, so that there are few places within many miles into which Mr. Laughton enters in his itineracies, where he does not find some who have heard the word of life from his lips in the chapel of Chefoo. The converts at Hankhiau continue to sustain their own efforts for the propagation of the truth; but Mr. Laughton finds it difficult to keep them willing, as the proximity of other missionary stations where the native preachers are sustained by the societies to which they belong, renders the Hankhiau preachers anxious to enjoy the same doubtful privilege. Mr. Laughton will now receive the assistance and relief he has so long required, as Mr. Richard will be associated with him in his arduous and lonely task.

WEST INDIES.

The Bahamas and Trinidad Missions continue to present the features with which the friends of the Society are now familiar. Notwithstanding the pressure of poverty, and the comparative barrenness of the islands on which the people live, they exhibit the most lively interest in the progress of the Gospel, and continual additions are made to the church of God. The Churches have received about 200 additions by baptism, and do

not fall short of embracing 3,000 members in fellowship. As a very large majority of the inhabitants of the Islands of the Bahamas are Nonconformists, the prospect of the Church Establishment being abolished at the end of seven years has given great satisfaction, and a burden will be removed from the shoulders of the people which the finances of the colony are ill able to support. As already hinted, the Rev. Isaac Pegg, of the Metropolitan College, has undertaken the charge of the Churches in the Turk's Islands' Government. It was at the request of the people, who have promised to support him, that the Committee accepted Mr. Pegg's services for this post. He has received from them a very warm welcome, and will, we trust, be favoured of God to re-establish the work so much interrupted since the decease of the Society's late missionary, the Rev. W. Rycroft. Mr. Pegg also cherishes the hope of being able to assist the people of Puerto Plata in the Island of St. Domingo, who have expressed an earnest desire to enjoy his ministrations.

JAMAICA.

The reports which have reached the Committee from this island are of great interest. In the last Report the Committee announced the removal of the Calabar Institution to Kingston, and the acceptance by the President of the pastorate of the Church meeting in East Queen Street. The first six months of the year were accordingly spent in effecting these changes. The buildings from Calabar were re-erected on the capacious grounds of the mission-house, and additions made which were necessary for the use and enlargement of the institution. The large chapel, with the mission-house and school-room, also underwent complete repair, and a portion of the grounds has been laid out as a garden, to be cultivated by the hands of the students of the Institution. The Institution will now embrace Theological and Normal School departments, a High School, a Boys' and Girls' School, and an Infant School. The chapel was re-opened in the month of May, when crowded congregations testified to the interest the event has created. The college and schools received their inmates in the month of June. From that time every department has been in full working order. The attendance at Divine worship has rapidly grown into a large congregation, and the Church has received numerous accessions. Though fees are exacted of the day-scholars, large schools of boys and girls have been collected, numbering 330 children. The High School has seventeen pupils, and the Theological and Normal School departments have respectively nine

and eight students. "So far," to use the language of the Report, "the hopes which were entertained from the removal to Kingston have been realised. In the buildings a platform has been raised for educational operations on an extended scale, and the work has begun with an encouraging measure of success. Inclusive of the Day and High Schools, between two and three hundred persons are daily instructed. In these schools the early days of the Baptist Mission live again, and the labours of Knibb and his coadjutors and successors in the Day Schools, and Tinson in his private grammar-school, are revived—schools which numbered at the time some who became most valued and useful members of society, some even who rose to considerable distinction. While the educational advantages of the theological students may be improved by the employment of increased teaching power, especially in the languages of some of the sister islands—French and Spanish—their opportunities of preparing for the work of the Christian ministry, in the most practical way, by pastoral and evangelistic labours, are greatly multiplied. Nor must the mental stimulus be overlooked, which is unfailingly felt, by being brought into constant association with education and intelligence in larger masses, quickened by the considerable proportion of educated and respectable European families resident in the city." Thus by the indefatigable labour of the Rev. D. J. East, the President, and his coadjutor, Mr. Roberts, the Institution enters on a new and advanced career. It will enjoy the sympathy and liberal support of those who desire to perfect the great act of emancipation, and to give to the free negroes of Jamaica an indigenous ministry to lead them in the paths of truth and righteousness.

MORANT BAY MISSION.

The prosperity of this interesting mission reported last year continues. The three Churches formed have been considerably increased, now embracing 560 members, the increase during the year being 70. The day-schools are also pursuing their useful way, having an average attendance of 240 children. On every side new openings appear, and the people exhibit a joy and readiness to receive the message of Life which the missionary knows not how to gratify, so many are the calls upon his time, so wide the necessity for his labours. The chapels are being repaired and school-houses built in the places already occupied; but Mr. Teall is in want of helpers which Jamaica can hardly supply.

THE CHURCHES OF THE JAMAICA BAPTIST UNION.

Last year the number of churches in the Union was 84; at its recent

meeting eleven more churches were added, making a total of 95. These churches contain 19,671 members; and more than 2,000 inquirers are seeking admission. The net increase during the year has been 860 members and 410 inquirers, being an average increase in the churches making returns of more than 10 in each church. With regard to the state of the churches, the reports, with few exceptions, are very encouraging. There is a large increase in the attendance on the means of grace, the spirit of piety has revived, and the liberality of the people has grown with the general prosperity. But the Union has to mourn the decease of the Rev. W. Claydon, reducing the already limited number of European brethren. The Rev. John Clarke, of Jericho, has also been sorely afflicted by the death of his beloved partner, his companion in all the years of his long missionary life in Africa and the West. Throughout the island it would appear that the general well-being of the people has improved; trade and commerce have expanded, and a more hopeful view is taken by all who are employed in the cultivation of the island staples. Doubtless this is in a great measure owing to the wise legislation and efficient administration of the present Government. The finances of the Island have been placed on a sound basis, and the courts of justice enjoy the confidence of the people. The great political event of the year is, however, the expiry of the Clergy Act, by which the Church of England ceases to be the Established Church of the Island, and by which the Island revenue will be eventually relieved of the payment of some £30,000 a-year. More than twenty years ago the venerable Walter Dendy entered his protest against this great injustice. He has lived to see his desire fulfilled, and perfect religious liberty and equality before the law accomplished. There can be no doubt that the wise counsels and noble protest of the missionaries of the Society have largely contributed to this result. But while the Committee rejoice in this, it lays the Churches of this country under the greater obligation to do all in their power to meet the new demands which this novel state of things presents to them. In his excellent despatch on the subject, the Governor, Sir J. P. Grant, thus speaks of the part taken by Baptist missionaries:—

“After the great era of emancipation, they entered the field with advantages of which they made good use. In consequence of their worthy exertions in the two great causes of making the slaves Christians, and of making them free men, they had gained their love and their unbounded confidence. The mad and bitter days which immediately followed emancipation, could not but add to the just influence of such friends of the emancipated class as were the Baptist missionaries. Consequently, wherever Baptists congregated, large and

very costly chapels arose, paid for by voluntary contributions; and very ample provision for the ministers was made by unstinted voluntary contributions. In this flourishing state of things, the Baptist missionaries abandoned all pecuniary connection with the Baptist community at home. But gradually, as time wore on, as wiser and better courses were adopted by others, and as the old generation which remembered the bad days died out, the peculiar advantages of the Baptists dropped away. For some time past it is not doubtful that the power for good once possessed by this communion here, has been to some extent crippled for want of adequate means. The number of the members of their communion has admittedly been much reduced; but what I regard as a far greater evil is, that as their best ministers die out, they find it always difficult, indeed, sometimes impossible, to replace them by men of the same stamp.

“It is, I think, not always sufficiently considered how widely the position of communions in England unsupported by the State differs from that of such communions here. In England the number of affluent members of Nonconformist communions is notable. Here such communions are made up almost exclusively of the lower classes.”

Under these circumstances the Committee bespeak the kindest attention of their friends to the appeal which they learn is in preparation by their brethren in Jamaica, that the emergency which in so providential a manner has arisen may be nobly and liberally met. It now only remains to crown the work in which the Society has so long been engaged, and gratitude to the God of salvation who has wrought wonders by their hands, will surely prompt a large and liberal response.

AFRICA.

It is well known to many friends of the Society that considerable uneasiness has been long felt in regard to the condition of the African Mission, and that there were serious disagreements between the junior brethren and Mr. Saker. They had often expressed their dissatisfaction at some of his methods of procedure, especially the devotion of so much time and money to what they deemed secular work. In the hope of restoring harmony and ascertaining more perfectly the cause of this great alienation of feeling, the Committee last year requested Mr. Saker to return to this country. He had several interviews with a Sub-Committee appointed to confer with him; but when he announced his intention to return, the Sub-Committee saw no course open to them so satisfactory as the sending out a deputation to visit

the stations, and to ascertain the facts on the spot. The Committee acquiesced in this suggestion, and ultimately Dr. Underhill, at their earnest request, consented to go. The result can best be told in a few extracts from the report of his visit which he has presented to the Committee, and which will place the whole subject in a clear light. Referring to what he considered as among the causes of the state of feeling existing, Dr. Underhill places first:—"The opinion held by the younger brethren, that while a certain amount of secular work in putting up buildings and keeping them in repair is requisite, too much time and attention had been given to these duties by Mr. Saker, to the detriment of the more spiritual part of the work. I will only say here that I differ in judgment from the younger brethren, and, after full consideration, must commend the course taken by Mr. Saker. In the report of the Sub-Committee of 1863, adopted by the Committee, and by whom this charge was fully investigated, the opinion is expressed, 'that the time given by Mr. Saker to these mechanical affairs was necessary to the well-being of the Mission.' I not only concur in this opinion, but must add that to my mind it is to the honour of our African Mission, that not only has the gospel been successfully introduced among the savage tribes of the Cameroons by Mr. Saker, but that he has also taught the people to practise the simpler arts of civilised life, enabling them to rise out of the state of barbarism in which he found them, and showing that *godliness is profitable unto all things, having the promise of the life that now is, and the life which is to come.*"

In regard to the charges brought against Mr. Saker of waste and extravagance which had so often been made in letters to the Committee, and so freely circulated in this country, the Report goes on to state that—

"Doubtless some mistakes have been made, as was inevitable through the novelty of the circumstances. Experiments were tried which could not have been done without expense. Some instances were mentioned to me, which were evidently nothing more than differences of judgment between Mr. Saker and the local board; the latter judging that to be wasteful which did not meet with their approval. But it must be remembered that Mr. Saker found nothing to his hand; he had to plan, to conceive, to construct everything, with few or no resources on the spot. After the fullest consideration I could give to these adverse statements, and after inspecting the presumed evidences of this waste, it is my deliberate judgment that, while in some cases the statements have been exaggerations, in others, when the destructive effects of climate are considered—the interruptions occasioned by illness—the thefts of the native population—the slow and inadequate workmanship of the men Mr. Saker has

instructed—the delay arising from want of materials to finish the work, and for which resort must be had to the stores and workshops of England—Mr. Saker has done his best, has never wilfully wasted the Society's property, and has not been guilty of extravagance. On the contrary, I marvel at the amount of work, both secular and religious, accomplished in the twenty-one years of Mr. Saker's toil. He has exhibited an endurance, a devotedness in the Master's service, an heroic struggle with perils and difficulties on every hand, which few missionaries are called to exercise, and which his successors will not have to encounter."

Your Committee are deeply interested in the testimony borne by Dr. Underhill to the character and devotedness of the junior brethren. It is very decisive, and alike just and honourable to them. He adds :—

"I have every reason to believe that they diligently and assiduously fulfil the duties they have undertaken. Their success is itself a token of this. It is with more than pleasure that I state that *all* the brethren sustain cheerfully the hardships which this work entails, and endure with manly and Christian patience personal sufferings which fall to the lot of few missionaries in any part of the mission-field. For the Lord's sake, for the sake of the salvation of these savage and barbarous tribes, they gladly encounter numerous perils, and fearlessly meet the dangers which a residence among an uncivilised people involves. They are worthy of the confidence of the Churches which have sent them forth, and of the support rendered them by the Society whose missionaries they are."

Until Dr. Underhill returned, the Committee had not the full knowledge they now possess of the amount of suffering and privation which their brethren in Africa have had to bear. The want of an adequate supply of suitable and nutritious food is most painful. But steps have been taken to meet this want, and if what has been sent shall prove adapted to the climate, the Committee hope the sufferings which the Brethren have borne so long and so nobly without one word of complaint, will be in some measure removed.

It only now remains to notice one event which cast a gloom over the Mission at Cameroons, and deeply distressed a very large number of friends at home. Mrs. Underhill, who accompanied her husband in this, as in his previous visits to the Society's stations in the East and West Indies, died suddenly within three weeks of her arrival at Cameroons. The event was wholly unexpected. It came without any premonition, and was as unlooked for as it was calamitous. The Committee say nothing of this trial in so far as the chief sufferer is concerned, except to give utterance publicly to what

they have done in other forms, their deepest sympathy with him in his great sorrow, and thus mingle their expressions of condolence with those which have come from all parts of the country, and from the mission-field. But in regard to her who has been thus suddenly taken from among them, the Committee cannot refrain from bearing testimony to her great excellence and worth—to her intense attachment to the Mission—to her uniform kindness shown to the missionaries, and their wives and children, when visiting this country, as well as in her correspondence with them. The Society has sustained in her death a loss of no common order; yet, while lamenting her sudden decease, they cannot but rejoice in the lifelong usefulness of their departed friend. It is some alleviation of the grief caused by this event, that Mrs. Underhill's death was not merely the effect of an injurious climate, and that her own desire to visit Africa was so strong as to prevail over the hesitancy and doubt of her nearest and dearest friends. May the heavy losses which the Society has suffered during the year, "by reason of death," kindle in the hearts of all who love it, a desire for the salvation of souls so intense as to compel them to offer unceasing prayer to "the Lord of the harvest, that He would send more labourers into His harvest."

In conclusion, the Committee cannot but express their fervent gratitude to God that amidst all the anxieties, and questions which have occupied attention during the year now closed, there have been such marked tokens of His blessing on the work. Everywhere souls have been born again, considerable additions made to the Churches in every field of labour, and the Gospel preached on a large and widely extended scale. What more is needed than united and fervent prayer in our assemblies, and in our private circles, that the Divine Spirit may descend on the seed sown, on every labourer in every sphere of labour? Let the year on which we enter be characterised as the Year of Prayer. Then, surely, God will yet more largely bless us, and gather multitudes of wanderers into His fold.

THE MISSIONARY HERALD.

The Anniversaries.

IT is with pleasure we record that the programme of the anniversary services was fulfilled without any failure, and that the various meetings were throughout animated by a prayerful and hopeful spirit. The introductory prayer-meeting under the presidency of the Rev. C. M. Birrell was especially interesting. It was the first service of any kind held in the new Mission-house. Mr. Birrell referred to the memories of the former dwelling-places of the Society as full of encouragement for the future. It was becoming to open the new residence with prayer and thanksgiving; in the spirit of prayer is found the secret of prosperity. The devotions of the assembly were led by the Revs. J. H. Hinton, E. Webb, of Tiverton, F. Tucker, and Mr. Scott Moncrieff.

The following evening was devoted to a special gathering of the friends of the Society, more directly to celebrate the opening of the new Mission-house for the various uses of the denomination. After tea, the chair was taken by Joseph Tritton, Esq. The Rev. F. Trestrail gave a short account of the circumstances which led to the erection of the new building, and was followed with brief addresses from Dr. Davis, of the Tract Society, the Rev. C. Hutchinson, and Mr. Carre Tucker, of the Church Missionary Society; the Revs. J. H. Hinton, Dr. Steane, and J. P. Mursell. The celebration was largely attended, and we believe but one opinion was expressed of the commodiousness and suitability of the structure for denominational purposes.

The same evening a very interesting and encouraging meeting of our Welsh brethren was held in Castle-street, Oxford Market, under the presidency of Mr. Hugh Owen. As the first missionary meeting ever held by our Welsh friends in London, we rejoice to hear that it exceeded their expectations.

At the members' meeting held on Tuesday, the 26th April, next to

the essential business of the Society was that which related to the retirement of the Rev. F. Trestrail from his office as one of the secretaries of the Society. The long and eminent services rendered by Mr. Trestrail were acknowledged in the following resolution, which expresses in an emphatic manner the regret felt by all at this event. The resolution was moved by the Treasurer and seconded by the Rev. W. Robinson, of Cambridge.

“Referring to the intimation given at the last annual meeting by their beloved and honoured friend, the Rev. F. Trestrail, of his intention not to allow himself again to be proposed as one of the secretaries of the Society, this meeting is desirous of recording their grateful acknowledgment of the untiring energy and cheerful self-denial with which he has devoted himself to its interests, his able advocacy of its claims, and the efficient services he has rendered during the lengthened period of nearly twenty-one years. They cordially approve of the resolution of the committee suggesting the appointment of a sub-committee to superintend the raising of an adequate sum to be presented to him as an expression of their regard. They earnestly hope and pray that his life may be long spared, and that his efforts in the cause of Christ may continue to be crowned with success; and in order that they may not lose the advantage of his great experience of the operations of the mission, they hereby place his name on the list of honorary members of the committee, as one who has, more than most others, rendered important services to the Society, not only as its secretary, but during a much longer period, as a member of the committee and in other public capacities.”

On the following morning a large audience assembled to listen to an excellent sermon by the Rev. Dr. William Pulsford, of Glasgow. His text was Ephesians iv. 9, 10.

The theme was worthy of the occasion: the ascension of Christ in relation to the restoration of humanity. He spoke of the ascension as the crowning fact of the great series of facts of which the life and death of our Lord consists. It had become the link between heaven and earth, the only key to the aspiration of man. In the first portion of his discourse the preacher spoke of the light thrown upon the ascension by the previous facts of our Lord's history, of which it was the consummation. Then he dwelt on the connection of this history with that of the classical nations of antiquity; and finally on the purpose of the ascension, that “He might fill all things,” especially in relation to the new heaven and new earth, towards which all nature and providence tend.

In the evening we were privileged to hear a practical and earnest

missionary address from the Rev. J. J. Brown, of Birmingham. His text embraced the events recorded in Acts xiii. 1, and xiv. 26; from which it was shown that a mission, in spirit and character, will depend on the spirit and character of the churches which originate it. The example of the text also illustrates the position that Christian missions demand the noblest agency the Church can furnish. The Church at Antioch was willing for this purpose to spare the greatest of the apostles and the holiest of its preachers,—Paul and Barnabas were selected, at the Holy Ghost's bidding, and willingly given to this great work. In the closing part of the discourse the preacher showed that the same difficulties had to be encountered in every age, and the same objections to be met. Both discourses were eminently adapted to the objects of our annual services.

A large audience gathered in Exeter Hall on Thursday evening, the 28th, to take part in the annual meeting, under the presidency of J. J. Colman, Esq., of Norwich. As copies of the report had been distributed through the hall, only an abstract of it was read. After reading the usual abstract of accounts, the treasurer referred, in a few graceful remarks, to the retirement of the Rev. F. Trestrail, and read the resolution of the Committee on the event as recorded above. It is due to our beloved friend to give his parting words in full:—

“It would be scarcely, I think, becoming on my part to have allowed that resolution to have been communicated to you in the way that it has been by my honoured friend the treasurer without just saying one word. I have appeared now in this hall, in some form or other in connection with the Baptist Missionary Society, for more than thirty years. I have been connected with it as a member, here and elsewhere, in an official capacity, for very nearly fifty years, so that if length of services is at all to indicate the strength of one's attachment to it, on that question I need not say another word. But I could not allow the resolution to be mentioned to you, especially after the way in which you have received it, without expressing my very grateful sense of the kindness that I have always received from friends, whenever I have had to stand up here to discharge my duty in connection with the office I have so long held. I hope and trust I shall not be deprived of the pleasure of meeting you again many times, if not in the capacity of secretary; for I can say a word for the Society elsewhere, and here too if need be. And you may be quite sure that as long as I live the probabilities are, that if one's strength of feeling be continued to the end of my life, the feeling of attachment to this institution that God has so highly honoured will not lessen or abate. I can only hope, whenever this anniversary comes round, we may always have an earnest, affectionate, enthusiastic audience, that those brethren who stand up here to speak to them will always have their tongues touched with a coal from off the altar, and that

every one of my younger brethren in the ministry especially will make themselves so acquainted with the history of this institution, with all the grand facts that have been developed by it, with the toils, labours, and self-denial of the men that God has called to work in the field, until their own hearts are fired with a spirit that will ever prevent them failing in the discharge of their great duty as ministers of the gospel of the grace of God to the churches over which they are called to be pastors, and in relation to the extension of the kingdom of Christ throughout the whole world. In my official capacity, therefore, but not as a Christian man, bidding you farewell, I thank you for all your kindness, and may the God of heaven bless us all, wherever we are, in our efforts to promote the extension of His kingdom."

The Chairman next addressed the assembly. He said :—

"The chairmen who have occupied this chair in years gone by have occupied it not because they had to bear much of the burden and heat of the day, but nevertheless I think they have on behalf of Christian laymen in this country testified to the interest which was felt by Englishmen in foreign mission work. This society may not be so large as many societies which are now around us; but it can claim to have had an honourable history, and to have an honourable position still. When Carey preached his sermon these long years back, he struck a key-note which reverberated and has kept on with increasing

power to the present moment, and, if I mistake not, will do so many years to come. The collection with which this society started—which I believe was some thirteen or fourteen pounds—was a very modest one; and the fact that this country, coupled with America and with a few societies on the Continent, raises at the present moment something more than one million sterling per annum on behalf of foreign Protestant missions, may, I think, be taken to show that, at all events, in this age something is felt of the importance of mission work; at the same time, I am not sure that it is felt as much as it ought to be.

A CONTRAST.

"I was struck, in looking at the contributions which are raised on behalf of missionary societies in this country, to notice what a difference there is between the sum which we raise for the defence of our country against a foreign foe, and the sum which we raise to send out the Gospel of God to foreign lands. The army and navy cost us something like twenty-two or twenty-three millions annually. I am not here to say one word of complaint in reference to that. I believe we have men at the head of our affairs who do not wish to drag us into foreign wars, and I believe, too, as Englishmen, we love our country, and feel that our country and our possessions must be defended; but nevertheless I am not quite sure that we should not have a little shame to feel that we can raise this twenty-two or twenty-three millions for our army and navy, and only about £600,000 per annum for our foreign missions. I was very much startled a few weeks since to read a statement put forth by Dr. Mullens, in which, after

stating the number of ministers in London, the number of Sunday-school teachers and ragged-school teachers and missionaries, he made this very startling statement,—that the amount of spiritual force exercised in reference to the unconverted population of London was probably equal to the whole amount exercised by foreign missions on the whole heathen world. If that be so, I ask, is that a position of which we, as Englishmen, can feel proud, that having the Gospel given to us we do no more than that to spread it abroad? Remember what we do as individuals we do as a nation, and what we fail to do as individuals we fail to do as a nation.

OUR DUTY.

“I therefore say, as an Englishman as well as a Christian man, I believe it is our duty and interest to do the best we can to promote foreign missions. I am not ignoring for one moment the fact that after all what we can do is very little if we have not a higher blessing with it, but still I say this, that we have to do our part, and the fact that God will help and bless the work should stir us up to do our duty. I do hope, therefore, that

from this meeting this society will be stirred up to greater zeal. I am quite sure, if we do our duty, great good will be done, while if we neglect our duty, great harm will follow. If we determine, as individuals, as societies, and as a nation to do our work well and earnestly as Christian men, if we do so, and attempt great things for our God, He will give us great and good things in return.”

The first Resolution was moved by the Rev. Ll. Bevan, of Tottenham Court Road Chapel. In the course of his remarks, he spoke thus of the Annual Report of the Society :—

“I was tempted, when thinking over what I should have to say to you this evening, to look back at some of the work that was being done by you in past years, and was struck by this fact, that in the reports sent to us by our missionary brethren, those given in your report for last year, for example, there was a remarkable and striking honesty. A charge is often brought against missionary societies that we are given to colour things a great deal, that any little success is always trumpeted up, that very much parade is made of any body who has been converted and baptized, that in fact we baptize them with a regular splash, and that some of those splashes even come with the glancing colours of the rainbow right away to this country. I would ask critics just to read the reports which your missionaries send—I question very much if newspaper writers ever read the reports of missionary societies—in fact, I question if they read the reports of any societies at all of any Christian labour; not the religious press—of course they always do such things—but I mean that daily press that loves now and then to write a sensational article upon the sufferings, sins, and sorrows of us poor Christian people. I should recommend them to read the reports of your Society, and they will be struck by the honesty of the confession that the work is not progressing as they would like to see it progress—

ing; that though on every side idolatry seems to be dying, yet Christianity is not growing as fast as they would like to see it grow; and that if we do not sustain them by our prayers and sympathy at home the work will altogether collapse.

MISSIONARY SUCCESSES IN THE SOUTH SEA ISLANDS.

“I dare say you all know the story of Savage Island. I do not know that there has been a stronger contribution to the evidence of the truth and power of Christianity during the present generation than the story of Savage Island. Some ten or fifteen years ago it was what its name implies—Savage Island, and a place of blank and utter darkness, of all manner of cruelty. But there came the Christian Word, baptized first of all by the blood of Him who bore it to these people. Fifteen years ago the island was what I have

described, and to-day what is it? Not only one of the fairest gems of that southern sea, but emphatically Christian. Idolatry has altogether gone. Christianity has done its work. A great Positivist writer said Christianity was dying, and would be dead altogether in 200 years, and so we had better take care of one or two of the great ideas she has to give us, or we should have nothing left. Christianity does not seem dying when it has power for that.

OUR TRANSLATIONS.

“Another thing that I remarked in looking through that report was the work that was being done in your Society in the way of translating the Scriptures. The science of language is one of the favourite studies of our age, especially as connected with the study of race. I do not know whether any of those ethnologists and philologists ever read the account of missionary doings, but last year your report informed us that Mr. Saker had completed his translation of the Bible into the Dualla language, having first reduced the language to a written character. Here was a man who had gone and caught the fleeting syllables of speech, and written them down. Cadmus introduced letters into Greece, and his name and doings were beaten into our heads when at school as those of one of the world’s worthies; but whoever will dream of beating the name of Mr. Saker into some small boy’s head in New Zealand some two thousand years since as the name of the wonderful man who introduced letters into the land of the Duallas? Missionaries are doing the work that the heroes of the olden time did, and they are thinking it an every-day work. Why has that man done it? Was it to be made a member of the learned societies of England, to be enrolled amongst the Royal Academicians of France? Was it because he loved letters, because he was one of those who had grubbed amongst the antique and manuscripts? Not at all. He did it—and many other men are doing it to-day—because they serve the Lord Jesus Christ, because they love souls, because they believe that in that Book there is a treasury of grace which it will be well for those men to know and to be able to unlock, and so they have given them the key to unlock it. They deserve, if not the honour of those whom

this world honours, at least the honour of you and me, Christian people, and some day they will get the honour which God Himself doth give.

CALL TO PRAYER.

“Your report pleads that you should pray more earnestly. I do firmly believe we are forgetting the power of prayer with regard to our missionary enterprises. There has been a custom in the Christian Church to have a missionary prayer-meeting on the first Monday night in the month. I do not know whether it is kept up regularly; or, if it is, the prayers of our brethren are drawn out exceedingly much for the people at home, especially the pastor, but not very much for those who are labouring in foreign lands. And, Christian minister, how often do we remember the missionaries labouring abroad? We pray that they may be spared from tigers and lions, and all sorts of wicked people, but I do not think that is the chief thing that we should pray that they should be spared from. A friend of

mine, labouring far up in the provinces of India, speaks of the depressing influences of the heathen atmosphere round about. He is standing there— one Christian man in the midst of some four or five millions of utterly ignorant heathen. ‘Pray for me,’ he said, ‘not that my life may be spared; I do not care for that. Pray for me, not that I may be enabled to preach the Gospel; I can do that. If you will only pray, and God will answer it, that He will keep my own spiritual life up, that He will keep up my own fineness of consciousness, that He will keep me surrounded by a halo of Divine life.’ Remember this, friends, to pray for the missionaries that they may be spared from the depressing influences of the atmosphere which they are continually breathing.”

The Rev. W. A. Hobbs followed in a thoroughly missionary speech, in which he gave some striking illustrations of the methods employed to gain the attention of the people, and to meet their objections to the Gospel. He spoke as follows as to the people who are met with in India:—

“Native society in India is, I think, divided pretty much into the three classes into which we find it divided in England — the aristocracy, the middle classes, and the poorer orders; the aristocracy comprising in the main, pundits, Brahmins, wealthy landholders, Hindoos or Mussulmans, native magistrates, and bankers; the middle class comprising schoolmasters, writers, court officials, farmers, and tradesmen; the working classes con-

sisting of peasants, fishermen, oarsmen, labourers, and others. In pursuing our missionary avocation amongst these people we are brought more or less into contact with all these classes, and we have to adapt ourselves to them in the best way we can. In speaking to the intelligent and educated Hindoo, of course we speak pure Bengali; in speaking to the peasant or the boatmen, we think it is expedient occasionally to speak

very questionable grammar, and to curtail the words very considerably; whilst in speaking to the Mussulmans we deem it good policy to give most of the religious terms in Hindustani rather than in Bengali.

AN ILLUSTRATION.

“ On the 21st of April, 1868, early in the morning, in company with a native preacher, I went into that portion of the village in which the basket-makers live. The subject I took that morning was ‘ True Worship,’ which I endeavoured to show the people consisted in a lowly and intelligent service of the heart, combined with grateful praise. After I had finished, the native preacher addressed them. We were about to rise and leave them, when an old man—I should take it, he was the chief man amongst them—rose, and said, ‘ Sahib, before you go, I wish to say a word;’ and it was this—‘ Sahib, I have understood all that you have said.’ ‘ Have you? What did you understand?’ ‘ Well, I understand this, Sahib, that if we want to worship God properly, the heart must go first, and the words must go behind; and then I understood what that man with you said—he said, there is only one God, and He is perfect and good, and that He has one Son perfect and good, just like Himself: and that some time ago He came down on this earth, and lived in a man’s body, and then He died to secure our benefit; but there was one thing he did not mention at all, and I was hoping you would.’ ‘ What was that?’ ‘ Why, Sahib, you did not tell us whether God ever became or not.’ ‘ What do you mean?’ ‘ Why, Sir, had God a mother?’ ‘ God a mother?’ ‘ Yes; if you can tell me that then my knowledge will be full and very joy-producing; but if you cannot, I cannot believe your religion.’ ‘ Brother,’ I said, ‘ listen to me. The human heart is a very perverse thing indeed; there are some things which it ought to know, which it can know, but which it does not care about knowing; but there are other things which it cannot know, and which to attempt to know is folly, and this is one of them. The holy Shastres tells us this—that God is God all along; that there never was a time when He was not, although there was a time when, except Himself, nothing else was. And, brother, this must be true, for, if I could tell you that God at one time became, and if I could tell you the name of His mother, then you would ask what was her mother’s name, and *her* mother’s name, and at last we must fall back upon one who never had any beginning at all. Brother, do not try and attempt to reach things which are beyond the reach of men: it is foolish to do so; do not you see that it is?’ ‘ No, I do not; give more proof.’ ‘ Lend me that pipe of yours. First of all, empty out the water in the bowl of the pipe. Now run and bring me a full pitcher of water.’ He brought me it. Then taking the bowl of the pipe, which would hold about half-a-pint, in one hand, and the full pitcher of water in the other, I continued to pour into it until it was filled. I continued to pour on. ‘ Stop, stop,’ said he, ‘ my wife had to bring the water from the river.’ Still I continued to pour on. ‘ Sahib, it is full, it is full; it is all running over the side.’ ‘ So it is,’ said I, as if I had only just observed it. ‘ I will waste no more water.’ ‘ Brother,’ said I, ‘ I wasted the water to teach you wisdom. Your mind is like the bowl of that pipe—it is a little mind, it is

only half-a-pint mind. A very little knowledge of things of men and God fills it, and then when it is full, if you try to put any more into it, it won't go; it only runs over the side. Just as the little cloud expands and becomes a big one, so one day will your little mind expand and become a big mind if you are a God-devoted person; but, brother, that won't be in this world, that will be in the next. Meantime, learn to talk less and to serve God more.' This is one of the ways in which we attempt to grapple with the Hindus, and to show them that they should not interfere in things that are beyond the ken of men.

WHAT HATH GOD WROUGHT?

"Much of our work appears, I confess, to be in vain; sometimes for months together we see no good at all. Still, the good man cannot work in vain—the blessing will come, and very frequently the precious Word, like seed, germinates and springs up whilst he weeps. When I contrast India now with what it was at the dawning of this century, I lift up my hands in surprise, and say, 'See what God hath wrought.' Between the years 1862 and 1868 our churches in Bengal have increased from a little more than 1,200 to a little more than 1,700 Christians. I wish I could say that the same success had attended the labours of our brethren in the north-west, but such appears not to be the case. Overleaping denomination-ism and taking in the results of the efforts of all missionaries in India,

what do we see? Why this; that whereas, at the commencement of this century, there were perhaps not a hundred native Protestant Christians in India, now, if the information with which I have been supplied is correct, in India and Burmah there are not far from 80,000 church members. Let men of the world say what they will, and even let Christians, sometimes, who do not know anything about the matter, say we have laboured in vain, and spent our strength for nought, I say that this is glorious success; and when I recollect that, apart from miracles, simply as the result of the hard work of faithful men, and the grace of the Holy Spirit, all this has been achieved, my faith rises, and I feel that God will yet do greater things than these, that all men shall marvel."

The second Resolution was proposed by Mr. Scott Moncrieff, a gentleman engaged in commercial pursuits in Calcutta. From his interesting and effective speech we take the following extracts:—

THE WORK AND THE WORKERS.

"The more I have seen of the people of India, and of the depth of their moral and spiritual degradation, and of the frightful abominations which prevail over the land, the more have I been struck with this, that nothing but the gospel of Jesus Christ will bring them light, and will emancipate them;

and the more have I felt convinced of this, that God has laid it upon the people of England to bring them that gospel. The more I have seen the work carried on by the missionaries in that land, the more do I believe that that is work which God is honouring, that He has honoured it remarkably,

that He continues to honour it. The more I have seen of the workers themselves, of the missionaries and their wives, in their labours and trials, and disappointments and sicknesses, and hopes deferred, the more profoundly have I felt my sympathies called out towards them.

THE PROGRESS MADE.

“Speaking as to the progress made in India, he said doubtless it had been great, but he feared it had been much overrated not only in this country, but in India itself. He could not help warning them that the progress which so many people hailed with delight was not always in the right direction. No doubt there was an increasingly spreading desire for education, and the Government had largely promoted the increase of schools; the consequence was that hundreds of young men were turned out from these schools and colleges with an amount of knowledge which their fathers never had before them; but how seldom was that knowledge according to godliness! Amongst these men there was a vast amount of intellectual activity, and the fruit of all this spread of education was that great movement of the Brahma Somaj of which they heard so much. That as yet had not declared itself Christ-wards. Undoubtedly it was an emancipation from the old slavery of idolatry, but oh, that they could see it turning its face God-ward through Christ. The vast amount remaining to be done only filled him with a profounder idea of the great need of missionary effort. The progress to which he had referred was owing in many cases to causes which were not connected with missionary effort, but to causes which, if removed, the people would relapse very much into their former state. It was owing very much to the just and strong Government they had, to the equality of religion in the eyes of the Government, to the great spread of railways, of commerce and trade. These things were not in themselves religious, and did not remove from the hearts of the people the seeds of corruption remaining there. They wanted something which would eradicate the evil itself, would reach the hearts of the people before we can expect progress in the right direction.”

IS IMPROVEMENT POSSIBLE?

“Reference had been made to the unanimity with which missionaries laboured abroad. He rejoiced to bear testimony to that. He had the privilege of being a member of the Calcutta Missionary Conference. There were missionaries of all denominations except one—the Society for the Propagation of the Gospel, which preferred to labour alone. Some of the most ardent and devoted and useful among these were the missionaries of that noble body, the Church Missionary Society.

He attended this conference, and was struck by the eagerness and anxiety exhibited by these men to discover some new way by which to make the presentation of the gospel to the heathen more effective and acceptable. He was quite sure if there was any improvement to be found in the present method of preaching the gospel it would be found out in India before it was found out here. The missionaries had shown no backwardness in their efforts to carry the gospel forward in

every possible shape. He had heard it discussed among them from time to time whether or not a preacher going forth among the heathen, trusting to them for his support, labouring entirely as it were upon his own resources, living among them, eating with them, sleeping with them, identifying himself with them in their social life—whether or not such a missionary would not be more likely to find acceptance among them than the missionary who was ordinarily found labouring at their mission-stations. He believed such missionaries had gone forth in that spirit, but he was not aware that such men had been more successful

than those who stayed at home in their bungalows, working away in the field immediately around them, taking their annual trips in the cold weather with the tent out in the country, or in the boat on the river. The Lord had honoured such men as these in their quiet persistent labours, but he did not know that He had signally blessed the labours of others who had been more forward as it were in self-denial. Quite sure was he of this, that there were plenty of missionaries who, if they saw that God did specially honour such work, would be the first to go and do it.

MISSIONARIES WANTED.

“The next great want was missionaries. At present the whole number of missionaries in India was under 600, while there were about 2,000 native preachers. Could they be surprised if with such a small army as that the result should sometimes disappoint them? they wanted more missionaries, and must pray yet more to the Lord of the harvest to send forth labourers into that harvest. With reference to a remark which he had often seen in the newspapers that the position of the missionary in India was after all not such a hard one as was frequently represented, he said that the difference between £100 a year at home and £240 a year in India was far more than absorbed by the high cost of living there. An engine-driver going out to India began at once on £300 a year, so that the position in which the Society put its missionaries was just that of those on the lowest salary consistent with comfortable existence. What he had seen of missionary life in India led him to think it was not one of hardship, and he rejoiced to think so; but it was a life of much discomfort and trial. It was a life of hard toil, because missionaries toiled in India as no other Europeans did.”

The Rev. Dr. Haycroft seconded the Resolution; but expressed his desire to give the meeting an opportunity of hearing the Rev. James Smith, lately arrived from Delhi. Mr. Smith accordingly addressed the meeting. He first referred to the recommencement of the mission after the capture of Delhi from the rebels in 1858:—

“I went into Delhi almost as soon as it was occupied by our troops in the year 1858, and never shall I forget the feelings that were created in my mind by the sight of Delhi then. All around

scenes of destruction were visible. I remember going down street after street once full of life, without a single inhabitant, nothing visible but a few prowling, half-dead cats and dogs.

The place where Mahomedanism was once dominant, scarcely contained a Mahomedan within its walls. I lost no time in commencing my mission. I got a stand at the bottom of the great street, and the people night after night gathered together with an intensity of interest such as I have never witnessed before or since. No inducement was offered to any candidates for church membership or baptism except the plain preaching of the Gospel, and therefore I had no hesitation in baptizing those who perseveringly appeared anxious for that privilege. The work went on; a large number were gathered together and formed into little churches. The plan we adopted was to get the best native convert we could, and place him in each little centre where he was likely to be surrounded

by a few converts or a few inquirers, that he might during the day gather together their children, and in the afternoon visit from house to house, and in the evening hold meetings for prayer, reading the Scriptures, and exhortation. The time passed on, and they found no decrease in the deep attention that had been called to Christianity. Congregations increased, inquirers and converts increased, until every chapel was crowded to excess; and I remember well before I left, after two years' residence, more than one missionary brother came to Delhi, went with us from station to station, and they were deeply interested at the apparent large numbers of men who were pressing into the kingdom of God."

PAYMENT OF NATIVE EVANGELISTS.

"I most deeply regret one thing, and, if I am not mistaken, it is this that has had the very worst effect on our proceedings, not only in Delhi but in other places. I believe most conscientiously it is by native evangelists that India must be eventually evangelised, but I believe just as strongly and sincerely that such native evangelists must not be paid by English missionary societies. We, I am persuaded, did all that could be done to make these native agents efficient. We tried to be at almost every point of our operations. We sometimes visited a dozen schools a day; we were out preaching every night; we wore ourselves out literally with the superintendence of native agents; and yet, notwithstanding this, there was a perpetual cry for more salary, a perpetual desire to occupy higher positions. Their simplicity was to some extent gone; and we felt, in giving them salaries, we had not only destroyed their influence with their countrymen, but had personally done to them the greatest possible injury. From time to time we talked over the matter of the connection of native preachers with the missionary society. I pointed out to them that they were not respected by their countrymen; they all knew it, and acknowledged it, and why was this? Because they were looked upon as labouring only for money. So long as you gather together your best men and give them salaries as native preachers, you will never have independent churches, you will never have an indigenous ministry in India, will never have men coming forth feeling the power of the love of Christ in their hearts, and going forth like Paul and the apostles, preaching the gospel with power. I feel persuaded until

we have men who feel that they must preach the gospel, who, like Paul, can cry, 'Woe is me if I preach not the gospel,'—till God himself thrusts out men, it is no use your buying them out with your money, and the sooner the whole system comes to an end the better.

THE CHANGES MADE IN DELHI.

"The time has come when, in many respects, our labours in India ought carefully to be reviewed; and, although I feel unable to express all I should like to express, yet I could not sleep to-night if I did not tell you I am persuaded the paying of native preachers in India is stopping the progress of the Gospel, is injurious to the native Christians themselves, and, in fact, is a neutralising power that the sooner you put an end to the better. I had meeting after meeting of the native ministers of churches in Delhi, and ere long they themselves proposed that they should all give up their salaries at the end of the year. They carried out their promise, and the year commenced with unusual prospects. The whole of the evening meetings were carried on by these native brethren. Several schools were carried on by them, and there was quite as large an amount of work done by our native brethren unpaid as I can remember in almost any of the country churches with which I was acquainted before I went out to India. Let us not expect too much. I am quite sure the brethren undertook all that they ought to have done, and if we can once fairly start such a plan it will grow and increase to an extent that it is impossible for us at present to know.

HAVE INDIAN MISSIONS FAILED ?

"Conversions had not been so numerous as they were led to expect. In what had they failed? Not in education. Their pupils had been matriculating by hundreds. Not in public works. They sent forth engineers, and their railways and canals bore comparison with all the railways and canals in the world. What had they failed in? They had to some extent failed in conversions. Had they had the right kind of instrumentality? They had depended upon schools. Missionaries had been overcome by a large weight of duties that did not especially belong to their calling. They had charge of orphanages, they had been printers and translators, but how very few had been entirely and completely devoted to the preaching of the Gospel, and to that alone. The time had come when he was quite sure they might review their missionary course in India, and with great benefit, and he would plead for plans being carried out that would, at least, realise the object of the Bristol paper, and of that speech made by their brother, Dr. Landels, at the last annual meeting. The majority of the missionaries in India were at one with the spirit of that paper, and of that speech. They wanted men who would go out not as schoolmasters, not as superintendents of orphanages, or as printers, but who would go out unshackled, not to civilise, but to point out the way of salvation to men. Let

them have their particular instrumentality, only seeking conversions, and depending upon the prayers of the English Churches and the labour of the missionaries, and conversions would be realised."

After singing, the meeting was closed with the Benediction. The interest was maintained to the close.

The public meeting of the Young Men's Missionary Association was held at the Metropolitan Tabernacle, and closed this very successful and interesting series of services.

The Committee,

The following are the names of the gentlemen who were elected to serve on the Committee for the present year :—

Bacon, Mr. J. P., Walthamstow	Lewis, Rev. W. G., Bayswater
Bailhache, Rev. C., Islington	Maclaren, Rev. A., B.A., Manchester
Baynes, Mr. W. Wilberforce, London	Manning, Rev. Dr., London
Bigwood, Rev. J., Harrow	Millard, Rev. J. H., B.A., Huntingdon
Birrell, Rev. C. M., Liverpool	Morris, Rev. T. M., Ipswich
Bompas, Mr. H. M., London	Mursell, Rev. J. P., Leicester
Booth, Rev. S. H., Holloway	Mursell, Rev. Jas., Bradford
Bowser, Mr. A. T., Hackney	Newnam, Rev. S., Edinburgh
Brown, Rev. J. J., Birmingham	Pattison, Mr. S. R., London
Brown, Rev. J. T., Northampton	Peto, Mr. H., B.A., London
Chown, Rev. J. P., Bradford	Price, Rev. T., Ph.D., Aberdare
Edwards, Rev. E., Torquay	Roberts, Rev. R. H., B.A., Notting Hill
Foster, Mr. M., Huntingdon	Robinson, Rev. W., Cambridge
Gould, Rev. G., Norwich	Rouse, Rev. G. H., LL.B., M.A., Haverford-
Green, Rev. S. G., B.A., Rawdon	west
Gregson, Rev. J. G., Portsea	Sampson, Rev. W., Folkestone
Haycroft, Rev. N., D.D., Leicester	Spurgeon, Rev. J. A., London
Hobson, Rev. J., London	Templeton, Mr. J., F.R.G.S., London
Howieson, Rev. W., Walworth	Tresidder, Mr. J. E., Walworth
Humphreys, Rev. G. W., B.A., Wel-	Tritton, Mr. J. Herbert, Kensington
lington	Vince, Rev. C., Birmingham
Jones, Rev. D., B.A., Brixton	Walters, Rev. W., Newcastle-on-Tyne
Kirtland, Rev. C., London	Webb, Rev. J., Bury, Lancashire
Landels, Rev. W., D.D., Regent's Park	Wheeler, Rev. T. A., Bristol
Leonard, Rev. H. C., M.A., Boxmoor	Williams, Rev. C., Accrington

Home Proceedings.

IN addition to the Annual Services held in the month of April, the Rev. W. A. Hobbs visited Tring and Frome, and the Revs. C. J. Middleditch and J. Smith held missionary meetings at Devizes and other parts of Wiltshire. In May Mr. Hobbs took the deputation work in Northamptonshire, while Mr. Smith visited the northern part of that county, Bristol, and Norwich. The collections at Bristol have this year amounted to nearly £1,000, the largest sum ever realized, and exceeding all other places in the United Kingdom, excepting the metropolis. In East Norfolk meetings have been conducted by the Revs. G. Gould, W. H. Payne, and other local brethren. For these kind and efficient services we desire to record our gratitude.

We are happy to announce the safe arrival of Rev. T. Lea, of Jamaica, with his wife and child. The voyage has materially benefited their health.

A Request.

Treasurers and Secretaries of Auxiliaries are earnestly and respectfully requested to send full particulars of sums to be devoted to any special objects at *the time of remittance*, so that a proper advice of such sums may be forwarded to the Missionary by the next mail. Much trouble and irregularity will be saved by compliance with this request.

NOTICE.

REMOVAL TO NEW MISSION HOUSE.

On and after the 1st of JUNE all communications should be addressed to

EDWARD BEAN UNDERHILL, LL.D., Secretary,

BAPTIST MISSION HOUSE,

CASTLE STREET,

HOLBORN, E.C.

To whom also all Drafts and Post-Office Orders must be made payable.

Agra.

THE DIFFICULTIES OF A CONVERT.

THE following narrative, from the pen of the Rev. J. Gregson of Agra, will well illustrate the various influences at work in Northern India to keep back converts from the public profession of the Gospel. It is not so much open and declared opposition as social penalties that the convert has to fear, and these press upon him from many directions. Even the Government, as it will be seen, is not inaccessible to such influences, and finds no small difficulty, where native officials are concerned, in the way of maintaining its declared neutrality in religious affairs. The narrative is one of deep interest, and we commend our native brother to the sympathy and prayers of the churches:—

“In our last report we mentioned the case of a village pundit who had strong leanings towards Christianity, and had several times visited Mr. Gregson for religious instruction. He has continued his visits during the past year, and Mr. Gregson has several times visited the village in which he lives. Our hopes respecting him have been fully realised, and he is now anxious to be baptized. He is scarcely forty years of age, and for many years past has occupied a very important position in his native village, containing fully a thousand people, as village school-master, family priest, and reader of the Hindu sacred books, in which capacities he has also been well known throughout the surrounding district. Towards the close of the year 1864 Mr. Gregson went as usual to the Bhuteshwar mela. On his way he stopped at Futtiabad, where he preached and sold religious books. This man was among his hearers; he was impressed with what he heard, and bought a small book. For twelve months he read this

book in secret; afterwards he became more bold and sought for Mr. Gregson in Agra, but found he had left for England. He visited other missionaries, and was supplied with the Scriptures and Christian books. On Mr. Gregson's return to Agra he came to him, and has been in communication with him ever since. As his knowledge of Christianity increased he was led on step by step to cease painting his forehead, to cast aside his brahminical thread, to abandon heathen rites, and to proclaim to those around him his disbelief in the Hindu gods. He was further known to be a constant reader of Christian books, and even to have Christian worship in his house. These changes exposed him to some persecution and much loss. He could no longer take part in Hindu festivities, attend feasts in honour of the Hindu deities, minister to the supposed necessities of deceased relatives, nor officiate at the various family rites common to Hindus, from all of which he used to derive considerable emoluments.

(To be continued.)

Contributions.

From March 19th, to April 9th, 1870.

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.	
Abethell, Mr. R.	1 1 0	Camberwell, Denmark Place	69 2 7	Shacklewell	1 1 0
Allen, Mr. J. S.	2 0 0	Do. for China	1 10 0	Spencer Place Juv. Soc.	3 11 9
Barnes, Mr. T.	1 1 0	Camberwell, Cottage Green	4 12 5	Staines	3 10 0
Beddome, Mr. R. B.	1 1 0	Commercial Street	17 4 10	Stockwell Sunday School	4 9 3
Burls, Miss	1 1 0	Do. for NP, per Y.M.M.A.	0 10 0	Tottenham	40 6 6
Cater, Rev. P.	0 10 6	Camden Road	81 6 9	UpperHolloway, for W & O	6 1 0
Carey, Mrs.	1 1 0	Do. for NP	9 11 6	Upton Chapel	14 0 0
David, Mr. E.	0 10 6	Do. Belle Isle Sun.-Sch.	1 6 0	Walthamstow, Wood St.	8 3 7
Davies, Mr. E. W.	5 0 0	Clapton, Downs Chapel	32 10 0	Walworth Road, for NP, per Y. M. M. A.	12 5 0
Deane & Co., Messrs.	1 1 0	Dalston, Queen's Rd. Ch.	8 15 5	Do., Sunday School, for Serampore	4 4 0
Freeman, Mr. G. D.	1 1 0	Do. for W & O	3 0 0	Westbourne Grove	104 5 2
Gingell, Mr. J.	1 1 0	Devonshire Square	15 5 0	Do. for N. P., per Y. M. M. A.	11 13 1
Gover, Mr. W. S.	1 1 0	Eldon Street, Welsh Chpl.	4 14 3	Do. Special, per do.	1 1 5
Graham, Mr. T.	1 1 0	Good Shepherd Sun. Sch.		Do. for Cameroons,	20 0 0
Haddon, Mr. J.	1 1 0	per Y. M. M. A.	1 6 6	per do.	5 0 0
Hudson, Mr. H., Upton-on-Severn	1 1 0	Grove Rd., Victoria Park	3 0 0	Do. for G. R. Burford,	6 0 0
Kirtland, Rev. C.	1 1 0	Hackney, Mare Street	80 2 8	per do.	10 0 0
Marshman, Mr. J. C.	2 2 0	Do. for China	1 11 0	West Drayton, for N. P. per Y. M. M. A.	0 6 6
Olney, Mr. T. H.	1 1 0	Do. for Serampore	1 1 0		
Overbury, Mr. B.	1 1 0	Do. for NP, per Y.M.M.A.	8 1 2		
Peck, Mr. W., Blue Bridge House, near Halstead	2 0 0	Hammersmith, West End	33 11 11		
Potter, Mrs.	1 1 0	Do. for W & O	5 0 0		
Rippon, Mr. S.	5 0 0	Hampstead, Heath Street	52 6 1		
Rogers, Mr. W., Peckham	1 1 0	Hanwell	3 15 4		
Smith, Mr. E.	1 1 0	Harlington, for W & O	1 0 0		
Trepton, Mr. J., F.R.G.S	1 1 0	Hawley Road	39 6 1		
Tritton, Mr. J. Herbert	5 5 0	Highgate	13 18 7		
Walkden, Mr. J.	1 1 0	Do. for NP	2 9 3		
Whitwell, Mr. W., Tunbridge Wells	1 0 0	Islington, Cross Street	46 18 4		
		Do., Salters' Hall	51 19 11		
		John Street	65 17 1		
		Do. for India	0 10 0		
		Do. for China	0 10 0		
		Kennington, Chas. Street, per Y. M. M. A.	6 6 0		
		Do. North Street, per Y. M. M. A.	2 5 0		
		Kennington Gardens Sun. School, per Y. M. M. A.	2 2 6		
		Kingsgate St., for Mrs. Kerry's School	5 0 0		
		Maze Pond	59 16 9		
		Do. for N. P.	13 3 8		
		Do. for Mr. Thomson's New Schoolroom, Africa	5 0 0		
		Do. for Mr. Smith's School	10 0 0		
		Metropolitan Tabernacle Sun. School for School at Colombo	40 0 0		
		Notting Hill, Cornwall Road	34 4 5		
		Peniel Tabernacle, Chalk Farm Road, for Mr. Pegg, Bahamas	5 0 0		
		Putney, Union Chapel	7 7 0		
		Regent's Park	111 6 4		
		Do. for New Mission Scheme	20 0 0		
		Do. per Y. M. M. A. for Mr. Broadway, Patna	20 0 0		
		Regent Street, Lambeth, for NP, per Y.M.M.A.	1 0 0		
				Abingdon	24 0 8
				Do., for W & O	1 8 6
				Do., Fyfield	1 16 3
				Do., Drayton	1 3 2
				Fifeild	2 2 0
				Newbury	27 18 2
				Do. for W & O	2 0 0
				Do., Hedley	1 18 6
				Do., Long Lane	1 2 4
				Do., Berry's Bank	0 6 4
				Reading, King's Road	55 7 2
				Do. for China	3 5 2
				Do. for Africa	0 12 6
				Do. for W & O	0 10 0
				Do., West Street Hall	22 6 11
				Do. do. for NP	1 9 9
				Sunninghill	1 11 4
				Do. for NP	1 1 0
				Do. for W & O	0 7 8
				Windsor	32 7 0
				Do. for W & O	2 13 0

DONATIONS.

Bible Translation Society, for T.	500 0 0
Chapman, Misses E. F. and M. M., collected by David, Miss H., collected for NP.	0 7 6
Essex, J. & C.	2 0 0
Gurney, Miss, for Ruth, at Mr. Heinig's School, Benares	3 10 0
Hall, Miss, as a memorial of her brother, John Hall, of Shipley	100 0 0

LONDON AND MIDDLESEX.

Abbey Road, St. John's Wood	20 13 9
Arthur Street, Camberwell Gate	10 15 11
Battersea, York Road	33 3 6
Battersea Park	0 4 0
Bloomsbury	44 5 0
Do. for W & O	12 15 0
Brixton Hill, New Park Road	74 2 2
Brompton, Onslow Chpl. Sunday School	10 19 9

BEDFORDSHIRE.

Bedford, Bunyan Meeting	33 4 0
Do. for Mr Saker, Africa	2 10 0
Do., Mill Street	1 5 0
Blunham	0 10 1
Do. for W & O	0 5 0
Do. for NP	0 2 6
Dunstable	15 2 3
Do. for W & O	1 3 0
Leighton Buzzard, Hockliffe Road	9 14 5
Do. for Mr. Pegg, Bahamas	1 0 0
Luton, Union Chapel	23 0 9

BERKSHIRE.

Abingdon	24 0 8
Do., for W & O	1 8 6
Do., Fyfield	1 16 3
Do., Drayton	1 3 2
Fifeild	2 2 0
Newbury	27 18 2
Do. for W & O	2 0 0
Do., Hedley	1 18 6
Do., Long Lane	1 2 4
Do., Berry's Bank	0 6 4
Reading, King's Road	55 7 2
Do. for China	3 5 2
Do. for Africa	0 12 6
Do. for W & O	0 10 0
Do., West Street Hall	22 6 11
Do. do. for NP	1 9 9
Sunninghill	1 11 4
Do. for NP	1 1 0
Do. for W & O	0 7 8
Windsor	32 7 0
Do. for W & O	2 13 0

	£	s.	d.
Longhope, Zion Chapel...	10	16	7
Do. for W & O	0	8	6
Do. for N.P.	0	19	0
Peterchurch	9	19	2
Do. for W & O	1	1	0
Do. Ploughfield	1	17	10
Ross, Broad Street...	8	13	6
Do. for W & O	1	5	0
Stansbatch	2	8	9

HERTFORDSHIRE.

Bishop Stortford	12	1	6
Hemel Hempstead, Marlowes Chapel	21	15	9
Do. for W & O	3	0	0
Do. for support of orphans at Jessore	6	2	1
Hitchin, Salem Chapel	40	14	10
Do. for <i>Intally School</i>	4	0	0
St. Albans	34	9	1
Do. for N.P.	3	4	2
Tring, New Mill	20	0	11
Do. Tabernacle	0	13	3
Watford	47	0	4
Do. for W & O	4	12	6

HUNTINGDONSHIRE.

Offord, for W & O	0	5	6
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KENT.

Belvedere	2	6	0
Canterbury	30	1	10
Do. for W & O	1	0	0
Do. for N.P.	0	5	0
Do. for Africa	14	8	8
Crayford, for W & O	1	10	0
Dartford	1	0	0
Do. for W & O	1	10	0
Deal	14	0	0
Eythorne	20	8	2
Do. for N.P.	4	0	2
Do. for W & O	1	0	0
Faversham	2	1	2
Folkestone, Salem Chapel	8	7	9
Forest Hill	26	4	4
Lee	37	19	1
Do. for India	2	2	0
Lewisham Road	24	7	9
Maidstone, King Street	13	1	4
Do. for W & O	3	3	0
Margate	28	11	8
Do. for China	5	5	0
Do. for Orphan under Mr. Hobbs, Jessore	9	4	0
Ramsgate	18	19	6
Do. for Mrs. Kerry's Native Girls' School	27	18	3
St. Peter's	0	15	3
Sandhurst	6	13	3
Do. for W & O	2	9	0
Smarden	3	1	6
Staplehurst	5	5	0
Woolwich, Queen Street, per Y. M. M. A.	7	14	0

LANCASHIRE.

Barrow-in-Furness	1	1	0
Inskip	8	17	6
Do. for W & O	0	10	0
Liverpool, Myrtle Street Juvenile Society, for Mr. Smith, Delhi	12	10	0

Liverpool—continued.

	£	s.	d.
Do. for Mr. Q. W. Thomson, Africa	2	10	0
Do. for School, Bahamas	7	10	0
Do. for do., Makawitta, Ceylon	5	0	0
Do. for do., Savanna-la-Mar, Jamaica	5	0	0
Do. for Calabar Institution, Jamaica	7	0	0
Do. Everton (Welsh)	6	5	8

Manchester and Salford

Auxiliary	11	3	10
Do. York Street	24	8	1
Do. do. for W & O	2	0	0
Do. do. for N.P.	0	5	6
Do. Grosvenor Street	75	5	2
Do. do. for W & O	4	0	0
Do. Union Chapel	403	5	9
Do. do. for W & O	12	4	6
Do. do. for N.P.	1	7	6
Do. do. for N.P., Barisal	12	0	0
Do. West Gorton Branch	2	12	4
Do. Harpurhey Chapel (moiety)	15	0	0
Do. Round Ch., Every Street	16	1	0
Do. Welsh Chapel	2	9	0
Do. do. for N.P.	0	17	4
Do. Gorton	1	18	9
Do. Salford, Gt. George Street	45	15	3
Do. do. for W & O	2	5	3
Do. Stretford, Union Chapel Edge Lane	13	2	11

Less expenses and amount acknowledged before..211 8 0

645 17 2

Southport	2	2	0
Tottlebank	6	16	8
Do. for W & O	0	13	8
Do. for N.P.	1	3	5
Wigan, King Street	2	14	0
Do. for N.P.	0	10	4

EAST LANCASHIRE UNION.

Accrington	51	17	10
Do. for N.P.	1	17	11
Do. for W & O	3	12	2
Bacup, Ebenezer	10	0	0
Do. Zion	9	2	4
Blackburn	10	0	0
Briercliffe	5	7	0
Burnley	21	4	1
Bury	14	8	6
Do. for Bible Woman, Jessore	8	0	0
Do. for China	0	5	0
Cloughfold	15	6	2
Darwen	5	6	6
Doals	2	10	0
Goodshaw	12	4	9
Do. for W & O	0	15	0
Haslingden, Pleasant St.	16	8	11
Do. for W & O	2	0	0
Do. Bury Road	19	15	10
Do. do. for W & O	1	15	6
Lumb	4	10	0
Padiham	18	2	5
Ramsbottom	11	5	8

	£	s.	d.
Sabden	28	17	5
Do. for W & O	1	0	0
Sunnyside	2	0	3
Waterbarn	4	0	0
	281	13	3

Less expenses and amount acknowledged before..200 10 6

81 2 9

Less amount remitted too late

1 2 9

80 0 0

LEICESTERSHIRE.

Arnsby	17	15	6
Blaby and Whetstone	9	4	8
Countesthorpe	6	7	0
Husbands Bosworth	1	11	3
Monks Kirby and Pailton	3	17	10
Melton Mowbray	2	2	2
Leicester, Belvoir St.	173	15	7
Do. Harvey Lane	9	4	2
Do. Thorpe Street	2	9	6
Do. Victoria Church	106	0	0
Do. do. for W & O	10	0	0
Do. do. for N.P., Delhi	25	0	0
Do. Charles Street	12	19	8
Sheepshed	12	15	0
Sutton-in-the-Elms and Cosby	3	8	10
Do. for N.P.	0	15	2

337 6 4

Less expenses and amount acknowledged before..223 4 4

174 2 0

LINCOLNSHIRE.

Boston, Salem Chapel	3	1	7
Bourne	0	15	0
Grantham	0	18	0
Do. for N.P.	1	12	10
Great Grimby, Upper Burgess Street	13	16	9
Horncastle	15	15	7
Do. for W & O	0	10	0
Lincoln	18	5	1
Do. for W & O	1	12	2

NORFOLK.

Aylsham	2	10	7
Bacton	1	1	6
Buxton	8	7	9
Do. for N.P.	0	15	6
Do. for Mr. Thomson's School, Cameroons	0	18	9
Dereham	13	10	6
Diss	7	0	7
Do. for W & O	1	16	6
Downham	8	9	6
Fakenham	15	13	0
Foulsham	7	5	6
Ingham	36	5	0
Kenninghall	4	5	9
Mundesley	1	3	6
Neatishead	1	3	0
Norwich	27	4	5
Do. St. Mary's	176	19	4
Do. do. for W & O	16	9	7

Norwich—continued.

	£	s.	d.
Do. do. for <i>N P</i> under			
<i>Mr. Williams, Calcutta</i>	19	12	1
Do. St. Clements	14	12	6
Do. do. for <i>W & O</i>	1	14	6
Do. do. for support of			
<i>F. Wheeler Nath, at</i>			
<i>Scramporc College</i>	5	0	0
Salhouse	1	0	0
Saxlingham	1	2	0
Swaftam	30	0	0
Thetford	4	13	10
Do. for <i>W & O</i>	0	5	0
Do. for <i>N P</i>	0	17	7
Worstead	12	16	4
Do. for <i>Mr. Fuller's</i>			
<i>School, Camerouns</i>	3	16	11
	426	11	3
Less expenses and amount			
acknowledged before..	143	19	9
	282	11	6

NORTHAMPTONSHIRE.

Kettering, for <i>N P</i>	1	11	1
Stanwick	2	10	10
Do. for <i>N P</i>	0	19	8

NORTHUMBERLAND.

Berwick-on-Tweed	15	8	8
Do. for <i>W & O</i>	1	15	0
Broomley.....	2	2	9
Do. Broomhaugh	0	11	10
Newcastle, Bewicke St. .	48	13	0
Do. Rye Hill	14	15	3
Do. do. for <i>W & O</i> ..	2	10	7
Do. do. for <i>T</i>	1	0	0
North Shields	15	6	6
	102	3	7
Less expenses and amount			
acknowledged before..	30	3	0
	72	0	7

NOTTINGHAMSHIRE.

Nottingham, Derby Road	0	11	0
Sutton-on-Trent	2	14	3
Do. for <i>W & O</i>	0	10	6

OXFORDSHIRE.

Hook Norton	5	17	7
Do. for <i>W & O</i>	0	15	2
Do. for <i>N P</i>	0	11	0
Oxford, New Road.....	14	2	7
Do. for <i>W & O</i>	2	10	4
Do. for <i>Mr. W. Wenger,</i>			
<i>Calcutta</i>	4	12	6
Do. Headington, for do.	1	2	1
Thame	2	7	3

RUTLAND.

Oakham	2	9	7
Uppingham	2	2	0

SHROPSHIRE.

	£	s.	d.
Oswestry	7	3	0
Do. for <i>W & O</i>	1	0	0
Do. for <i>N P</i>	0	17	0
Shrewsbury, Claremont			
Street	2	16	0

SOMERSETSHIRE.

Bath, Somerset Street ..	38	7	4
Do. Ebenezer Chapel ..	7	0	10
Do. Tiverton	4	18	1
	50	6	3

Less Expenses and amount
acknowledged before.. 27 5 6

Bristol, on account	25	0	0
Do. Buckingham Chpl.			
for <i>W & O</i>	7	2	7
Do. King Street, for do.	4	0	0
Do. City Road, for do.	3	0	0
Chard	14	8	7
Do. for <i>W & O</i>	2	0	0

CHEDDAR AND STATIONS.

Cheddar	12	12	9
Winscombe	14	18	1
Do. for <i>W & O</i>	1	10	0
Do. for <i>N P</i>	2	7	3
Rooksbidge	7	5	2
Wedmore	6	8	10
Mark	3	16	8
Crickham.....	1	4	10
Allerton	4	0	0
Highbridge	2	4	4
	56	7	11

Less expenses and amount
acknowledged before.. 28 13 6

Crewkerne	3	7	0
Hatch, for <i>N P</i>	0	4	0
Minehead	7	2	10
Stogumber	1	16	6
Tannton, Silver Street..	12	5	5
Do. for <i>N P</i>	2	11	8
Do. North Newton.....	1	0	0
Watchet and Williton ..	5	7	1
Wellington	12	19	0
Do. for <i>N P</i>	2	10	0

Less expenses..... 0 9 0

45 16 6

45 7 6

Weston - Super - Mare,			
Bristol Road, for <i>W & O</i>	3	3	0
Yeovil	28	4	11
Do. for <i>R. James, in</i>			
<i>Intally School</i>	5	0	0

STAFFORDSHIRE.

Bilston	1	11	10
Brierley Hill, for <i>N P</i> ..	0	6	0

Coseley, Providence	9	8	9
Do., Darkhouse	14	12	9
Do., Ebenezer	8	18	3
Hanley, New Street	12	2	10
Notherton	7	0	0
Princes End, Tipton.....	9	8	8
	63	8	1

Less Expenditure and
Amount acknowledged
before..... 22 8 3

40 19 10

West Bromwich..... 10 0 0

Wolverhampton, Water-
loo Road

SUFFOLK.

Aldeburgh	2	18	3
Do., for <i>W & O</i>	0	14	3
Bildeston	1	1	0
Bures	4	8	8
Bury St. Edmunds.....	40	8	3
Do., for <i>W & O</i>	2	10	0
Do., Villages	1	6	6
Clare	2	10	0
Earl Soham.....	0	6	6
Eye	11	6	10
Framsden	1	13	6
Do., for <i>W & O</i>	0	10	0
Ipswich, Stoke Green ..	23	7	9
Do. co., for <i>N P</i>	8	8	0
Do., Tarret Green.....	47	5	7
Do. do., for <i>W & O</i> ..	2	10	0
Do. do., for <i>N P</i>	10	8	1
Rattlesden	2	8	0
Stradbroke	7	0	0
Walton	2	5	0
	173	6	8

Less expenditure and
amount acknowledged
before

53 17 3

119 9 5

SURREY.

Guildford, Commercial			
Road Sunday School..	1	0	6
Kingston-on-Thames ..	22	6	10
Do., for <i>W & O</i>	3	0	0
Richmond Lecture Hall	1	0	6
Upper Norwood.....	46	7	0

SUSSEX.

Battle	2	18	3
Do., for <i>W & O</i>	0	15	0
Do., for <i>N P</i>	1	3	1
Brighton, Grand Parade	14	3	7
Do. do., for <i>W & O</i> ..	1	0	0
Do. do., for <i>N P</i>	2	18	9
Do., Queen Square.....	38	4	6
Do. do., for <i>W & O</i> ..	1	10	0
Chichester	1	19	0
Hastings and St. Leonards	44	12	2
Do., for <i>W & O</i>	4	9	4
Do., for China.....	1	1	0

WARWICKSHIRE.

Atherstone	1	0	10
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Leamington	£ s. d.
Do., Clarendon Ch.	5 16 9
Do. do., for <i>W & O</i>	47 13 10
Do., Warwick Street.	8 2 7
Rugby	5 13 2
Do., for <i>W & O</i>	0 8 5
Do., for <i>N P</i>	1 3 0
Warwick, Castle Hill	9 9 8
Do., for <i>W & O</i>	1 13 2

WESTMORELAND.

Kendal	2 1 0
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WILTSHIRE.

Bradford-on-Avon, Zion Chapel	7 15 3
Bromham, for <i>N P</i>	0 5 8
Calne	5 3 4
Oorsham, Ebenezer Chpl.	11 13 6
Damerham, for <i>W & O</i>	0 5 0
Do. Rockbourne	1 0 0
Melksham	16 17 2
Swindon	12 16 2
Do., for <i>W & O</i>	1 1 1
Trowbridge	8 15 6
Winterslow	3 6 4

WORCESTERSHIRE.

Bromsgrove, Worcester St.	3 18 0
Dudley, New Street	10 9 7
Evesham	0 12 7
Do. for <i>W & O</i>	1 5 0
Stourbridge	4 5 0
Worcester	2 0 0

YORKSHIRE.

Barnsley	12 8 10
Do. for <i>W & O</i>	1 2 0
Do. for <i>N P</i>	0 8 4
Do. for <i>N. P. Mohendra Nath Choridery, under Mr. Anderson, Jessore</i>	15 0 0
Less amount acknowledged before	28 19 2
	20 0 0
	8 19 2

Bingley	11 3 3
Do. for <i>W & O</i>	1 0 0
Bishop Burton	11 4 2
Do. for <i>W & O</i>	0 9 6
Bradford, Westgate	84 15 3
Do. for <i>W & O</i>	7 10 0
Do. New Leeds S. Sch.	5 0 0
Do. Sion Chapel.	77 7 11
Do. do. for <i>Serampore</i>	1 1 0
Do. do. for <i>N P Thakoor Das, Agra</i>	12 0 0
Do. do. for <i>Mr. Thomson, Cameroons</i>	10 0 0
Do. Trinity Chapel	17 11 0
Do. do. for <i>W & O</i>	2 0 0
Do. Hallfield Chapel.	54 8 3
Do. do. for <i>W & O</i>	3 10 0

289 0 4
Less Expenses
293 12 4

Bramley	£ s. d.
Do. for <i>W & O</i>	19 11 7
Halifax, Trinity Road	22 9 10
Hebden Bridge, for <i>W & O</i>	1 0 0
Huddersfield	6 5 2
Keighley, for <i>N P</i>	0 12 0
Leeds, South Parade.	11 10 3
Do. for <i>W & O</i>	6 0 0
Do. York Road	2 0 6
Do. Woodhouse Carr.	0 7 3
Do. Ossett	1 6 0
Do. Chapel Fold.	3 0 0
Do. Burley Road	2 7 3
Do. Cliff Road	4 0 0
Lindley Oaks	5 9 0
Lockwood	62 14 6
Do. for <i>W & O</i>	5 0 0
Middlesborough	7 16 1
Milnsbridge.	0 10 6
Rawdon	1 7 10
Do. for <i>W & O</i>	1 0 0
Rotherham	4 19 6
Do. for <i>W & O</i>	0 16 2
Do. for <i>N P</i>	1 4 4
Scarborough, 1st Church	17 3 7
Do. Albemarle Chapel	8 14 10
Sheffield, Townhead St.	35 17 7
Do. for <i>W & O</i>	6 0 0

NORTH WALES.

Aion	0 7 0
Amlwch	9 7 6
Beaumaris	6 18 0
Belan	0 17 0
Bethania	0 18 2
Bodedern	0 14 9
Brynsiencyn	3 12 0
Caergellog	1 12 6
Capelgwyn	0 19 4
Capelnewydd	0 18 0
Cemaes	4 10 9
Gaerwen	0 15 0
Garregfawr	1 9 0
Holyhead, Bethel	24 2 8
Do. Hebron	0 9 3
Do. Shiloh	1 18 3
Do. New Park Street	2 2 4
Llandegfan	4 0 0
Llanddeusant	1 12 4
Llanfachaith	4 13 6
Llanfair	1 4 10
Llanged	4 0 8
Llangoed	6 0 0
Pencarneddau	0 15 9
Pensarn	2 3 6
Rhosybol	5 12 3
Rhydwyn	4 17 2
Sardis	1 1 6
Soar	4 12 0
Traethcoch	2 0 0

104 5 9
Less Local Home Mission and expenses
55 9 9
48 16 0

CARNARVONSHIRE.

Bethesda, Tabernacle	3 6 0
Bontlynl	2 10 10
Caersalem, Morfa Nevin	1 16 4
Capel-y-beirdd	2 19 6

Carnarvon, Caersalem	£ s. d.
Garn, Dolbenmaen	8 13 0
Gilfach	4 0 0
Llandudno	1 5 0
Llanfairfechan	9 0 7
Llanhaiarn	2 0 0
Llanllanllwcha	2 5 0
Llanllyfryn	5 1 4
Pwllheli	15 10 1
Rhosirwaen, Bethesda	0 12 3
Tyddysion	3 1 8

DENBIGHSHIRE.

Abergele	4 10 0
Bont Newydd	0 5 9
Brynbo, Tabernacle	2 8 6
Do. English Chapel	0 7 6
Cefnnewydd, Tabernacle.	3 3 0
Do. Zion	1 4 0
Carmel, Fron	0 16 9
Coedpoeth, Tabernacle	0 13 4
Codau	0 12 6
Denbigh	7 0 0
Gefail-y-Rhyd	2 9 8
Glyncirrog	2 10 5
Llanddogget	1 10 0
Llandulas	1 2 2
Llandyrnog	0 4 4
Llanefydd	0 8 6
Llanellidan	2 7 4
Llanfair, Dyffryn Olwydd	0 3 8
Llangernw	1 2 2
Llangollen and Glyndyfrdwy	8 10 0
Llangollen, English Ch.	5 4 3
Do. for <i>N P</i>	1 1 2
Llanrhaidr	1 7 6
Llanrwst	4 0 0
Moeltre	7 3 4
Moss, Salem	0 14 0
Do., for <i>W & O</i>	0 3 1
Noddfa Garth.	1 19 0
Ruthin	2 13 6

FLINTSHIRE.

Bagillt	1 8 7
Helygen	9 10 4
Holywell	7 13 6
Llanew	0 19 0
Lixwyl	0 3 4
Milwr	0 5 7
Penyffron	0 8 4
Penyngelli	0 15 10
Rhuddlan	3 0 5
Rhyl	1 1 0
Do., for <i>N P</i>	0 15 5
Trenddyn	0 10 9

MERIONETHSHIRE.

Bala	2 2 0
Cefnycynera, Salem	1 0 0
Cynwydd	5 11 1
Corwen	1 9 6
Dolgetley	3 12 0
Llanwchllyn	2 1 0
Pandyrcapel	3 8 10
Tretddol	1 3 9

MONTGOMERYSHIRE.

Buloh	3 0 0
Cwmberllan	1 6 0

	£	s.	d.
Llanfair, Caereinion, and Llanllugan	9	7	9
Llanfyllin and Bethel	4	13	6
Do. for NP	0	11	4
New Chapel	3	13	4
Newtown	20	1	0
Do. for China	1	0	0
Rhydfeilin	2	12	0
Rhydwen, Sion	1	0	0
Staylittle	1	0	0
Talywen, Sion	0	17	10
	49	2	9
Less expenses	0	12	0
	48	10	9

SOUTH WALES.

BRECKNOCKSHIRE.

Brecon	1	0	0
Do., Kensington Ch.	2	0	0
Do., Watergate, for NP	1	10	1
Llanfhangell, Bethel			
Lower Chapel	0	8	0
Do., Zoar	0	12	6
Llangynidr	2	0	3
Llanwrtydd, Sion	1	8	4
Do., Salem	0	16	8
Maesyerllan	4	8	10
Nantymfn	0	12	6
Pantrecellyn	1	4	0
Pisgah	0	18	1
Pontestyll	1	2	6

CARDIGANSHIRE.

Aberystwith	10	2	3
Do., for NP	0	8	1
Cardigan	29	11	0
Penrhyncoch, Horeb	1	4	0
Penyparc	1	5	6
Verwick	1	11	10

CARMARTHENSHIRE.

Aberduar	2	2	0
Bwchnewydd	2	14	3
Caio Bethel	1	3	0
Do. Salem	3	1	6
Cross Inn, Ebenezer	4	3	6
Cwmdu	2	13	0
Cwmfelin	2	0	0
Cwmifor	3	7	1
Cwmsarnddu	1	0	11
Elim Park	0	10	0
Felinfeol, Adulam	11	18	11
Ferryside	2	0	0
Fynon Henry	2	3	4
Kidwelly	1	14	0
Lanstephan	1	9	7
Llandilo	2	11	2
Llandoverly, Ebenezer	1	10	4
Llanedeyrn, Sion	1	12	4
Llanelly, Bethel	12	2	2
Do. Greenfield	38	2	10
Do. do. for W & O	2	17	2
Do. do. for NP	2	11	10
Do. Horeb	1	16	0
Do. Zion	14	0	0
Llanfynydd	1	0	2
Llangenech	2	12	6
Llangyndeyrn, Bethel	7	4	10
Llannon, Hermon	0	9	10
Llwynhendy	7	6	3
Maescanner	2	17	7

Maesteg	1	0	0
Mydtrim Salem	11	0	0
Newcastle Emlyn	0	18	2
Pembrey, Bethlehem	0	16	6
Penybont Llandissul	1	0	0
Penrhyncoch	0	10	0
Ponthyryd, Bethlehem	1	18	6
Rhydarganau, Horeb	1	5	6
St. Clears	7	13	0
Sittim	5	11	4

GLANROGANSHIRE.

Contributions towards the collegiate education of a native preacher, itinerant school, &c., at Morlais, Brittany, transmitted through Rev. Dr. Thomas, Pontypool.

Subscriptions.

Prichard, Rev. Dr., Llan-gollen	1	0	0
Thomas, Rev. Dr., Pontypool	1	0	0
Todd, Rev. J. W., London	1	0	0

Collections.

Abernaut	0	8	8
Anion Tougwynlas	0	5	0
Berthlwyd	0	10	6
Cwm-dare	0	14	9
Hen-coed	1	10	3
Dinas	0	10	2
Gellygaer	0	10	0
Hengod	1	15	0
Hirwaen	0	6	5
Heol-y-felin	1	0	0
Lantwit Vardre	1	2	6
Llwyd-coed	0	4	8
Porth	1	1	0
Rhydfelen	0	9	5
Rhondda	0	6	3
Rhymney Saron	0	6	10
Ynyslwyd	0	13	7

14 15 0

Less expenses

1 15 0

13 0 0

Aberavon	2	10	6
Abercanaid	1	0	5

ABERDARE DISTRICT.

Aberaman, Gwawr	3	3	10
Aberdare, Calvary	20	6	0
Do. Carmel, English Chapel	8	8	1
Do. Mill Street	9	7	0
Do. Pontbrenllwyd	2	7	1
Do. Gadlys	3	17	8
Do. Ynyslwyd	11	2	9
Cwmbach, Bethania	6	1	8
Llangyfelach, Salem	1	10	0
Mountain Ash, Nazareth	4	19	9
Do., Rhos	11	0	0
	81	18	10
Less expenses	1	7	6
	80	11	4
Blackmill, Paran	1	8	0

Bridgend, Hope Chapel	11	18	0
Do., Ruhamah	1	6	0
Caerphilly	10	9	11
Caerleon Newydd	10	1	10
Sardis, Bethany	27	16	3
Do. do. for W & O	3	0	0
Do. Bethel, Mount Stuart Square	23	10	1
Do. Sliam Docks	1	13	0
Do. Tabernacle	27	9	10
Do. do. for NP	9	3	1
Do. do. for W & O	5	4	2
Do. Tredegarville	47	18	0
Do. do. for W & O	2	2	0
Cwmavon, Penuel	0	18	0
Do. Sion	5	4	4
Cwmberlan, Libanus	1	14	3
Dinas Llandore	9	0	0
Dowlais, Caersalem	9	3	0
Do. for China	1	5	0
Do. Morlais	4	11	1
Glyn Neath, Bethel	4	2	0
Hirwaen, Ramoth	2	18	3
Llantrissant, Tabor	0	9	0
Lyfsafen	3	7	0
Maesteg, Bethel	0	16	0
Merthyr Tydvil, Aimon	0	18	4
Do. Ebenezer	7	14	0
Do. Tabernacle	4	11	2
Do. Zion	22	5	7
Do. do. for NP	2	2	8
Neath, Bethany	8	14	4
Do. Tabernacle	7	5	7
Do. do. for NP	3	5	6
Pentyrch, Penuel	1	18	4
Penydarren, Eim (2 yrs)	4	12	9
Pontypridd, Tabernacle	4	8	3
Resolven, Sardis	0	16	8
Rhondda	1	2	0
Do. for NP	0	7	5
Do. Ystrad Nebo	1	10	0
Do. do. for NP	1	7	6
Swansea, Bethesda	45	1	6
Do. Mount Pleasant	24	13	3
Do. York Place	13	7	9
Do. do. for W & O	2	14	5
Do. Philadelphia Ch.	3	5	0
Tongwynlas, Aimon	1	16	0
Do. Salem	1	11	0
Treherbert, Bethany	2	11	9
Do. Libanus	3	11	9
Treorki	2	12	0
Troedyrhiv	1	19	0
Wannodran Ararat	1	14	9
Ynysfelin	1	1	0
Ystalyfera Caersalem	0	15	9
Do., Zoar	3	8	2

MONMOUTHSHIRE.

Abercarn	5	7	4
Argoed	11	7	6
Bassaieg, Bethel	5	18	6
Bedwasg	2	8	2
Blaenau Gwent	5	0	0
Blaenavon, Horeb	8	19	5
Do. English Chapel	18	7	3
Do. Ebenezer Chapel	4	18	0
Do. do. for NP	1	3	0
Caerleon	1	13	6
Castletown	16	0	0
Cendle	3	17	11
Darenfelen	2	10	0
Ebbw Vale, Nebo	4	18	0
Do. Brynhyfryd	5	14	6
Llanelly	3	9	8
Llanwenarth	7	10	3
Maescwmwr, English Ch.	1	2	0

	£	s.	d.
Magor	7	5	3
Malndes	2	12	4
Nantyglo	1	1	6
Nash	1	5	7
Newbridge, Baulah ..	6	8	6
Do. English Chapel ..	3	14	2
Do. do. for <i>N.P.</i>	1	2	1
Newport, Commercial St.	3	17	6
Do. Charles Street ..	4	14	0
Do. Temple	15	0	0
New Tredegar, Saron ..	1	12	2
Pontlottyn, Zoar	1	0	0
Risca	2	19	9
Rhymney, Jerusalem ..	2	0	6
Do. Pennel	8	18	0
St. Bride's	2	7	3
Do. for <i>N.P.</i>	1	1	6
St. Mellons	6	12	6
Sirhowy, Carmel	4	19	4
Tabor	6	8	5
Tafarnbach, Siloam ..	0	3	10
Do. for <i>N.P.</i>	0	6	2
Tirzah	6	5	7
Do. for <i>N.P.</i>	1	16	1
Tredegar, English Chpl.	5	15	0
Do. Siloh	12	10	10
Tydee, Bethesda	11	0	0
Usk	2	0	0
Whitebrook	1	0	0
<hr/>			
Less expenses	236	2	10
	1	14	0
<hr/>			
	234	8	10
<hr/>			
PEMBROKESHIRE.			
Beulah	1	11	9
Blaenconin	9	7	9
Do. for <i>N.P.</i>	2	19	10
Blaenffos	9	6	2
Blaenllyn	7	19	7
Do. for <i>N.P.</i>	2	4	10
Blaenywaun	13	11	9
Do. for <i>N.P.</i>	0	18	11
Caersalem	4	17	3
Do. for <i>W & O</i>	0	10	0
Clifowy and Ramoth ..	3	11	11
Clarboston, Carmel ..	4	1	9
Dinas Cross, Tabor ..	5	1	1
Do. for <i>India</i>	0	19	5
Do. for <i>China</i>	0	19	6

	£	s.	d.
Fishguard	8	14	1
Do. for <i>N.P.</i>	0	11	11
Gelly	2	17	9
Do. for <i>N.P.</i>	1	14	5
Gerzim	6	3	10
Groesgoch	7	18	1
Harmony	4	0	6
Haverfordwest, Hill Park	22	8	11
Hermon	3	14	7
Jabez	5	19	7
Do. for <i>W & O</i>	0	12	0
Letterstone	0	15	0
Llunglofan	8	1	10
Maenclochog, Horeb ..	1	0	0
Monachlogddu, Bethel ..	5	0	0
Newport	7	7	6
Newton	4	15	0
Pennuel Rock	2	8	6
Puncheston	1	18	1
Rhydwlwym	11	2	0
St. David's, Sien	3	6	6

RADNORSHIRE.

Bwlchysarnau	5	5	0
Cefnpaul	0	10	0
Elan Vale, Bethany	0	12	8
Franksbridge	0	12	8
Gravel	5	3	9
Maesy rhelem	3	1	1
Moriah	0	8	6
Nantgwyn	5	0	0
Nantywellan	0	10	1
Paincastle	0	6	8
Presteign	6	13	7
Do. for <i>W & O</i>	0	13	6
Do. for <i>N.P.</i>	1	4	11
Rhayader	0	14	11
Rock	1	12	0
Velindre	2	9	0
Newbridge	3	4	3
<hr/>			
	38	2	7
Less expenses	1	5	0
<hr/>			
	36	17	7

SCOTLAND.

	£	s.	d.
Aberdeen	12	5	6
Edinburgh, Dublin St ..	89	10	1
Do. for <i>Mr. Ellis, Jessore</i>	6	0	0
Do. North Richmond Street	2	0	0
Do. do. for <i>W & O</i>	1	0	0
Do. do. for <i>Mr. Thomson, W. Africa</i>	5	0	0
Do. Charlotte Chapel, Rose Street	29	18	11
Do. do. for <i>W & O</i>	1	13	4
Do. Duncan Street	10	2	10
Do. do. for <i>N.P.</i>	5	4	6
Glasgow	26	14	0
Do. John Street	11	0	0
Do. Baronial Hall	2	3	0
Do. Bath Street	1	2	0
Do. Blackfriars Street	21	0	0
Do. N. Frederick Str.	12	6	8
Do. Hope Street	11	3	10
Do. do. for <i>N.P.</i>	6	1	8
Greenock	23	12	7
Do. for <i>W & O</i>	1	15	0
Do. for <i>N.P.</i>	3	16	5
Irvine	4	5	0
Paisley, Storie Street ..	4	5	0
Perth	12	10	0

IRELAND.

Ballemena	2	0	0
Banbridge	5	2	3
Belfast	9	17	4
Do. Victoria Hall	5	6	3
Do. Gt. Victoria St	3	2	8
Coleraine	12	2	6
Do. for <i>N.P.</i>	3	2	11
Dublin	25	15	4
Do. Abbey Street	4	9	5
Do. do. for <i>India</i>	1	6	6
Do. Rathmines	4	4	0
Grange Corner	1	15	0
Portadown	1	2	0
Portlengone	2	4	0
Tandragee	3	0	0
Waterford	0	10	6
Do. for <i>W & O</i>	4	15	6

ACKNOWLEDGMENTS.

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

Friends at George Street and Mutley Chapels, Plymouth, per Miss Alger, for Box of Clothing, for *Mr. Saker, Cameroons*, Friends at Harlow, per Mrs. Edwards, for *Mr. Davey, Bahamas*.

Friends at Stow-on-the-Wold, per Mr. Hodges, for Box of Clothing, for *Mr. Teall, Morant Bay*. Miss Meeking, Blackfriars Road, for parcel of Magazines.

FOREIGN LETTERS RECEIVED.

AFRICA—

ANDROSSES BAY, Pinnock, F., Feb. 1, March 21, 23.

CAMEROONS, Diboll, Miss, Feb. 6.
Fuller, J. J., Feb. 24, March 24.
Saker, A., Jan. 31, Feb. 6, 25, March 26.
Smith, R., Feb. 14, 21, March 9, 28.
Thomson, Q. W., March 18, 19.

AMERICA—

BOSTON, Chapin, C. N., March 31.
CHICAGO, Bailey, S. G., April 8.
NEW YORK, Cutting, S., March 22.

ASIA—

CEYLON, Colombo, Pigott, H. R., Feb. 21, March 28.
" Waldock, F. D. April 15.

INDIA, Barisal, Sale, J., March 31.
Benares, Heinig, H., March 16, April 13
Bombay, Edwards, E.
" Lewis, C. B., March 8.
" Smith, J., March 5.
Calcutta, Campagnac, J. A., March 13.
" Lewis, C. B., Mar. 22, April 15
" Robinson, J., April 6.
" Trafford, J., April 6.
" Wenger, J., March 1.
" Williams, A., March 15.
Dacca, Bion, R., March 11.
" Supper, C. F., March 1.
Delhi, Parsons, J., March 1, April 13.
Howrah, Morgan, T., March 7.
Intally, Kerry, G., Feb. 28.
Jessore, Ellis, R. J., April 8.
Kholneah, Dutt, G. C., March 29, April 19.
Monghir, Campagnac, J. C., April 26.
" Lawrence, J., April 7.

India—continued.

Patna, Broadway, D. P., April 3.
Serampore, Martin, T., March 8.
Soory, Allen, J., March 3.
" Reed, F. T., Feb. 12.

EUROPE—

FRANCE, Morlaix, Jenkins, J., April 14, May 11.
Paris, Boubon, V. C., May 19.
St. Brieuc, Bouhon, V. E. April 9.

NORWAY, Arendal, Hubert G., April 20.

WEST INDIES—

BAHAMAS, Inagua, Littlewood, W., April 14.
Nassau, Davey, J., March 5.

HAYTI, Jacmel, Boyd, Miss, April 8, Lea, T., April 2.
Le Cap, Baumann, Mrs., March 20.
Port-au-Prince, St. John, S., March 30.

JAMAICA, Clarksonville, Maxwell, J., March 21.
Duncans, Fray, E., March 23.
Flint River, Randall, E. C., April 20.
Kingston, East, D. J., March 24, April 18.

" Lea, T., March 25.
Montego Bay, Dendy, W., March 21, April 19, 20.

" Hewett, E., March 8, 22, April 22.

Morant Bay, Henderson, J. E., Mar. 25.
Teall, W., April 6, 20.

Portland, East, D. J., April 6.
Savanna-la-Mar, Hutchins, Mrs., March 1.

St. Ann's Bay, Millard, B. March 8.
Spanish Town, Phillippo, J. M., March 5, 23, April 7, 23.

TRINIDAD, Gamble, W. H., March 8, 23, April 22.
Law, Mrs., April 23.
Tuttlet, J. P., April 8.

The Rev. A. Powell requests us to announce that the acknowledgement of contributions for the Bible Translation Society is unavoidably deferred until next month.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Joseph Tritton, Esq., Treasurer; by Edward Bean Underhill, LL.D., Secretary, at the Mission House, Castle Street, Holborn, 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.

Our Mission to Africa.

IF our readers will take their map of Africa, they will find, near the equator, lying in the bosom of the Bight of Benin, the island of Fernando Po. Very nearly opposite to the island is the Cameroons river, which gives access to the interior of the continent. After passing the mangrove swamps which line the mouth of the river, its banks are found to be thinly inhabited by tribes of negroes, for the most part living in the lowest depths of barbarism, ignorance, and degradation. During the time when the slave trade was rife, the population was greatly diminished, and entire districts of the country were devastated, the towns and villages demolished, to supply the accursed traffic. With the abolition of the trade, the tribes are again increasing in numbers, and villages are being planted on the desolated spots. About twenty miles from the mouth of the river we come to the mission settlements. The first, on the right-hand side, as we ascend the river, is Bell Town, where the Rev. Q. W. Thomson labours. His house, an iron one, stands on the high bank above the river, while the town extends some distance behind, the houses or cottages being embosomed in gardens of plaintain-trees, and sometimes overshadowed by the noble mango-tree which the missionaries have introduced. Half a mile further up, on the same side of the river, we come to the mission-house in which Mr. Saker carries on his useful and efficient labours. This also stands on the high bank above the river. It is built of red bricks, which Mr. Saker taught the natives to make, and by whom it was erected under Mr. Saker's superintendence. King A'Kwa's town is larger than Bell Town, and has been the seat of the mission from the first. It is like that hidden by the plaintain-trees, which are thickly cultivated. Numerous palm-trees, a few cocoa-nut trees, and here and there a mango tree, make up the chief vegetation of the place. Every house, with the houses of the numerous wives of the people, forms a street by itself, and you pass from one to the other by narrow paths through the groves of plantains.

A mile beyond King A'Kwa's Town is Dido Town, under the charge of the Rev. Robert Smith and beyond this again is John A'Kwa's Town, from which the missionary has been compelled to remove through the plunder of his house by the people. If we now cross the river, which is about a mile broad here, we come to Preso Bell's Town, where our coloured brother, the Rev. J. J. Fuller, labours. He has only recently occupied this station as a residence; but, like all the rest, the humble cottage in which he lives is situated on the high bank of the river. In every case this situation has been chosen in order to be open to the sea breeze, which comes up the river about the middle of every day, and tempers the great heat of the climate.

If now we wish to visit the only other station, named Victoria, in Amboises Bay, we must return to the mouth of the river. Thence we can go either all the way by sea, across the Bimbia shoals, the mouth of Man of War's Bay, and so into Amboises Bay; or we can voyage through a number of creeks among the mangrove swamps, and so into the Bimbia River, passing the late Mr. Merrick's old station at Bimbia Point, crossing Man of War's Bay, and entering the little cove where Victoria stands, between the island of Mandoleh, in Amboises Bay, and the mainland. Victoria stands on the sea coast, at the foot of the Cameroons mountain, a lofty volcanic pile of forest, rock, and lava, some 13,000 feet high. Of course it is surrounded by inferior mountains, separated by ravines and beautiful dells, crowded with tropical vegetation, which makes this the most beautiful and most healthy part of the west coast of Africa for some 3,000 miles. The little colony of about 200 persons has cleared a space along the shore; but close behind is an almost impenetrable forest in which leopards, deer, monkeys, and other wild animals find a home. Wild men also roam through the forest, speaking a language different from that spoken on the Cameroons river. They live by hunting and by cultivating the plaintain and the yam. Every third day they come down by hundreds and hold a market on the sea beach at Victoria, exchanging the produce they raise for dried fish, caught by the fishermen who live on the islands of the bay. They also barter food for the various things brought to the market by the Bimbia people in their canoes. Some of the fishermen have lately left their islands and settled on the mainland, forming a village called Fish Town, about a mile from Victoria. The Rev. E. Palmer visits them, but his time is chiefly devoted to the education and Christian instruction of the colony, where English is the language of the people.

We have said the natives were found in the lowest stage of savage life. Their religion was a cruel superstition, often leading them to the destruction of human beings. They believed in witchcraft, and great cruelties were often practised; men and women were poisoned to discover the source of the enchantments by which others were supposed to be brought to their grave. They had great faith in charms, which consisted of bits of bone, monkeys' heads, tigers' teeth, pieces of rag, and the like rubbish. The Dju-dju men, as they were called, also furnished the people with carved sticks, which, carried with them on journeys, would, it was said, defend them from all their enemies. The houses in which the people live are raised some two or three feet from the ground, on mounds of earth, and consist of a species of split bamboo, neatly tied together, with a roof thatched with plaited palm leaves. No light is admitted except by the doorway. Light is scarcely needed, as the people seem for the most part to live out of doors, and to eat their meals on the ground, from bowls or leaves, and to spend many of their nights in amusement, or in the observance of their religious rites. Often is the night rendered hideous by their drums, and shouts, and wild howlings. The wealth of the people consists chiefly in the number of their wives, for each of whom a separate house is built. When these are numerous, as in the case of chiefs they are, King Bell, for instance, having thirty-two, the houses, with those devoted to cooking, form a considerable street. When a man dies, he is buried in the mound on which his house stands, and it is then left to decay. Death is accompanied by the loud wailings of the wives and relatives, the beating of drums, the firing of guns, and a general breakage of all the breakable articles belonging to the dead man. These are then collected and set up together under a rude shed hastily put up opposite the dead man's house.

Agra.

THE DIFFICULTIES OF A CONVERT.

(Continued from page 404.)

IN our last we left our pundit in a state of indecision, but breaking with the idolatries and superstitions of his country, and therefore exposed to the hostility of the enemies of the Gospel:—

His only means of support now was a female school taught by his wife, and for which she received six rupees monthly from Government. But even this she was in danger of losing. The sub-deputy inspector of schools, a Hindu, heard of her husband's leaning towards Christianity, and threaten-

tened him with the loss of his wife's school unless he at once renounced all thoughts of Christianity. Several times when visiting Mr. Gregson he had mentioned the conduct of this man, though with no view to its being formally noticed. But about the commencement of 1869 he reported circumstances which seemed to call for investigation. As, however, at that time Mr. Gregson's confidence in the pandit was not fully established, he felt it necessary to make the most careful inquiries before taking any steps in the matter. He accordingly, without giving previous notice to any one, went over to the pandit's village. The pandit was not at home, and Mr.

Gregson, mixing freely with the people, asked questions about him. He found that the pandit was highly esteemed, that his leanings towards Christianity were well known, and that he was in the habit of conducting Christian worship daily in his own house, at which five or six villagers were pretty regular attendants, and a larger number occasionally present. The villagers also made statements about the conduct of the sub-deputy inspector of schools which substantially corroborated all that the pandit had said about him, Mr. Gregson went over again a week later, and, with the pandit's aid, investigated the whole of the accusations.

THE INSPECTOR THREATENS THE PANDIT.

The following is a brief statement of the facts as then elicited. About July, 1868, the sub-deputy inspector visited the school kept by the pandit's wife. He heard in the village of the pandit's leanings towards Christianity, and having called him, asked if it were true. The pandit replied it was true. On hearing this he became very angry, threatened him with loss of caste and his wife's dismissal, and said he ought to be turned out of the village.

"Some months later he again visited the village, and going to the boys' school he called for the pandit, and in the presence of a number of the villagers he asked the pandit if he had renounced Christianity. The pandit replied that he had not, and that whether his wife retained the school or lost it he could not give up Christianity. The sub-deputy inspector then became very angry, and told the teacher of the boys' school to go to the pandit's house and bring away all

his Christian books. The man ran off to the pandit's house, rushed in, opened the box in which he knew the books were kept, took out one, and coming back presenting it, said, 'Here, this is all I can find.' The sub-deputy inspector then called for fire to burn it, but the pandit fell on his knees and begged him to spare it. Some of the villagers standing by also interceded, and the man relented. He spared and returned the book, but severely threatened the pandit, and told the people that they ought not to send their girls to his wife's school.

"Early in 1869 he again visited the pandit's wife's school to examine it. At that time there were twenty-two names on the books; eighteen were present. He ordered the girls to write. Hanging against the wall was a large sheet containing the Ten Commandments in the Hindi character and language, and whilst the girls were writing their exercise he turned to examine it. The pandit, who was

previously out, at this moment came in. The sub-deputy inspector turned to him and asked, 'What is this?' The pandit replied, 'It is God's Ten Commandments.' On this the man flew into a violent rage, took down the sheet and tore it in two, and said, 'This is a Christian school. I won't

examine it. You may get a Christian to examine it.' He then walked out, using a great deal of violent and abusive language, and although the pandit followed him and begged of him to return and examine the school he was inexorable, and sternly refused.

THE INVESTIGATION.

"On ascertaining these particulars, Mr. Gregson wrote to the inspector of schools for the Agra division, to whom the sub-deputy inspector was amenable, and also sent a statement for the information of his honour the Lieutenant-Governor. An inquiry was instituted, but being left mainly in the hands of subordinate government officials, we cannot help thinking injustice was done. Nothing was elicited to throw suspicion on the sincerity or disinterestedness of the pandit's

professions, and his charges were substantially confirmed. But it was thought that his open advocacy of Christianity might compromise Government, and rendered it undesirable to retain his wife as a school-mistress paid directly by Government. She was accordingly dismissed; but Mr. Gregson was told that if he liked to take up the school Government would give a grant in aid. The sub-deputy inspector was also severely censured.

THE GOVERNMENT'S DECISION.

"The summary dismissal of the pandit's wife and the retention of the sub-deputy inspector in his position were attended by the most unhappy results to the prospects of Christianity in the village. The people were utterly ignorant that the pandit had committed any offence, and attributed his wife's dismissal to his partiality for Christianity. Nothing had been alleged against him either publicly or privately. The note conveying the notice of his wife's dismissal was quite laconic. Dated the 27th June, it simply stated that from 1st July his wife's salary would be stopped. On the other hand, the people knew well the misconduct of which the sub-deputy inspector had been guilty. And yet they saw the pandit's wife dismissed and the sub-deputy inspec-

tor unpunished; for although the latter was censured, his censure was conveyed in a private note of which they knew nothing, and even if they had known, what importance could they attach to it, seeing he retained his position and emoluments unaltered? He, triumphant, was uttering all sorts of threats against the pandit. The pandit in dismay came to Mr. Gregson with the Queen's proclamation in his hand, and pointing to the clause in which liberty of conscience is announced, and all are assured that no one is to be molested or to suffer for his religious opinions, he asked, 'Where is the justice of the British Government?' The people, attributing the dismissal of his wife to his Christian leanings, began to say, 'The Government is evidently opposed to

natives embracing Christianity.' The pandit's friends, who mourn over his departure from Hinduism, and wished still to reclaim him, said, 'What a fool you are to suffer in this way for Christianity; it is evident that our rulers themselves have no faith in it.' The consequence was that the pandit became intimidated and alarmed; his more timid followers forsook him; his efforts at teaching Christianity were crippled; and the few who continued

to meet with him for worship did so in secret and with fastened doors. Under these circumstances, Mr. Gregson felt called upon to address another letter to the lieutenant-governor, and was informed in reply that the sub-deputy inspector's removal (as well as the censure passed upon him) had been ordered by his honour, and only awaited a favourable opportunity for being carried into effect.

CONCLUSION.

Very shortly afterwards the removal was effected. Mr. Gregson re-opened the girls' school, employing the pandit's wife on the salary she formerly received from Government. The pandit was encouraged, and things reverted pretty much to their former state. Since then the school

has prospered. As a missionary school it opened with thirteen scholars, which have since increased to eighteen; and so far as we can at present judge the prospects of Christianity spreading in the village and neighbourhood were never more promising."

Memorials of the late Mrs. Jenkins, of Brittany.

BY HER HUSBAND.

By divine goodness my wife had uniformly enjoyed good health, but the severity of last winter proved very trying to her and myself by unusually bad colds. We were laid up in the latter end of November. She got better, and was able again to attend chapel, and occupy herself with household affairs; but evidently she was weaker, and could not recover her usual strength and activity. The piercing easterly winds in February renewed our colds, and from that time my dear wife was more affected than before. The doctor was called in about the close of February. In two

or three days dropsy in the feet and legs became evident, and, despite the medical advice of two doctors and all our efforts, it so increased that the whole body became affected by it. The patient's sufferings were great, but not acute. She was drowsy, but could have no refreshing sleep nor rest. Her malady made rapid progress. On Friday morning at eight o'clock, the 1st of April, the doctors attended, and expressed the opinion that she could live only a few days more, but before they left they found her pulse had become hardly perceptible. About nine there was evidently a change for the worse.

Between eleven and twelve A.M. she became restless and her breathing difficult. Her last word was to call me by name to support her. I was by her side to do so. After a convulsive movement she bowed her head, breathed quietly a few times, and then expired in her arm-chair, as if falling asleep, with her dear hand in mine.

During her illness she was nobly supported by the spirit of faith and submission to the Divine will. Not a murmur or discontented complaint was heard from her. She expressed more than once her gratitude to God for His great goodness to her and to us during so many years. Her trust was in God's mercy, grace, and salvation, through Christ the Saviour. She did not waver as to her trust in the Saviour. To read and pray with her was deeply felt and blessed. Though she was convinced of the great probability of the near approach of her re-

moval, yet she did not appear at any time distressed or grieved at the thought of the great change. A full fortnight before her death she observed to me that her recovery was not likely. On her last Sabbath-morning she told me she did not think she would go over Easter with us. I was so much affected that I could not preach that morning. Early on Friday morning she referred to the doctors' visit and their opinion, but not waiting for their views in the case, she told me thoughtfully she did not think she would be long with us, and expressed her desire of seeing our children who could come. Already four of them had come from distant parts to see their beloved mother, two of whom had been obliged to return to their posts. I at once telegraphed to our absent children. But that day she was removed from among us. The Lord was gracious in His dealings with her unto the end.

THE FUNERAL.

The following Sabbath, at two P.M., the burial took place; and though we live in quite a Catholic town, a large number of people came to our dwelling on the mournful occasion. Mr. Brand, French pastor at L'Orient, read and prayed. Then the funeral proceeded to the chapel. A large concourse of people formed the cortège, and all through the town the sides of the streets were thickly lined with people, respectful and quite proper in demeanour. The chapel was overflowed. Mr. Bouhon, pastor at St. Briëuc, read the 17th Psalm, made remarks suitable to the occasion, and closed by prayer; after which the funeral continued its way to the Protestant burial-ground in St. Charles'

cemetery. On our arrival hundreds of people soon entered the ground, so that the cortège approached with difficulty the grave, from the side of which they were addressed by Pastor Brand in a good and appropriate discourse, which was heard with profound attention. He concluded by prayer.

Just as Mr. Brand finished, being moved to do so by my thoughts and feelings, I addressed a few words to the congregation. They were heard by all present, among whom were several of the civil authorities of the town, with much sympathy, after which the crowd quietly dispersed.

MRS. JENKINS' CHARACTER.

My wife was born at Bath, January 25, 1809, being the daughter of the late Samuel Hook. Having resided with her friends in South Wales, she learnt the Welsh language, became a member of the church at Hengoed, and was known as a good singer. Our marriage took place at Bedwas Church, February 28, 1833. In the course of time she became the mother of twelve children, nine of whom are living, and of these seven were at her funeral. It was to one of them, taking leave of her nine days before she died, and expressing his hope to return and find her better, she said: "All is in the hands of God; when He calls I am His; and my one desire is that you all may be His." The morning she died she said to those of her children present, "I never knew until now how much I loved you."

In September, 1834, I left Wales as a missionary to Brittany. My wife manifested a willing mind to accompany me into that field of labour, and ever remained in the same happy disposition. Once over in our newly-adopted-country, she soon learnt to speak and read fluently Breton and French. Her aid was of important service to me and the Mission. She read to me all the copy of the Breton Testament, religious tracts, and Dr. Barth's Bible stories. She thus read to me the Breton Testament four times

over, and I was not a little affected a few weeks ago when, after reading to me again the first sheets of a fifth edition of this Testament, now under press, she failed to continue doing so, and was obliged to give up the reading to a young friend, though manifesting her cordial willingness to be useful in that way. She was generous and hospitable to our Christian friends, and filled her place well at the time of our meetings when many country people attend. As a member of the church, her life was in conformity to the Gospel, and ever willing to cooperate with others in works of charity, and rendered great service by leading the singing in the French and Breton worship.

But her useful career came to an end. Her earthly house appeared to give way in consequence of irreparable defection and decay. But the soul within was calm and in peace, awaiting the removal to a better house eternal in the heavens.

And here, I trust, I may use the language of Job, in the spirit of submission and gratitude to God, when he said: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord;" and comply with the precious injunction of the apostle when he says: "Wherefore comfort one another with these words."

Jamaica.

DURING the last few months much interesting information has reached us concerning the progress of Divine truth, and the improvement of the churches in this island. We will briefly indicate some of the facts which our brethren have communicated.

ANNIVERSARY OF EAST QUEEN STREET CHAPEL.

This was held on the 14th of May, when the pastor, the Rev. D. J. East, gave a summary of the very satisfactory progress made since the re-opening of this large place of worship. He said:—

“At an expense of over £100, alterations and repairs of the chapel were effected, and the debt thereby incurred has been paid. The Church has been reorganised, and month by month its numbers have increased. Twenty-seven persons have put on a public profession of the name of Christ by baptism, and in all 150 have been gathered, making a total of 240 whose names have been enrolled on the Church books, besides nearly fifty inquirers. The Sunday-school has also been reorganised, and now numbers 180 scholars.

“I may also congratulate many of you on the grace given to you to engage in Christian work. There are now twenty-seven Sunday-school teachers. In the Church there are fourteen class-leaders watching over their brethren and sisters, and assisting the pastor in the rule and discipline of the Church. Several outdoor preaching stations have been stately occupied by the Theological students of the College, and two Scripture-readers have been regularly employed in visiting the streets and lanes of the city, seeking out the ignorant and those who are out of the way, to instruct them from the Word of God. A Medical Aid Society has

been formed in connection with the Kingston Dispensary. Still more recently there has been organised a District Visiting Society, by means of which the homes of the working classes will be reached, week by week, and Christian effort will be made to lead them into the paths of righteousness and peace. Other organisations are in progress which, it is earnestly hoped, will have the blessing of God and the co-operation of His faithful servants. Nor have the claims of Christian missions generally, and the circulation of the Scriptures at home and abroad, been overlooked.

“Nor must mention be omitted of the important work in the cause of education conducted in the College and its Schools, in which between 200 and 300 persons are under instruction and Christian influence, some of them promising, by the grace of God, to become efficient teachers of the young, and some able ministers of the Gospel, as we trust, not of the letter only, but also of the spirit.

“In these, the results of the first year's labour of ourselves and of our co-workers, we gratefully rejoice before God, ascribing the glory to His Name!”

VISIT OF INSPECTION BY HIS EXCELLENCY THE GOVERNOR.

Our readers will remember that upon the Mission ground in East Queen Street, have been re-erected the College buildings which were taken down on the removal of the Institution from Calabar to Kingston. Besides the institutions more particularly connected with the church, and the training departments of the College for ministers and teachers, there have been added a High School for scholars of superior age, a Model Day School, and an Infant School. It was to the College and the sub-

sidary schools that the visit of the Governor, Sir J. P. Grant, was made. It took place on the 13th April. His Excellency first proceeded to the Model Day School and Infant School, witnessed a specimen of the mode of teaching adopted, inspected the school apparatus, and then viewed the student's vegetable garden and outbuildings. In the library of the College the Governor was met by the President and Tutor, with their respective classes, and by the Managing Committee, and an Address was presented, in which the history of the Institution, from its commencement in 1843, was briefly narrated. The objects aimed at, and the mode of management were also fully explained. As the Governor's reply is of much interest, we give the substance of his remarks:—

“His Excellency expressed the pleasure which his visit to the Institution, and the address had given him. He had listened with deep interest to the sketch given of the history of the Institution, as also to the account of its present condition. In reviewing the twenty-seven years of its working, and the results which had been achieved, together with the position which it had now attained in the capital of the island, wholly sustained as it had been by the voluntary contributions of its friends, His Excellency felt that every worker in connection with it might well have a just pride in it.

“His Excellency spoke with much satisfaction of the spacious premises and well-adapted buildings and appliances for the educational objects of the Institution, and said that as far as he had observed, and, according to his judgment, the plans adopted were eminently suitable to the ends proposed. There were two features which had especially gratified him. One was the effort to dignify labour by the daily appropriation of a portion of time to industrial occupations. This was important as a feature of training in all countries, but especially in a country like this. The other features of the Institution in which he would express his particular satis-

faction, was the requirement in each department of some payment in acknowledgment of the benefits received. The principle was thoroughly sound. He believed that people most valued what they paid for. It might possibly operate to some extent to restrict the numbers of the scholars, especially as there were other institutions, he might say next door, that did not act upon it; but he had no doubt that what might be lost in numbers, would be compensated by the quality of the work done, and the beneficial results to the recipients.

“His Excellency further avowed his conviction based upon the history of the past, and especially upon what he had seen during his visit, of the present efficiency of the Institution, with its commodious buildings and excellent educational apparatus and arrangements, that it had before it a future of increasing usefulness. He felt confident that, from year to year, it would be a growing power for good to this city and in the country generally.

In conclusion His Excellency acknowledged, in terms of much kindness, the expressions of regard for himself personally which the Address contained, and wished the Institution, in each department, with its tutors and managers, and students, much prosperity.”

Missionary Notes.

REV. J. A. CAMPAGNAC.—Since Mr. Campagnac's arrival at Monghyr he has suffered much from the climate. He now, however, reports himself the better for a brief visit to Calcutta, and was able to resume work on his return. He speaks with much gratitude of the kindness of several young Brahmists, of Monghyr, who, during his illness, sent him a variety of native drugs, some wine, and kept up communication with him while absent in Calcutta.

MONGHYR.—Two members of the native church have recently died. One, a poor woman, is spoken of as a very genuine Christian woman. She was happy here amid her trials; she is happier now in heaven.

ALLAHABAD.—The missionaries have been much occupied with the annual mela held at this place. The people come to it from all parts of India. The authorities report that of the regular professional religious mendicants alone, there were upwards of 70,000 present on this occasion. As all these are supported by the unsolicited alms of the people, some idea may be formed of the vastness of the concourse. The people listened with deep attention to the preaching. On the first day of the mela, more than 300 copies of the Gospels were sold, and a proportionate number of tracts.

SPANISH TOWN, JAMAICA.—Our esteemed brother, the Rev. J. M. Phillippo, informs us that a portion of his school-house is now now set apart for a workshop, in which the scholars may be trained in habits of regular industry, and learn trades likely to be useful to them in after life. He will be glad to receive aid in this very important work in the shape of money or materials.

NORWAY.—Mr. Hubert continues to report the very favourable progress of the mission. At Arendal, four persons have been baptized, in the presence of several hundred people, and a most favourable impression had been made. Some of the persecutors of the brethren are now weeping for their sins. In Bergen also the work of God is making way. Mr. Wiberg, of Stockholm, proposes to send a student from the college there to the help of Mr. Hubert. His name is Aakeson; there is every prospect of his proving a very efficient assistant in the cause of Christ.

MORLAIX, BRITTANY.—Mr. Jenkins returns thanks to Bethany Sunday-school, Cardiff, for a collection of £2 10s. 6d. for the teaching in Brittany, kindly sent him by Mr. J. Barry.

CHEFOO, CHINA.—Under date of March 23, Mr. Richard announces his safe arrival at his destination on the 27th February. The last part of the voyage was rendered somewhat dangerous by a dense fog. At Shanghae he was most kindly entertained by Mr. Thomas, of the London Mission. On arriving at Chefoo, he at once commenced learning the language. Mr. and Mrs. Baschelin very soon after their arrival left Shanghae for Ningpo. They were in excellent health, and full of earnest desire to engage in mission work.

Home Proceedings.

THE approach of summer very much limits the number of our missionary services. During the month of June meetings have been held in Cambridge and its vicinity by the Revs. J. Smith and W. A. Hobbs. Dr. Underhill has been present at meetings at Cross-street, Islington; Maze Pond, and at a soiree of the Young Men's Missionary Association, with the Revs. J. Smith and E. Johnson. The Rev. F. Trestrail has given the advantage of his services to Tullymet and Montrose in Scotland. These gatherings have been very interesting, and the Divine blessing was felt.

We report, with feelings of gratitude to God, the safe arrival of Mrs. Baumann in this country. Her trials in Hayti have been very severe, and it was only at the close of the revolutionary war which has devastated the country, that she could escape from the scenes of sorrow and distress through which she has passed. Mrs. Baumann has now left for Switzerland, her native land.

REMOVAL TO THE NEW MISSION HOUSE.

All communications should be addressed to the Secretary, EDWARD BEAN UNDERHILL, LL.D., Castle-street, Holborn, London, E.C., to whom all drafts and Post-Office orders must be made payable.

It will be gratifying to many of our ministerial friends, both in town and country, to know that a room is prepared in the Mission House for their use, where materials for correspondence will be found, and papers and magazines from various parts of the world will be open to their perusal.

CONTRIBUTIONS TO THE BIBLE TRANSLATION SOCIETY,

From 1st March, 1870, to 31st May, 1870.

LONDON.			£ s. d.			£ s. d.			£ s. d.				
Annual Meeting—													
Collection	11	17	1			Camberwell Auxil-	4	10	6	Helston	1	5	0
Andrews, Dr.	0	5	0			iary	3	2	0	Launceston, Han-	0	10	0
Angus, Rev. Dr.,						CrossStreet,Islington	3	3	0	son, W. D., Esq.			
F.A.S.	1	1	0			Greenwich	3	3	0	Padstow, Allport,			
Bacon, J. P., Esq...	1	1	0			Norwood	3	3	0	Mr. S.	1	0	0
Beeby, Mrs., Ken-						Mare Street, Hack-	10	15	0	Redruth	1	12	6
sington	2	2	0			ney	4	8	3	Truro, Love, Mr ...	0	2	6
Benham, Mrs.	1	1	0			MazePondAuxiliary							
Chandler, Mr., Sy-						Westbourne Grove	2	12	6				
denham	1	1	0			Chapel.....				DERBYSHIRE.			
Cowdy, Mrs.	0	10	6							Derby	3	9	0
Cox, Mr T.	1	1	0			BEDFORDSHIRE.							
E. C.	0	10	6			Dunstable	0	2	6	DEVONSHIRE.			
E. K.	0	5	0			Staughton	5	2	6	Ashwater,Bray,Mr.R.	0	5	0
Gunney, J., Esq.	2	2	0							Barnstaple	2	15	6
Haddon, Mrs.	0	10	0			BERKS.							
Havelock, Lady...	4	4	0			Fifield	0	5	0	Chudleigh	2	7	0
Hobson, Rev. J.	0	10	0			Reading	4	13	10	Dolton	0	7	6
Kirtland, Rev. C....	0	5	0			Wallingford	2	6	0	Frithelstock, Nor-			
Landels, Rev. W....	0	10	0			Wantage.....	2	2	0	man, Mr. J.....	0	10	0
Marshman, J. C., Esq.	2	2	0							Hatherleigh	0	10	0
Parker, Mr.	0	10	0			BUCKS.							
Pewtress, Mr. S....	0	10	0			Amersham	0	18	6	Highampton	2	0	0
Price, Charles, Esq.	1	1	0			Aylesbury	0	2	6	Inwardleigh	0	6	0
Soule, Rev. I. M....	1	1	0			Chesham.....	2	13	6	Ilfracombe & Comb-			
Tucker, Rev. F., B.A.	0	5	0			Wendover	0	18	0	martin	1	5	0
Underhill, E. B.,										Plymouth, Windeatt,			
Esq., LL.D.	1	1	0			CHESHIRE.							
Wilson, C. Esq. (don.)	2	2	0			Birkenhead	1	15	6	Mr. C.	2	0	0
Yates, Mr. J. H.	1	1	0			Ditto Welsh							
Brentford	2	0	6			Church	0	13	0	Nicholson, W. C.,			
Brompton	0	15	6							Esq.....	1	0	0
						CORNWALL.							
						Falmouth	3	7	0	Esq.	1	0	0
										Plympton St. Mary	2	0	0
										Torquay, Murch,			
										Rev.	0	10	0
										Torrington, Chap-			
										ple, Mr. N.....	0	10	0

STAFFORDSHIRE.			£ s. d.			£ s. d.			£ s. d.		
Burton - on - Trent,			Edinburgh, Baptist			Cardiff Tabernacle	4	5	9		
Hunt, Mr.	0	2	0	Church, Roxburgh		Do., Tredegurville	5	10	0		
Hanley Baptist Sun-				Street	6	13	4	Caersalem	1	5	0
day School	1	0	0	Stirling	2	8	6	Croespare	0	13	0
Wolverhampton	0	2	6	WALES.			Dowlais, Caersalem				
Walsall	0	10	0	ANGLESEA.			Chapel			1	0
SUFFOLK.			Amlwch, Palmer,			Do., Moriah Chp.			0	11	0
Becles, Bland, Rev.			J., Esq.	0	10	0	Hirwaen	0	5	3	
S. K.	0	10	0	Belau	0	10	0	Llantrissant	0	3	2
Ipswich, Stoke Green	5	16	2	Gaerwen	0	5	0	Mountain Ash	1	0	0
Ditto, Turret				Holyhead	1	9	6	Neath	1	4	6
Chapel	1	7	6	BRECEN.			Swansea, Bethesda				
Lowestoft	1	7	6	Brecon	0	15	0	Chapel	4	13	3
Sudbury	0	15	6	Builth	0	10	6	Do., Mount Plea-	2	19	0
SURREY.			Crickhowell			0	18	2	Trerbert	1	18
Surbiton	1	0	0	Erwood and Ramah	2	0	0	Treorki	1	0	0
SUSSEX.			Glasbury			1	3	7	MERIONETHSHIRE.		
Brighton	2	10	0	Llangyndyr	0	15	6	Corwen	0	2	6
Hastings	6	16	0	Penytheol	0	13	2	Cynwyd	0	2	6
Lewes	1	8	6	Pontestyll	1	0	0	Glyndyfrdwy	1	7	0
WARWICKSHIRE.			Sardis			0	10	7	Llanstfraid	0	8
Acocks Green, Wright,				Sennybridge	0	16	7	Pandy r Capel	1	5	8
W., Esq.	0	10	0	Zoar	0	13	8	Trerdol	0	12	0
Atherstone, Purser,				CARDIGAN.			MONTGOMERYSHIRE.				
Mr. and Mrs.	0	2	6	Aberystwith	0	12	6	Caersws	0	10	0
Bagley, Brown, Mrs.	0	5	0	Cardigan	15	4	9	Cwmbelan	0	5	0
Coveventry	2	10	0	New Quay	0	6	0	Kerry	0	8	6
Leamington	2	16	0	CARMARTHEN.			Mochdref			0	11
Stratford - on - Avon	0	7	6	Carmarthen Tab.	0	14	6	New Chapel	0	9	10
Warwick, Overbury,				„ Priory St.	1	12	6	New Wells	1	1	1
Rev. F.	0	10	0	Llanelly, Bethel	2	11	8	Rhydfelen	0	15	6
WILTSHIRE.			„ Capel Zion			4	8	Sarn	1	9	7
Bradford - on - Avon,				„ Greenfield	0	15	9	PEMBROKESHIRE.			
Moore, Mr.	0	5	0	Newcastle Emlyn	3	7	6	Blaenconin	2	0	0
Bratton	4	7	6	Pembrey Tab., Rev.				Blaenllyn	2	5	0
Calne	2	12	6	B. Williams	1	0	0	Fishguard	3	14	2
Evesham	0	15	0	„ English	0	7	6	Gorgoch	1	5	7
Devizes	7	14	0	Telinfoel	1	0	0	Harmony	1	7	6
Melksham	1	18	6	CARNARVONSHIRE.			Haverfordwest			12	16
North Bradley	1	5	0	Bangor	1	9	8	Llanглоffan	3	4	1
Salisbury	2	4	6	Caernarvon	1	9	6	Mynochlogddu	0	19	0
Trowbridge	9	8	6	Llandudno	1	13	6	Middle Hill	5	18	9
Warminster	1	5	0	Pwllheli	1	7	5	Narberth Associa-			
Westbury, &c.	1	0	0	DENBIGHSHIRE.			tion Public Coll.			11	5
WORCESTERSHIRE.			Brymbo			0	5	6	Neyland, Lewis,		
Bromsgrove	2	2	0	Colwyn	0	6	9	Rev. D.	0	2	6
Worcester	1	10	0	Glynceiriog	0	15	7	Newport	1	18	0
YORKSHIRE.			Llanellian			0	6	0	Tabor	1	5
Mirfield, Cameron,				Llanellidan	0	17	2	Tenby	1	1	6
Rev. R.	0	10	0	Llangollen	2	13	6	Trevine	1	5	0
Scarborough, Mr. W.				Llanrwst	0	13	0	RADNORSHIRE.			
B. Richardson	0	5	0	Wrexham	1	14	6	Beulah	0	15	3
Shipley, Hall, Miss,				FLINTSHIRE.			Bwlchysarnaw			1	0
in Memoriam of				Holywell	1	10	0	Dolau and Neigh-			
her Brother, Mr.				GLAMORGANSHIRE.			bourhood			2	11
John Hall	100	0	0	Aberdare, Carmel	0	15	0	Frankbridge and			
SCOTLAND.			„ Calfarina			2	0	4	Blanheath	1	3
Cupar, Fife, Greig,				Blaenywca	6	5	0	Gladestry	0	10	4
Mr. Thos.	2	0	0	Bridgend	1	13	6	Nantgwyn	0	19	0
			Cardiff, Bethany			4	9	6	Newbridge	2	1
			Do., Hope Chapel,						FOREIGN.		
			Stowe, C., Esq.			1	0	0	India, Berhampore,		
									Ganjam, per Rev.		
									Geo. Taylor	10	10

Contributions.

From April 10th, to May 19th, 1870.

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	28	8 7	Hackney, Mare Street	21	0 4	DEVONSHIRE.					
Walworth Road Chapel	9	0 4	Hackney Road, Providence Chapel	8	0 0	Exeter, Priory Chapel	4	3 0			
Exeter Hall	154	5 4	Do. Shalom Chapel	2	0 0	Plymouth, George Street	3	17 2			
ANNUAL SUBSCRIPTIONS.			Hammersmith, Avenue Road			DURHAM.					
Beeby, Mrs.	2	2 0	Harlington	4	0 0	Sunderland	0	15 0			
Blackmore, Rev. J. B.			Harrow	6	12 10	ESEX.					
Lowestoft	1	0 0	Hawley Road	7	15 0	Burnham, N.P.	1	4 3			
Evans, Rev. J.	1	0 0	Henietta Street	9	15 3	Plaietow, Union Church	6	10 1			
Hoby, Rev. Dr.	5	5 0	Highgate	4	5 4	Romford	10	16 0			
Lyon, Mrs. Walsall	2	0 0	Islington, Cro-s Street	22	13 2	Waltham Abbey	1	17 10			
Millar, Major-Gen.	1	1 0	Juvenile Association	10	0 0	GLOUCESTERSHIRE.					
Morley, Miss, Tuxford	2	0 0	For Rev. — Fray's School	10	0 0	Blakeney, &c.	1	0 0			
Peto, Mr H., B.A.	2	0 0	For Rev. A. Saker	10	0 0	Lydney	13	0 0			
Shoolbridge, Rev. S.	2	2 0	James Street	10	4 0	HAMPSHIRE.					
Tucker, Mr H. Carr, C.B.	0	10 6	Do. for N.P.	1	4 7	Beaulieu	1	1 0			
DONATIONS.			John Street, Trinity Ch.	13	1 0	HEREFORDSHIRE.					
Sat bene si sat cito	5	0 0	King Street, Long Acre	4	3 6	Knighton	2	6 3			
Smith, Mrs T. G.	1	0 0	Lower Edmonton	2	0 0	HERTFORDSHIRE.					
Taylor, Sarah (box by)	0	4 0	Maze Pond	1	0 0	Hitchin	27	5 9			
LEGACIES.			Metropolitan Tabernacle	93	2 6	Sarratt, W & O	0	10 0			
Cope, the late Miss, of South Lambeth, by Messrs. Bloxam & Co.	50	0 0	Moore Street	3	4 0	KENT.					
Crowley, the late Mr. Thomas, of Birmingham, by Mr H. Marston	1000	0 0	Norland Chapel	6	11 0	Bessels Green	2	0 0			
Olney, the late Mr Thos., of Balham Hill, by Mr T. Olney	100	0 0	Do. and Spring Vale	8	13 6	Bexley Heath	1	5 3			
LONDON AND MIDDLESEX.			Notting Hill, Cornwall Road	7	3 1	Bromley	3	0 0			
Acton	12	1 2	Do. Free Tabernacle	7	10 0	Crawford	10	4 7			
Alfred Place, Old Kent Road, for W & O	0	12 3	Peckham, Rye Lane, per Y. M. A.	4	7 8	Do. for Toduagadwra School, Ceylon	2	3 3			
Arthur Street, Camberwell Gate	18	17 8	Putney, Union Chapel	7	17 10	Dartford	5	0 0			
Arthur Street, King's Cross	3	2 8	Poplar, Cotton Street	12	0 0	Forest Hill	18	10 4			
Battersea Park, for Mr Pegg, Bahamas	5	5 3	Providence Chapel, for N.P. Mallob, Jessore	20	0 0	Gravensend	6	1 2			
Bermondsey, Drummond's Road	6	2 1	Regent's Park	45	17 6	Greenwich	2	2 9			
Bloomsbury	62	10 4	Spencer Place	4	7 4	Do. per Y. M. A.	4	6 6			
Do. for Mr. Q. W. Thomson	5	0 0	Stepney Green	11	2 7	Lee	10	3 9			
Blandford Street	6	6 0	Stockwell	26	0 0	Lewisham Road	5	0 0			
Brentford Park Chapel	8	14 0	Do. for W & O	5	7 6	Tenterden	2	13 10			
Bow	7	15 0	Stoke Newington, Bourverie Road	7	12 6	Do. for N.P.	2	2 6			
Brixton Hill, New Park Road	22	2 3	Stratford Grove (moiety)	7	14 1	Do. for W & O	1	1 3			
Bryanston Hall	1	1 0	Tottenham	7	17 6	Woolwich New Road, for Rev. R. Bion	4	0 0			
Camberwell, Cottage Green	5	6 7	Upper Holloway	13	12 6	Do. Parsons Hill	10	1 3			
Do. Denmark Place	19	15 0	Walthamstow, Wood St.	6	6 3	LANCASHIRE.					
Do. Mansion House	4	7 9	Walworth, East Street for Mr Heinig, Benares	8	0 0	Liverpool, Pembroke Ch.					
Camden Road	46	10 10	Wandsworth	9	0 7	Juv. Assn. for Rev. W. Dendy, Jamaica	10	0 0			
Chelsea	2	10 0	West Drayton	1	9 2	Do. Rev. Q. W. Thompson, Africa	5	0 0			
Clapham Common	0	7 8	Do. for W & O	0	3 4	Do., Richmond, do., for do.	5	0 0			
Clapton, Downs Chapel	28	13 6	Westminster, Romney St.	1	10 0	Manchester	5	0 0			
Do. for W & O	5	0 0	BEDFORDSHIRE.			Mills Hill, for W & O	2	0 0			
Cromer Street	0	2 0	Luton	0	8 0	South Lancashire, balance	1	2 9			
Do. for Rev. J. Smith, Delhi	2	10 0	Do. W & O	1	3 6	Southport	59	18 4			
Do. for N.P.	0	18 0	BUCKINGHAMSHIRE.			Tottlebank, for China	6	0 0			
Devonport Street	0	5 0	Amersham, Upper Meeting	4	5 0	NORFOLK.					
Ealing	5	15 6	Cuddington	1	11 1	Blisworth	25	1 10			
Do. for W & O	0	2 0	Newton Longville	2	0 0	Do. for China	0	10 0			
Grafton Hall Missionary Society	1	15 6	Princes Risboro'	0	5 4	Braunston	1	18 10			
			CAMBRIDGESHIRE.			Clipstone	27	6 6			
			Cambridge	50	0 0	NORTHAMPTONSHIRE.					
			Gamlingay	1	0 0	Blisworth	25	1 10			
			Do. W & O	1	0 0	Do. for China	0	10 0			
			DERBYSHIRE.								
			Chesterfield, W & O	1	5 11						
			Do. Durrant Green	5	6 9						
			Riddings	1	7 6						

	£	s.	d.		£	s.	d.		£	s.	d.
Outworth	1	0	0	WORCESTERSHIRE.							
Hackleton	16	15	7	Bewdley	0	8	11	Dry Harbour, by Rev. J.	2	0	0
Kislingbury	4	10	8	Do. for <i>N P</i>	0	17	1	Bennett			
Northampton, College St.	150	0	0	YORKSHIRE.							
Pattishall	10	0	0	Bradford, Westgate, for				Ebenezer and Greenock,	5	0	0
Road	12	1	1	<i>N P, Agra</i>	18	0	0	by Mrs Claydon			
Weston, by Weedon	10	11	3	Lockwood, for <i>N P</i>	0	14	9	Falmouth, by Rev. J.	10	0	0
NOTTINGHAMSHIRE.				Scarborough, Albemarle				Kingdon			
Sutton-on-Trent	1	12	6	Chapel, for <i>China</i>	1	10	0	Gurney's Mount, by Rev.			
SOMERSETSHIRE.				SOUTH WALES.							
Beckington	12	19	4	CARMARTHENSHIRE.				C. E. Randall	5	0	0
Bristol	824	12	11	Llangymog, Ebenezer	2	18	6	Hewett's View, by Rev.			
Do. for <i>N P India</i>	10	15	11	GLAMORGANSHIRE.							
Do. for <i>W & O</i>	2	6	10	Swansea, Mount Zion	2	0	0	T. Smith	1	10	0
Do. for Mrs Robinson's				MONMOUTHSHIRE.							
School	6	16	6	Llangwin	1	3	10	Kingston, Hanover Sq.,			
Do. for Mr Morgan's				Llanthewy, Ebenezer	5	17	0	by Rev. E. Palmer	2	0	0
School, Hourah	6	0	0	Pontypool	1	0	0	Lucca, by Rev. T. Lea	1	0	0
Do. for <i>N P</i>	1	2	5	Do. Goitro Sarun	1	4	0	Manchester-Bethlehem,			
Do. for <i>N P Serampore</i>	18	0	0	PEMBROKESHIRE.							
Do. Mauldin Street				Neyland	0	14	0	by Rev. J. Ashley	1	0	0
Welsh Chapel	0	16	0	RADNORSHIRE.							
Chard	1	11	0	Evenjobb and Gladestry	3	4	6	Moneague, by Rev. J.			
Frome, Badcox Lane	20	14	5	SCOTLAND.							
Do. Sheppard's Barton	4	4	7	Aberdeen, for <i>N P</i>	2	7	1	Gordon	1	0	0
Do. do. for John Shep-				Dundee	3	11	0	Montego Bay. First Ch.,			
ppard at Monghyr	6	0	0	Eday	0	6	0	by Rev. J. Reid	3	10	0
Do. do. for Jane Bunn				Glasgow, for <i>China</i>	4	1	4	Ditto. Second Church,			
at Jessore	6	0	0	St. Andrews	10	4	0	by Rev. J. E. Hender-			
Paulton	6	19	3	IRELAND.							
Wells	3	13	4	Waterford, for <i>N P</i>	0	9	3	son	15	0	0
STAFFORDSHIRE.				FOREIGN.							
Willenhall, Little London	1	1	6	WEST INDIES.							
SURREY.				Baptist Missionary Society				Morant Bay, by Rev. W.			
Addlestone	0	14	0	of Jamaica, by Rev. J.				Teall	7	0	0
Do. for <i>W & O</i>	1	10	0	E. Henderson, Treas-				Mount Carey, by Rev. E.			
Richmond	3	7	0	urer, for <i>African Mis-</i>				Hewett	8	0	0
Upper Norwood	17	8	1	sion: -				Mount Lebanon, by Rev.			
WARWICKSHIRE.				Alps, by Rev. P. O'Meally	1	10	0	G. Elliott	2	0	0
Alcester, for <i>W & O</i>	0	16	0	Bellcastle, by Rev. H. B.				Port Maria, by Rev. C.			
Birmingham, Christ Ch.,				Harris	4	0	0	Sibley	4	0	0
for <i>W & O</i>	2	16	9	Bethtephil, by Rev. G.				Refuge, by Rev. E. Fray	6	0	0
Leamington, Warwick-st.	4	2	6	R. Henderson	2	10	0	Rio Bueno, by Rev. J.	4	0	0
WILTSHIRE.				Brown's Town, by Rev.				Steele	2	0	0
Bratton	6	10	0	J. Clark	5	0	0	Salter's Hill, by Rev. W.			
Chippenham	13	15	5	Clarksonville, by Rev. J.				Dendy	4	0	0
Devizes	45	7	7	Maxwell	0	10	0	St. Ann's Bay, by Rev.			
Kington Langley	7	15	4	FOREIGN.							
Shrewton	4	5	0	WEST INDIES.							

FOREIGN LETTERS RECEIVED.

AFRICA—

CAMEROONS, Saker, A., April 25.
Smith, R., April 23.
Fuller, J. J., April 25.

ASIA—

CHINA, Cheefoo, Laughton, R. F., March 23.
Richard, T., March 23.
INDIA, Calcutta, Lewis, C. B., May 4, 11.
Dacca, Bion, R., April 22.
Dass, Ram Canto, April 22.
Supper, F., April 23.
Delhi, Parsons, J., May 16.
Intally, Kerry, G., May 16.
Muthea, Middleton T., April 25.
Patna, Broadway, D. P., April 23.
Sewry, Reed, F. T., May 16.

COLOMBO, Coralawella, Melder, E., May 16.

EUROPE—

Kragero, Herbert, G., May 11.
Moriaix, Jenkins, J., June 8.

WEST INDIES—

HAYTI, Domedtt, April 1.
Cojan, Madam, May 6.
LAUSANNE, Vulliet, May 24.
HONDURAS, Belize, Henderson, A., May 6.
St. Raphael, E. Mendars, May 1.
JAMAICA, Spanish Town, Phillippo, J. M.
May 21.
Brown's Town, Clark, J., May 3.
Calabar, East, D. J., May 24.
Kingston, Roberts, J. S., May 24

Subscriptions and Donations in aid of the Baptist Missionary Society will be **thankfully** received by Joseph Tritton, Esq., Treasurer; by Edward Bean Underhill, LL.D., Secretary, at the Mission House, Castle Street, Holborn, 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.

Our African Mission.

THE first station occupied on the Cameroons River was at King A' Kwa's Town. No European had ever settled among the tribes of the Cameroons till Mr. and Mrs. Saker, about twenty years ago, came to them to preach the everlasting Gospel. The missionary's first home was a native hut, without windows, built of split bamboo, and thatched with twisted palm-leaf. Health required an improved dwelling, as well as the conduct of the work itself. Mr. Saker's first attempt at building was a framed timber house, and, in order to accomplish it, he had to instruct the natives to use the chisel and the saw. By-and-bye, when it was found possible to make bricks, this art also he taught them, and by slow degrees he has succeeded in building of brick a large, well-constructed Mission-house, a chapel, and a school-house; all which, to a great extent, the roof excepted, are now safe against the ravages of the climate and the terrible tornadoes which frequently sweep across the country. Meanwhile, strenuous efforts were made to acquire the language. Mr. Saker found no books existing to assist him in the study. He had to acquire a knowledge of the words and of the elementary forms of the native tongue from the lips of the people. Savages are always suspicious; and thinking that Mr. Saker must have some mischievous object in view, they often gave him wrong words and wrong meanings of words. A good beginning was at last made by listening to the talk of boys at play. Step by step a vocabulary was formed; then came a grammar; then easy school-books; and last of all the Word of God. As the missionaries acquired fluency of speech, they used their gift to preach to the people the truth as it is in Jesus. Then Mr. Saker bent his energies to the translation of the Word of God into the native tongue. This he has completed; and now he is engaged, his daughter being the chief compositor, in finishing this great work at press.

The preaching was not without fruit; one after another came forward

to confess the name of Christ amid much persecution. In a few cases the lives of the converts were sacrificed to the wicked superstitions and cruel passions of the people. At length a church was formed, which now consists of about seventy members, most of whom walk according to the Gospel. They have a native pastor, by name George N' Kwe, a pious, humble man, regarded as a slave by the tribe, but who is really free to serve God and to guide His people in the way of life. Part of his salary is provided by the church, the other portion by friends in this country.

It must not be supposed that all this was done without much suffering on the part of the missionaries. Their lives were often threatened, attempts were made to poison them, and the practices of witchcraft were indulged in to remove them from the spot. But God was their shield, and no harm befell them. Then much suffering was endured from insufficient food, from the plundering habits of the natives, from the torrid heat of the climate, from the weakening fevers. But through all the missionaries have persevered, and it has pleased God to crown their labours with success.

The effects of the Gospel are not limited to the church which has been gathered, or to the education which many of the people have received in the houses of the missionaries and in the schools. They are seen in the town itself. Many of the old sanguinary customs are abolished. Witchcraft hides itself in the recesses of the forests which stretch away for many miles behind the town. The fetish superstition of the people is derided by old and young, and scarcely a trace of it can be seen about their dwellings. Here and there are springing up well-built brick or timber houses, chiefly the work of men taught in the Mission, the chiefs of the people also availing themselves of their skill. Dress is become an article of necessity among the Christian community, and many are slowly gathering around them the comforts of civilised life.

A similar work has been begun at King Bell's town. Here the chapel has been the work of the native Christians alone. It is of wood, but they are preparing by-and-bye to build a brick one in the centre of the town. The king is very favourable to the Gospel, often attending Divine worship with some of his numerous wives. He aids the missionary, the Rev. Q. W. Thomson, in his endeavours to enlighten his people, and often resorts to him for advice in critical moments. It is indeed interesting to witness the influence of all the missionaries in allaying strifes, in preventing wars, in reconciling the tribes, and bringing quarrels to an amicable

close. They are held in high estimation, and the perils to life to which they were formerly exposed is now nearly a thing of the past. The church at Bell Town is a branch of the church at King A'Kwa's, from which some members were dismissed to form it. It is in a thriving state, and converts are from time to time added to it.

At Dido Town, under the care of the Rev. Robert Smith, and at Mortonville, under the Rev. J. Fuller, the foundations of churches have been laid, and there are pleasing prospects of the extension of God's kingdom.

The colony of Victoria consists of about 200 persons, all of whom are in the habit of attending the house of God. Many of the older people came from Fernando Po, when the missionaries were banished by the Spaniards in 1859, and were members of the church at Clarence. Here in the forest they founded a house for the worship of God and for freedom of conscience. By degrees sufficient land has been cleared for the sustenance of the colonists, and a considerable trade in yams and other produce is carried on with Fernando Po and the towns in the vicinity. The Rev. J. Pinnock acts not only as minister and pastor, but also as the schoolmaster of the colony. All are being trained in the way of holiness, and education is given to every age. The church numbers about thirty persons. The most perfect confidence exists between Mr. Pinnock and his flock, to whom his ministrations are most acceptable, and by whom they are highly valued. The wild people of the islands, and of the mountain which overshadows the town, have also his attention, and are from time to time visited for religious instruction. A few have settled in the town. Some of the islanders have formed a new settlement on the sea-coast, called Fish Town, about a mile from Victoria, and are visited by Mr. Pinnock and by members of the church. A school is established among them, and a native teacher will shortly reside in their midst.

Thus it has pleased God to bless the labours of His servants, and to lay among these savage tribes the foundations of His kingdom. The work is carried on amid many perils, many trials, and much personal suffering; but the Lord is with His servants, and in the triumphs of His grace they have their reward.

A Missionary's Tour.

BY THE LATE REV. JOHN PARSONS, OF MONGHYR.

OUR readers will peruse with melancholy interest the following narrative of a missionary journey, among the last we received, from our late friend and fellow-worker, the Rev. J. Parsons, of Monghyr.

"I am thankful to be yet spared to labour in my humble way for our dear Saviour, and after a considerable interval wish again to inform you especially of the trips I have been permitted to take to spread abroad the knowledge of salvation through the Redeemer, since my last letter of this kind of December 5th, 1868.

"At that time two of our native brethren, Soodeen and Ramgoti, had gone to assist brother McCumby in preaching in villages between Patna and Monghir. But at the date of my letter Soodeen was obliged to return to Monghir, on account of the alarming illness of his stepson, Suntokhee, another of our native preachers, who was long ill and weak, but has now, through mercy, recovered nearly his usual strength. I was not able to leave Monghir just then, but on the 21st I joined brethren McCumby and Ramgoti. They had had pleasing work in Futwah, Nuddea, Barh, and some other places,

and during the week I was with them we had numerous hearers, and an interesting reception in the two large villages of Mokameh and Burhea. Burhea is a large village, numbering among its inhabitants several respectable Zemindars, whose sons are receiving more or less education. Their education made them intelligent enough to take interest in what was said, while their respectability and wealth rendered them fearless in expressing their opinions. The result was some very lively and animated scenes, which aroused the attention of the whole village, and brought us numerous audiences. But this was marred by the levity of the young people. While they were seeking only amusement, however, we noticed some persons of a more serious disposition, keeping usually at the outskirts of the crowd, and paying close attention. Oh, that the word may have a lodging-place in some of their hearts!"

INCIDENTS.

"Returning from Burhea on the 28th December, I proceeded, on New Year's day, with brother Soodeen, by rail to Sahibgunge. We took a very small tent with us in the luggage van, in which we lived till the 8th January, and preached in the old and new villages of Sahibgunge. The former is distinguished for the market held there twice a week, at which many Santals and hill people attend. The latter has

· sprung up as an appendage to the railway station and the ferry, by which travellers to the hill station of Darjeeling cross the Ganges. It promises to attain to considerable population and importance, and is being nicely laid out in regular wide streets, with a market-place, in which market is held twice a week. Here we had, on the whole, good opportunities. The markets, however, did not fully answer

our expectations. Though crowds of people were present, our audiences were not in proportion, because all were absorbed in their business transactions. The quieter congregations of the ordinary bazaar were more promising. One man in old Sahibgunge seemed to receive our instructions with pleasure, and promised to relinquish an undesirable trade in which he had become engaged. We met in the same village a wealthy Jain, and had an interesting conversation with him. He commended Christian doctrine, and was only offended at the killing of animals for food. Some of this sect are so tender of animal life

that they wear a cloth before their mouth and nostrils lest any insect should be taken in with their breath, and sweep the ground on which they are about to step in walking, lest any insect should be killed under their feet. We were able to show him, by a case we supposed, the absurdity of his opinions on this matter, and he was so driven into a corner as to be obliged to make the absurd assertion that the requirements of mercy would be answered if a person, seeing another about to be drowned in the river near him, were to engage himself in devout contemplation of the deity, and make no efforts to save the drowning man."

EUROPEAN WANTS.

"I was much impressed with the want of religious privileges of the Europeans in the station, and one or two young men in the Telegraph Department having made our acquaintance in the market, I was able to arrange with their aid for an English service on Sunday afternoon. I ob-

tained use of a room in the Government staging bungalow, and about sixteen persons were present. Some of them were very gratified at having such an opportunity, and asked me to come down stately. This I could not promise, because other engagements prevent."

THE ALLAHABAD MELA.

"On the 18th of January I went by train to Allahabad, to assist in the great fair there. On account of an eclipse, the fair lasted longer than usual; but between the several principal bathing days, the crowd diminished much. Brother McCumby had gone up previously, and several other missionaries had been helping for a portion of the time. When there was less to be done

in the fair, we preached in the city, where we never lacked crowds of hearers. In the principal square of Allahabad, this might almost always be said, but the interest was increased on this occasion by the opposition of Mahometan and Hindoo preachers, of which you will have heard, no doubt, from the missionaries on the spot."

THE AJOODHYA FAIR.

"On the 12th of February I went up to Dinapore, having been asked by Mr. Brice to supply for him the ensuing Sunday. Having done this,

I set out with brother McCumby on a tour to the Ajoodhya fair, which occupied us two months. On the 16th we sent our cart with tent and baggage,

and our gig to Arrah by the road, and we proceeded thither by rail on the 18th, so as to be there on the day they arrived. We were entertained there by a friend, and preached to large and interesting congregations until the 21st. On the 22nd we proceeded towards Buxar, and only staying there the day we arrived, pressed on to Ghazepore, and resting Sunday only

there, proceeded to Azimgurh. So far the villages we met with on the way were small, and the people were much occupied in the fields. We therefore made but little delay, in order to have more time for the large villages and native towns between Azimgurh and Ajoodhya. At best, our time was limited, because it was not long to the date of the fair."

AT AZIMGURH.

"We spent three days in Azimgurh, and, as usual, had large crowds of hearers. The simple declaration of the gospel, though interspersed with exposures of the character of false gods and the false prophet, and their inability to save guilty sinners, in contrast to the purity, love, and saving power of Jesus, was usually listened to with quiet attention, and it was generally only to ward off the accusations brought against their own conduct and the objects of their reverence that, having nothing to urge directly in their favour, they sought indirectly to support their own religions by

quibbles against that of Christ. It is suggestive that you rarely see any book but the New Testament in the hands of the Mohametan preachers. So far as we have heard, quibbles and objections framed out of distorted interpretations of New Testament facts or doctrines, form the staple of Mahometan opposition to the gospel at present. And this appears to be the case with the most learned among them, from the report of a discussion held at Urmitsur between a Christian and a Mahometan moulvie, which has been published as a tract."

MOHAMMEDAN HEARERS.

"After leaving Azimgurh, our next halt was at the large village of Maharajgunge, where, as usual, considerable crowds assembled to hear us. It seems there is here a considerable trade in cotton and silk yarn, and great numbers of Mahometan weavers consequently frequent the bazaar. These constituted nearly half our audiences. They are for the most part very ignorant, and on questions of religion worse informed than Hindoos of the

same rank in society generally are. Some wished to defend their tenets, but were too ignorant to be able to keep up any discussion. Others were very attentive, and seemed pleased with such portions of our discourses as they could understand. We tried to exhort them as earnestly as we could not to be entirely engrossed in the cares of time, but to take thought for their souls' welfare."

WILLING HEARERS.

"We spent two days at Maharajgunge, and then came to Atrowleea,

where we stayed for the same period. On our former tour in this direction,

we could not stay in this village because the small pox was raging so fearfully in it. We were very glad that there was no such hindrance this time, for we met with a more friendly reception than usual in the village. Market was being held when we went first to preach, and the road was choked with a large and deeply interested crowd. Their manner of hearing, and the readiness with which they purchased books, pronouncing them very cheap, instead of grumbling that any price at all was demanded, seemed to indicate that they were very unaccustomed to hear the Gospel preached. We had very few objectors here. Wherever we went to speak, people followed us; and about noon one day, a company came to converse with us at the tent. We would gladly have

stayed longer here had the time of the fair admitted of it. May some of the Word that was heard so gladly prove to have fallen into good instead of into stony ground.

“From Atrowleea we came to Buskharee, and preached there in the afternoon, and the next day came to the lively and populous native town of Tandah, for which we could only spare two days. As usual here we had large crowds of hearers. Considerable levity was manifested at times, but on the whole great interest. Very few books were taken, colporteurs having been here lately. Not long ago a Mahometan preacher was here, and some of the people were regretting that we were not here at the same time, that they might hear the discussion between us.”

AT AJOODHYA.

“Three stages from Tandah brought us to Ajoodhya. We preached in the intervening villages. At Ajoodhya we pitched our tent in the same mango-grove as eight years ago. Alongside of it was rising a spacious building that is being erected by a wealthy banker of Azimgurh, at a cost, it is said, of more than £20,000. And this is but one out of many large buildings that are in progress there, all induced by the supposed sacredness of the place. The sight was far from suggesting that Hindooism is tottering to its fall. We were the only European missionaries in the fair, Mr. Reuther, of Fyzabad, in the vicinity, being prevented by indisposition from coming. There were two native preachers and two colporteurs belonging to the Fyzabad and Futtehgurh missions, engaged in the fair. But when we looked on the dense crowds that were

passing to and fro incessantly on the main road opposite our tent for the whole of three or four days—passing, too, during hours in the day in which we were necessarily resting or taking our meals, we could not but be struck with the thought of the utter inadequacy of our efforts to the need of the people. We were at the fair from the 16th to the 24th of March. Here we had, of course, no lack of hearers. We had only to be careful to select places where we might gather a crowd without interrupting the thoroughfare. One place which we took up was very successful. Three roads met, and there was a vacant space with a tree on the western side that shaded us from the afternoon sun. The place was on the principal thoroughfare; a stool to stand upon raised us above the people, and our congregation was only limited by the power of our voice.

(To be continued.)

Notes from Bengal.

IN a former number of *THE HERALD* we mentioned the issue of a native Christian periodical in Bengali, entitled the *Sápatálik Songbdá*. Our esteemed friend, the Rev. G. H. Rouse, has favoured us with the translation of the following extracts. They are interesting as an expression of native feeling and opinion. The subject of the second extract is a very important one, as there can be no doubt that the action of the revenue authorities tends to encourage drinking habits among a race hitherto proverbial for sobriety:—

HINDOO PARENTS AND CHRISTIAN SONS.

“Recently one of the teachers of the General Assembly’s Institute in Calcutta, by name Umáchoron Bondópdáhyáy, has openly professed Christianity by baptism. He is thirty-eight years of age, and has a wife and four children. He is head of the household in which he lives. He still goes home regularly, but his neighbours and relations have begun so to persecute him, that it is feared he will soon be compelled to leave the house of his father. On this we wish to make one remark. Some intelligent people say that it is wrong for natives when they become Christians to leave their relatives and their home. But is it not almost impossible for them to do otherwise? And would it be desirable? For Christians to live with their Hindoo

relatives is, in a manner, unnatural. How bitter is the opposition manifested by Hindoo fathers towards their Christian sons, we see in the case of Baboo Prosonnókumár Tagore. His father, although an educated man, would not even see his son’s face. He was willing enough to receive Englishmen in his house, but never allowed his son to enter.

“Baboo Umáchoron furnishes another example. He is the head of his own household, and yet may be compelled by the persecution of his relatives and neighbours to leave. If this be the case, our readers may judge how impossible it is for the students at missionary schools, who become Christians, to live at home with their parents.

DRINKING HABITS OF BENGAL.

“Does a labouring man know the taste of drink?” This common saying in Bengal implies that respectable people know the taste of drink, the common people do not. Formerly, it was really so; it was the higher classes, for the most part, that were addicted to spirituous liquors. But now the custom is far more general. Both the higher and lower grades of

society are, for the most part, accustomed to drink.

“In this country the Government, by making the sale of intoxicating drinks a monopoly, do a great deal of harm. In Bengal, altogether, there are 26,709 shops for the sale of intoxicating liquors. In Calcutta the lower classes are too prone to follow the example of English sailors; but it is

a good sign that the majority of the well-educated young men of the present time do not drink. We have been much pleased with their conduct. But those who have received only a moderate education, and have been appointed to some office in the railway or elsewhere, these, for the most part, drink immoderately. The people

of Allahabad have been much troubled by intoxicated Bengalis, most of them being connected with the railway there. If the Government would increase the duty on spirits, there might be some decrease in the drinking habits of the people. The monopoly of intoxicating drinks is a disgrace to the Government."

A Sad Event.

Mr. Saker, writing under date of February 6th, mentions the following, sad accident which befel several native members of the mission :—

"A sad occurrence caused much mourning here the week before last. Some of our young men went away to Bimbia for the purchase of yams, and having loaded, were returning; but within two miles of the point of departure the rough water caused the canoe to sink with all its contents. Fourteen young men were thus in very great danger, and four were drowned; ten reached the beach, and were finally brought home. Our Church is weakened by this; the loss seems irrepar-

able. One of these young men, Karra was the superintendent of the Sabbath-school. He was also our chief mason and my principal pressman in the printing-office. He grew up in my hands from a babe. His mother was cruelly killed in the days of persecution, because she would attend our meetings. The boy grew in knowledge, and a few years since married one of our best girls, who with her child now mourns his loss. The Church, too, mourns deeply."

Bombay Baptist Chapel.

IT is with pleasure that we insert the following appeal for the above object, forwarded to us by the Rev. E. Edwards, and we shall be happy to convey to him any donations with which we may be favoured :—

"The Bombay Baptist Church was formed of ten persons on the 29th of May, 1867. The services which led to this organisation were begun on the first Lord's-day morning of the previous March, by the Rev. Edmund Edwards. The number of persons present at the first of these services was about nine, two or three of whom, besides

the missionary and his wife, were Baptists. From that time until now, 42 persons have been immersed—37 in Bombay, 1 at Egutpoora, and 4 at Deolalee. The present attendance at Colaba and Byculla is about 200, and the membership 50. Lord's-day services have been opened at four important stations on the G. I. P. Railway.

Above £600 has been contributed by the members to the support of the cause. Hitherto no assistance has been asked for or received from any missionary society, or from friends at a distance; but now it is hoped that the sympathy and aid of Christian friends will not be withheld. Surely those who desire the spread of truth in India will be willing to help a church which has done so much to help itself.

“At the present stage of progress, a chapel would be a great boon. It would accommodate a larger audience, and increase the stability and *usefulness* of the first and only Baptist Church in

this large and growing port of nearly a *million* inhabitants.

“The cost of a site and a building for 500 persons would be about £4000; the price of land, material, and labour being very high in a place where the monthly rent of bungalows is from £10 to £50.

“Besides supporting the pastor and a native preacher, and defraying other expenses, the brethren here, though neither numerous nor wealthy, will endeavour to raise one-fourth of this sum; and a liberal Christian friend in Rangoon has promised timber.”

Our esteemed brother, the Rev. C. B. Lewis, visited Bombay in March last, and a few extracts from a letter written us by him will add to the interest of the above appeal:—

“I feel bound to say that I was very favourably impressed by what I saw of the church Mr. Edwards has gathered there. I attended some of their prayer meetings. I was present at a church meeting, and I took part in their Sunday services, and all I saw was highly encouraging and hopeful. The Christian brethren appeared to be warmly interested in the progress of the truth; they evinced a very devout spirit, and, as far as I could learn, they were all actively engaged in attempts to do good. A spirit of fraternal affection appeared to animate them all, and the progress they have made and are evidently making warrants the hope that if no root of bitterness springs up to trouble them, they will soon increase and become an influential church, in a city where, a very few years ago, the Baptists had no footing.

“When the church was first formed by Mr. Edwards in May, 1867, there were ten members only. There are now fifty, and a movement is going on, especially amongst the European employés on the railway. Some remarkable cases of conversion have taken place amongst these, and the grace which has changed some has awakened attention amongst many others, and is leading them to Christ.

“One disadvantage to the cause arises from the magnitude of the city, and the wide dispersion over it of the friends of the Baptist cause. This makes it necessary to hold services in two places; that in the morning is held at Colaba; in the evening the service is held at Byculla, some two or three miles from the other place, and the congregation appeared to be altogether different.

“At Colaba service is held in a large room, up four flights of stairs—a severe exercise for some I saw there. At Byculla the lower room of one of the members' houses is used as a place of meeting. Both are obviously incommodious and ill-adapted to the wants of a congregation which is expanding. They long to have

a chapel of their own, sufficiently roomy for a congregation of 400 or 500 people, and in some commodious situation. To erect such a chapel, however, in Bombay, is a task of no ordinary difficulty. As you know, ground is dear, building materials are dear, everything else is dear; hence the task before our brethren is an arduous one.

“As yet they have done everything themselves; all their arrangements they have themselves effected. They have done something of a directly missionary character, and have supported their pastor too.”

Decease of the Rev. John Law.

ALTHOUGH our readers have been made acquainted, through the pages of the Annual Report, with the death of our valued missionary the Rev. John Law, of Port of Spain, Trinidad, an opportunity has not occurred till now to give a few details of the circumstances attending his lamented decease. For these we are indebted to his colleague in the work, the Rev. W. H. Gamble. Under date of March 9th he writes:—

“It is my very painful duty to communicate to you the sad tidings of the very sudden decease of my dear brother and colleague, Mr. Law. He was in his usual health, and preached and administered the Lord’s Supper on Sabbath, continued quite well, and visited his people on Monday; but about seven o’clock he was taken with severe pains and coldness of body. Dr. Dasent was sent for, who promptly came and prescribed, stating that the symptoms were not dangerous. Mr. Law, however, continued to suffer intensely, and the doctor was again sent for, but before he came our dear brother was no more. He had been called from toil to rest, from earth to heaven. I saw Dr. Dasent this morning, and he says the cause of death was malignant fever, coming upon a constitution debilitated by long residence here.

“You may imagine his poor widow is well nigh distracted. She has three young children.

“A boat was sent for me to San Fernando, and I came up at once. He died on Tuesday, about 2 A.M., and was buried at 5 o’clock of the same day, so hastily are we compelled to bury in this climate. When I reached Port of Spain about 4 o’clock, the friends were all assembled, and all the dissenting ministers of the town were present to unite in paying a tribute of respect to the remains of our dear brother. A larger funeral I have never seen in Port of Spain, and, as the Rev. Mr. Brodie observed, ‘no man knows in what respect he is held till the day he dies.’”

Mr. Law was educated for the ministry at Horton College, Bradford. He joined the mission in the year 1845. The designation service was held at Leeds, on the 10th September, on which occasion our venerable

friend Dr. Acworth, addressed the young missionary in a most impressive and affectionate charge. Soon after he sailed for his destined field of labour, and arrived at the end of the year. He immediately commenced preaching in Port of Spain, Mr. Cowen, his colleague in the work, undertaking the villages lying behind San Fernando. At first entering on the missionary life, he says that he felt "confused and bewildered, everything was strange;" but this feeling soon gave way. "Now," he adds, "I see my work, see my difficulties, and feel my way, and I can, in the strength of divine grace say, 'through Christ Jesus I can do all things.'" His labours gave him unmingled delight, and he was soon cheered with accessions to the Church. The same devoted spirit animated him to the end, and although he had to pass through very severe trials as the years rolled away, he continued diligently to minister the word of God, and with many tokens of divine blessing. He now "rests from his labours, and his works do follow him."

Missionary Notes.

ALLAHABAD, INDIA.—The Church here, under the vigorous direction of the Rev. T. Evans, has divided itself into several sections, for the purpose of doing good among the inhabitants of the city, and providing the destitute with clothing and aid, also for visiting the soldiers in their barracks, and the railway people in their dwellings. The hospital is to have a share of attention: thus, as far as possible, bringing all classes of the population under Christian instruction and help.

COLOMBO, CEYLON.—Mrs. Pigott has found a large field of usefulness in visiting the sick women in the Government Civil Hospital, where there are always some sixty or seventy female patients to be found. She also frequently accompanies her husband in his journeys among the villages of the jungle.

NASSAU, BAHAMAS.—Owing to the cessation of the blockade-running and the operation of the American tariff, great distress is experienced among the population of the Bahamas. Mr. Davey reports some cases of painful discipline in the Church; and but few additions to it, from the absence of many people seeking a livelihood elsewhere. The cultivation of the pine-apple is the most productive of any native industry; but it is confined to a few islands only. The debt on the chapel, incurred in the repairs necessary after the cyclone a year or two ago, presses heavily on the resources of the congregation. Mrs. Davey would be happy to receive any help for a bazaar which is being prepared for the end of the year.

POINT HILL, JAMAICA.—The native pastor, Mr. Johnson, informs us that since his settlement in 1868, the work of the Lord is progressing hopefully in the churches under his care. There are in communion 402 members. The

enquirers number 125. Four Sabbath-schools and two day-schools are maintained by the congregations. A residence for the pastor is greatly needed. At present he lives in a portion of the chapel at Point Hill, cut off for the purpose. He will be glad to receive any help towards the erection of a suitable dwelling.

KETTERING, JAMAICA.—The Rev. E. Fray writes that the churches enjoy many indications of God's presence, and that the Holy Spirit is working amongst the ungodly. The chapel at Falmouth, Mr. Knibb's old chapel, has been painted and repaired by Mr. Kingdon, who is much beloved by his people, and among whom a good work is going on.

CLARENDON, JAMAICA.—The Rev. W. H. Porter, M.A., for several years pastor of the Pine Grove Baptist Church, near Halifax, Nova Scotia, has received a very cordial and unanimous invitation from the churches in Clarendon and Manchester, lately under the care of the Rev. W. Claydon, deceased, to become their pastor. Mr. Porter has cheerfully accepted the call, and has entered upon his duties with pleasing prospects of comfort and usefulness.

CAMEROONS, AFRICA.—Mr. Smith informs us that there has been much sickness in the rivers on the coast of Africa, and at Bonny several deaths among the European traders. Both Mr. Pinnock and Mrs. Fuller have been ill from fever. The rains have put a stop to itineracies, but constant visits have been paid to the towns on the River Cameroons. At Bethel station a severe tornado unroofed a portion of Mr. Saker's house, and flooded some of the rooms with water.

Home Proceedings.

AT the meeting of the Cambridge Auxiliary, held on the 13th June, a resolution having reference to the retirement of the Rev. F. Trestrail from the office of secretary, was unanimously adopted, and which we record here with great pleasure :—

“That the Cambridge auxiliary of the Baptist Missionary Society would tender to the Rev. Frederic Trestrail its grateful acknowledgment of the services he has for so many years rendered as one of the secretaries of the parent society, and earnestly desires that the Divine blessing may accompany him in his retirement.”

In connection with this subject, we beg to call the special attention of our readers to the appeal (to be found in another page) issued by the Committee appointed to raise a testimonial for Mr. Trestrail. It has been forwarded to many gentlemen, and to all the pastors of the churches usually contributing to the Society's funds. The Committee will be greatly indebted to them to bring the subject to the notice of their friends and congregations at as early a period as possible. It is the wish of the Committee to have the testimonial ready for presentation at the autumnal meeting of the Baptist Union, which will be held at Cambridge on the 21st of September.

We omitted to notice last month the missionary services held at Norwich. Our readers may be pleased to know that the Baptist and Independent churches

of that city form a union for holding their annual missionary services, at which the London Missionary Society and the Baptist Missionary Society are represented. On this occasion the Rev. James Smith, of Delhi, very efficiently explained the operations of our own society.

During the last month missionary services and meetings have been held at Lochgilphead and Rothesay, attended by the Rev. F. Trestrail, as our deputation; at Great Leighs, attended by the Rev. James Smith and the Rev. W. A. Hobbs; and at Tewkesbury, by the Rev. Thomas Lea. Mr. Hobbs has also visited Stroud and its vicinity for the Society, and Dr. Underhill has held services at Chesham.

REMOVAL TO THE NEW MISSION HOUSE.

All communications should be addressed to the Secretary, EDWARD BEAN UNDERHILL, LL.D., Castle-street, Holborn, London, E.C., to whom all drafts and Post-Office orders must be made payable.

It will be gratifying to many of our ministerial friends, both in town and country, to know that a room is prepared in the Mission House for their use, where materials for correspondence will be found, and papers and magazines from various parts of the world will be open to their perusal.

The Testimonial Fund.

The Committee of the Baptist Missionary Society, with other friends of the Mission, earnestly desire that since the Rev. Frederick Trestrail retires from his Secretaryship, the long and effectual services which he has rendered in that Office should be appropriately acknowledged. It is therefore intended to present him with a testimonial worthy of the Society, acceptable to himself, and suitably indicating the esteem and affection in which he is everywhere held. Contributions have been promised or given, as will be seen by the subjoined list; and the Gentlemen to whom the matter has been intrusted—in the confidence that you will desire to share in this pleasant engagement—put it before you in order to secure your kind and early sympathy and assistance.

Mr. Trestrail's services to the Mission have been of nearly half a century's continuance, during more than twenty years of which he has been one of its devoted Secretaries. He had also rendered important and useful services to the Denomination at large previously to his Mission Secretaryship, and especially in conducting for some years the operations of the Baptist Irish Society.

In discharging his duties, piety and zeal have been equally manifested, combined with a prompt and uniform kindness that has often cheered the heart of Missionaries in their work, promoted the strength and interests of the Society, and benefited beloved Ministers at home, together with the Churches in which they have laboured. He has ever sought to be the helper and friend of them all, and is therefore richly entitled to every mark of high regard and confidence.

Contributions should be in hand by the 10th of September next, inasmuch as at the Autumnal Session of the Baptist Union at Cambridge in that month, an opportunity may be taken of placing the Testimonial in the hands of our friend.

The following are among the Sums already promised or paid:—

Jos. Tritton, Treas. 100 0 0	Stephen Green 10 0 0	Rev. C. H. Spurgeon 5 0 0
J. J. Colman.....100 0 0	R. B. Sherring 10 0 0	W. C. Price 5 0 0
John Cropper..... 25 0 0	R. Harris 10 0 0	Jos. Gurney 5 0 0
Geo. Edmonstone ... 25 0 0	Edward Rawlings... 5 5 0	H. Angus 5 0 0
George Kemp 25 0 0	W. R. Rickett 5 5 0	James Benham 5 0 0
G. F. Muntz 25 0 0	Rev. G. H. Rouse... 5 5 0	E. B. Evans 5 0 0
James Stiff..... 25 0 0	W. W. Baynes 5 5 0	Rev. J. Bigwood ... 5 0 0
Hon. Sir Robt. Lush 25 0 0	A. H. Baynes..... 5 5 0	Rev. Dr. Ackworth 5 0 0
J. H. Tritton..... 25 0 0	Rev. E. Steane, D.D. 5 5 0	Rev. C. M. Birrell 5 0 0
E. B. Underhill ... 20 0 0	R. J. Angus, D.D. 5 5 0	Rev. Geo. Gould ... 5 0 0
J. P. Bacon 20 0 0	J. E. Tresidder..... 5 5 0	John Freeman 5 0 0
Rev. J. Hoby, D.D. 12 12 0	Rev. S. H. Booth... 5 5 0	Thomas Aked 5 0 0
James Harvey 10 10 0	Rev. W. Landels, D.D. 5 0 0	W. H. Bond 5 0 0
W. Middlemore..... 10 10 0	Rev. Evan Edwards 5 0 0	J. C. Marshman ... 5 0 0
J. J. Smith..... 10 10 0	Rev. J. J. Brown... 5 0 0	An old and attached Friend 5 0 0
W. R. Callender ... 10 0 0	Rev. Dr. Brock ... 5 0 0	
John Houghton..... 10 0 0		

Contributions should be forwarded either to the Treasurer, JOSEPH TRITTON, Esq., or to the Honorary Secretary, Mr J. HERBERT TRITTON, at the Mission House, Castle Street, Holborn, London, E.C.

Contributions.

From June 19th, to July 18th, 1870.

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

ANNUAL SUBSCRIPTIONS.			LONDON AND MIDDLESEX.			BEDFORDSHIRE.		
	£	s. d.		£	s. d.		£	s. d.
Bacon, Mr J. P.....	20	0 0	Brompton, Onslow Ch.	7	10 5	Biggleswade	5	5 0
			Camberwell, Denmark Place, for Juv. Soc. ...	2	0 0	Heath	2	5 0
			Do. do. for N P, Calcutta	20	0 0			
DONATIONS.			Do. do., for support of Child in School, Ceylon	6	0 0	BUCKINGHAMSHIRE.		
A Friend.....	1	0 0	Do. do., for support of Child in School, West Africa	5	0 0	Olney	8	15 0
A Friend, Yorkshire, for Indian Mission.....	100	0 0	Do., Cottage Green Sunday-school, per Y. M. M. A., for Kait Prusaud, at Baraset	13	0 0	CAMBRIDGESHIRE.		
Foster, Mrs Sarah, Tottenham, for Mr Millard, Jamaica.....	8	0 0	Clapham Common	11	4 3	Cambridge, St. Andrew Street	52	17 7
Muntz, Mr G. F., for Mr Saker's Mission work in Africa.....	100	0 0	Hammersmith	13	0 9	Do., Zion Chapel	23	15 4
Nixon, Mr S. H., Cheltenham	5	0 0	Do., for N P	1	4 8	Do. do., for Mr Thomson, W. Africa	5	0 0
Williams, Mr (box).....	2	14 8	Kennington, Charles St. Kensington Gardens	4	14 10	Chittering	0	13 9
For Bombay Chapel Building Fund.			Sunday-school	1	10 3	Cottenham	26	3 8
Hamilton, Miss, Mount Vernon, near Belfast, per Rev. W. Hamilton,	1	0 0	Kingsgate Street	7	2 0	Great Shelford	19	6 9
Swaffham	2	0 0	South Kensington	4	13 6	Histon	4	0 2
Donations for support of Missionaries sent out upon new plan.			Stockwell, Sund.-sch. ...	5	11 5	Swavesey	6	4 6
Harvey, Mr James.....	100	0 0	Upton Chapel Sunday-school, per Y. M. M. A., for N P Geo. N' Kwe, under Mr Saker, Africa	12	0 0	Willingham	7	16 0
Tritton, Mr Joseph.....	100	0 0	Vernon Chapel, per Y. M. M. A., for David Meaton, under Mr Thomson, Africa.....	10	0 0			
			Walworth Road.....	44	0 0	ESSEX.		
LEGACIES.						Great Leighs	8	17 9
Neal, the late Mrs Sarah, of N. Shields, by Mr John Fry, executor ...	10	0 0						

HERTFORDSHIRE.				YORKSHIRE.	
£	s. d.	West Haddon	£ s. d.	Halifax, Pellow Lane	£ s. d.
		Woodford	3 5 0	Sun. Sch. for <i>N P</i>	
St Albans, for <i>B. B. Lawton, under Mr Smith, Camerons</i> ...	5 0 0	Less expenses.....	176 4 8	under <i>Mr Ellis, Jes-sore</i>	8 6 0
			175 15 4		
KENT.		SOMERSETSHIRE.		SCOTLAND.	
Belvedere	4 2 5	Burton Stogursey	2 12 0	Dundee	1 10 0
LANCASHIRE.		Cheddar	2 2 0	Lochgilphead.....	5 10 0
Blackburn	5 0 0	Wincanton	14 7 6	Montrose.....	20 12 7
NORTHAMPTONSHIRE.		STAFFORDSHIRE.		Rothsay.....	3 5 0
Burton Latimer.....	5 0 0	Willenhall, Little Lon-don, for <i>N P.</i>	1 1 6	Tullymet.....	2 19 11
Broughton	0 8 11	SURREY.			
Bythorne.....	1 17 2	Penge	1 15 9	FOREIGN.	
Harpole	9 1 9	WORCESTERSHIRE.		CHANNEL ISLANDS.	
Kingsthorpe	2 8 3	Stourbridge, Hanbury		Jersey, by <i>Mr E. F. Car-rel, Treasurer</i>	
Little Brington.....	4 5 7	Hill, for <i>W & O.</i>	1 1 0	7 1 4	
Kettering	81 6 1			WEST INDIES.	
Do., for <i>W & O.</i>	2 7 6			Jamaica Bap. Mis. Soc.,	
Northampton, College St.	26 16 6			by <i>Rev. J. E. Hender-son, Treasurer, for African Mission</i>	
Ringstead	7 11 6			19 0 0	
Rushden	14 6 6				
Spratton	3 7 1				
Thrapston	12 5 4				

ACKNOWLEDGMENTS.

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

Pastors' Bible Class, Arthur Street Chapel, Camberwell Gate, per *Rev. S. Cowdy*, for a box of clothing for *Mr Pinnock, W. Africa.*

Friends at Salisbury, per *Rev. G. Short*, for two cases of clothing, for *Mr Saker, Africa.*

FOREIGN LETTERS RECEIVED.

AFRICA—

CAMEROONS, Diboll, Miss, June 14; Fuller, J. J., May 27, June 19; Pinnock, F., May 21; Saker, A., May 27, June 19; Smith, R., May 24, June 14; Thomson, Q. W., June 14.

ASIA—

INDIA, Agra, Gregson, J., June 2. Benares, Heinig, H., and Mrs, June 10. Calcutta, Kerry, G., May 31, June 17; Lewis, C. B., June 4; Robinson, J., May 12; Williams, A., June 4. Chittoura, Williams, J., June 13. Dacca, Bion, R., May 14, 31; Supper, C. F., May 31. Monghyr, Campagnac, J. A., May 29. Sewry, Allen, J., May 10; Reed, F. T., May 16. COLOMBO, Pigott, H. R., May 18, 27.

COLOMBO, Kandy, Carter, C., May 12, 28; De Nell, J., May, 12.

EUROPE—

FRANCE, Morlaix, Jenkins, J., July 8. Bergen, Hubert, G., June 11. Stavanger, Hubert, G., June 28, July 6. St. Brieuc, Bouhon, V. E., May 30.

WEST INDIES—

BAHAMAS, Nassau, Davey, J., June 25. TRINIDAD, San Fernando, Gamble, W. H., June 22. HAYT, Boyd, F., June 9. JAMAICA, Jericho, Clark, J., June 7. Kettering, Fray, E., May 31; Wallis, S., June 14. Montego Bay, Dendy, W., May 31, June 11; Henderson, J. E., June 22. Spanish Town, Johnson T., June 4.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Joseph Tritton, Esq., Treasurer; by Edward Bean Underhill, LL.D., Secretary, at the Mission House, Castle Street, Holborn, 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 Baptist Denomination in Jamaica.

RECENT events have naturally drawn the attention of our friends to the Mission in Jamaica, and as the brethren are anxious that the Churches of this country should aid them in extending the Gospel to those parts of the island that are still destitute of the means of grace, it may be both interesting and instructive to our readers to know what has already been achieved, and what is the extent of the destitution we are called upon to supply. In doing this, we shall avail ourselves of facts and statistics furnished us by the Rev. W. Dendy, and of the weighty comments that he makes upon them.

The Mission was commenced in 1814, and, owing to the opposition of the planters, made but slow progress until the period commencing with the slave insurrection in 1831—2. In 1832, twenty-four churches had been formed, under the pastoral care of fourteen missionaries. During the thirty-eight years that have elapsed, the churches have increased to ninety-seven, with a membership of about 22,000 persons, and are served by thirty-seven missionaries. The growth in the number of the churches and ministers has not, however, been spread equally over this period. They rapidly multiplied in the years immediately succeeding Emancipation, but during the last ten years the progress has been much slower. Thus, in 1860 there were seventy-seven churches, with thirty-six ministers; in 1870 the churches were increased by twenty, but only by one additional minister. At first the ministers were all Europeans: at the present time seventeen only are Europeans; the remaining twenty are coloured men, educated at our institution at Calabar.

It is at once apparent that the supply of ministers is inadequate to the requirements of the churches; and although the Theological Institution

has done much to meet the demand, the supply is still far below what the welfare of the churches requires. On the return of the Deputation in 1860, an attempt was made by the Committee in some measure to increase the staff of Europeans, and to quicken the supply of native brethren. Commenting on this Mr. Dendy says:—

“The visit of the Deputation was not without its beneficial effects, but since then, in consequence of drought, heavy taxes, high price of clothing and necessaries of life, mismanagement of island government, &c., churches could not venture to apply to the Society for men, as they could not guarantee an adequate salary to the minister that might be sent; and if an application had been made, and men sent, a breach of promise would have been a disappointment to the new missionary, and unsatisfactory to the Church that had invited him.

“Since 1860, there has been only one missionary from England (Mr. Kingdon), and one European entered into the ministry in the island (Mr. Randall); while we have lost three by death, and four by removals, and two are now off the island taking restoration to health; and thus we have only fifteen European ministers in the field, some of whom are aged, and cannot endure much physical exertion, although able to conduct public services in their chapels.”

Notwithstanding this deficiency of ministerial agency, much has been done to reach outlying hamlets, and to carry the Word of Life to parts of the island in which superstition and ignorance still hold their sway. The most potent of these agencies have been the class-meetings, as they are called. They are held in small houses or huts, usually built for the purpose, and supplied with leaders from some neighbouring congregation. The following remarks of Mr. Dendy will give some idea of the extent to which this mode of Christian effort is carried:—

“It has ever been the aim of Baptist missionaries to avail themselves as much as possible of agency within their churches, to carry on the work of evangelisation in the district where they reside. You know the difficulty of collecting statistics in England, how much more so here. I have, however, been favoured by some of my brethren with the number of classes into which the churches under their care are divided, class-houses, &c.

“I have reported to me eleven central stations or churches; these have 124 classes, and will accommodate 8,500 persons. A few of these meet in the chapels when near by, but the greater part of them in class-houses, built expressly for the purpose, and they will accommodate from 30 to 150 people each, and are at a distance ranging up to eight miles from the chapel. These classes at a distance, are a means of grace to many old and sickly persons, who cannot attend the chapel, and they are used, in many cases, for the holding of Sunday evening schools. I have at my own stations twenty-one such Sunday evening schools,

with 730 scholars. Some of these, however, attend the morning schools in the chapel, while many others cannot do so; the want of suitable clothing or other circumstances prevent. The minister takes advantage of holidays, to hold special meetings at the class-houses, to examine the Sunday evening schools, &c.

“Now, if there were means at command, in some instances classes that are eight miles from the principal station (I have no classes beyond four miles) would form a nucleus for a new church.

“In addition to the regular chapel for Sunday services, there are other places besides them where churches are formed that have Sunday services: as, under brother Phillippo, Passage Fort and Hartlands; brother Reid goes to Bass Grove; and I occasionally preach at Sudbury, though not so often as I could wish.

“From all these circumstances it is evident that more ministerial agency is required, to supply the ground already occupied, as also to extend to the regions beyond; and that which was urgent and important in 1860 is much more so in 1870, with only an increased ministerial agency of *one*, while there has been an increase of *twenty churches* connected with the mission.”

Under such circumstances, we naturally inquire whether the supply of native brethren cannot be more rapidly increased. On this subject Mr. Dendy remarks:—

“It need not be a matter of surprise that our College does not furnish men sufficiently fast to supply all our churches, when it is remembered the class of persons of which the churches are composed, as correctly described by Sir John P. Grant; that here such communions are made up almost exclusively of the lower classes. Hence the young men that are sent, with scarcely any exception, have not had any educational advantages beyond that which is obtained in our primary schools; and not, as is generally the case in England, where the students have had the advantage of middle-class education, and have acquired business habits in some employment in which they have been engaged between the termination of their education at school and their entrance into the college. Hence it will be found that where a group of churches in Jamaica is supplied by native pastors, there are no local associations of churches, or local Sunday-school unions; both of which are found to be so beneficial, and which generally exist where Europeans have the care of churches; and thus, for the benefit of native pastors and their churches, even if there were a greater number of them, it would be highly desirable that there should be located European ministers in central positions of the Mission.

“When referring to the report of the Deputation, as seen in the December HERALD, 1860, I cannot but record my testimony to the wisdom of that report, and to its recommendations; and it is to be regretted that the latter have not been carried into effect: if they had, so much ground had not been lost, in consequence of the decrease of the European element in the Mission; but I need say no more.”

Our space will not allow any detailed account of the school operations carried on by our brethren. Besides Sunday-schools, of which more than one is attached to each congregation, there have been sustained, during the last year, above 100 day-schools. Only thirty of them have been aided by Government grants. Notwithstanding the smallness of the means possessed by our brethren, it is believed that, as a whole, their schools will bear comparison with others.

In conclusion, Mr. Dendy thus briefly appeals to us for sympathy and aid. We leave his words to have the weight which they eminently deserve:—

“In closing my letter, I would say that it is to the credit of the Baptist Missionary Society, that its labours in the East have been so signally blest, in providing faithful translations of the Sacred Scriptures for the millions of the populations there; and also in these Western Islands, in elevating a people that were sunk in the lowest ignorance, and who were steeped in sin, to the enjoyment of freedom, both temporal and spiritual; and that now in this island, it only remains for that Society to crown the work in which it has been so long engaged, and manifest ‘gratitude to the God of salvation, who has wrought wonders by their hands, and which should prompt them to a large and liberal response’ to the appeal now made.”

Address to Sir J. P. Grant.

THE following address to the Governor of Jamaica, now at home on leave, was adopted by the Committee on the 28th June last, and was presented on the 9th August, by a deputation appointed for the purpose. His Excellency received the deputation at his own house with great courtesy and kindness, and returned the answer annexed. His testimony to the value of the services of our missionaries cannot but be gratifying to our friends:—

“To His Excellency Sir John Peter Grant, Knight Commander of the Most Honourable Order of the Bath, Captain-General and Governor-in-Chief of Her Majesty’s Island of Jamaica.

“May it please your Excellency!

“The Committee of the Baptist

Missionary Society beg respectfully to offer your Excellency their sincere congratulations on your safe arrival, in the enjoyment of health, in your native land, and on the successful results that have attended your Excellency’s administration of the Government of the Island of Jamaica.

“Your Excellency entered on the

administration of affairs at a moment of the greatest difficulty. The island was in a very depressed condition. It had been the scene of frightful disturbances, the result of misgovernment, and of a system unsuited to the condition of the people. Every class of the community was suffering. The revenue was raised with difficulty. Constantly increasing deficits were added to a debt already burdensome. Your Excellency had also to encounter the difficulties necessarily incident to the introduction of a new form of government, and which was regarded by the ruling classes with mistrust and dislike.

“Through the wisdom, the justice, and the firmness of your Excellency, all these difficulties have been surmounted. A new and hopeful spirit pervades the population. Trade has revived; the cultivation of the island has increased. New resources have been developed. The laws have been impartially administered by the new tribunals that you have established. Taxation has been fairly distributed. The finances have recovered their elasticity, and, for the first time for many years, a surplus of receipts over expenditure has been obtained.

“Crime has diminished with the peace and contentment that have been diffused throughout the population. Economy in all departments of the State has been secured, and many practical abuses have been removed. In fulfilling these high and difficult duties, the moderation of your Excellency has been pre-eminently seen, and your unflinching courtesy to men of every class, without distinction of colour or race, has doubtless largely contributed to the success of the measures you have brought forward.

The esteem and confidence in which your Excellency's administration is universally held are truly deserved.

“Among the benefits which your Excellency has conferred on the people of Jamaica, the Committee have seen, with the highest satisfaction, the establishment of a system of primary and general education, so wisely framed as to meet the views of all parties, and capable of as wide an extension as the need of the people. All sections of the community may participate in its advantages, without trenching on the sacred rights of conscience or religion.

“The Committee further rejoice that your Excellency has been permitted, in the providence of God, to bring to an end the connection of the Church of England in Jamaica with the State, in their conviction a connection unjust to all other churches, productive of divisions and heartburnings among Christian men, and most injurious to religion itself. The Committee learn with pleasure that this great measure has been accomplished without difficulty, and is already bearing fruit in the approach to unanimity in all classes, and the increase of Christian intercourse among the ministers of the different denominations.

“Finally, the Committee venture to thank your Excellency for the courtesy and kindness which the Baptist missionaries of the island have received at your hands, and for your recognition of the value of their services, as ministers of religion, and as friends of the coloured population.

“The Committee trust that on your Excellency's return to a Government which has been so wisely, ably, and successfully administered, your Excellency will enjoy the favour of

Almighty God. They cannot doubt that the services rendered to Jamaica will receive, both now and in the future, that recognition which they so largely deserve, from your fellow-citizens, and from the Crown whose efficient and zealous representative you are.

“Signed on behalf of the Committee of the Baptist Missionary Society.

“JOSEPH TRITTON,
“Treasurer.

“ED. B. UNDERHILL,
“Secretary.”

REPLY.

“GENTLEMEN,—I am greatly obliged by your congratulations and good wishes. I am gratified as well as honoured by the approval you have expressed, in such kind terms, of the general policy and principles of the administration of public affairs in Jamaica, since the government of that interesting colony was entrusted to my hands.

“It is true that four years ago, when the new Constitution was introduced, the moral and material prospects of the island were for the moment not hopeful. There was a general despondency; and those who, like myself, were not quite hopeless, were very lightly thought of. And it is true that at a time when social and financial difficulties were most pressing, the difficulties peculiar to a new and mistrusted system of government, such as you have alluded to, could not be unfelt. But if that new system introduced some peculiar difficulties of its own, it brought with it ample compensation, in affording means of reforming abuses that were at the root of all the evils, which it is my mature conviction no human ability could have coped with under the old Constitution.

“That under this Constitution things have improved, and improved very materially; and that this improvement is at least as striking in

the social relations of the island as in its financial, commercial, and industrial condition; are facts which I believe are no longer doubtful. That the improvement thus begun may be progressive and lasting, should be the prayer of all classes.

“I rejoice at the confidence you have expressed in the educational system which has been inaugurated in Jamaica. It is as a growing system that I expect good from it. To my eye it promises well at present. I hope it will continue to grow steadily, and as rapidly as is consistent with its permanent health and strength. All of us must unite in rearing it. To none is more praise due, as the leaders in the educational movement in Jamaica, than to the important and estimable community which you to-day so worthily represent.

“I trust, and I conscientiously believe, that the momentous change to which you allude, in respect to the position of the Church of England in Jamaica, will work for good, and in the fulness of time for nothing but good. I rejoice to think that this measure is already bearing the good fruit which you, I believe justly, have described.

“I am happy to know that the Baptist missionaries in Jamaica are satisfied with my bearing towards them. No unprejudiced and candid

man acquainted with the facts, unconnected either with the friends or enemies of the Baptist missionaries of that colony, and unconcerned in those ancient contentions which are now for ever at an end, could fail to recognise the value of the services that have been done in Jamaica by them as ministers of religion, and as friends of the coloured population. Recognising in honest judgment these good services, and highly appreciating them as I did, and do, it would have been wrong to pretend to any other feeling. I have

received, or, I ought rather to say, the whole colony of Jamaica has received, invaluable assistance in the work of the last four years from every religious denomination without exception; and by none has this assistance been more freely and more usefully afforded than by the Baptist missionaries.

“I thank you, gentlemen, most heartily for this address.

“*Willenhall, Whetstone,*
“*August 9th, 1870.*”

Disestablishment in Jamaica.

In a few brief words our revered friend, the Rev. W. Dendy, of Salters' Hill, refers to this most important measure:—

“It has been a long struggle. The first petition on the subject to the late House of Assembly went from Salter's Hill in 1843; others in 1844, 1845, 1846, 1847, 1848, 1849, 1850, and 1855; the constant fee of four dollars, besides at that time heavy postage, prevented petitions being frequently presented, or they embraced larger circles, as the Baptist Union, and the North Cornwall Association; resolutions adopted by these and other bodies were published in the Island papers.

“The very last charge that Ex-Governor Eyre brought against the Baptists, and which appears in the Blue-book, was the resolution passed on Church and State at Spanish Town during the sitting of the Royal Commission.

“As there is no payment of fees for petitions under the new government, there was, I think, scarcely a Baptist church in the Island but pe-

titioned on this subject, as also the Presbyterian and Independent friends.

“Our new position calls on us for increased energy and labour. We require men and money, that we may accept the challenge thrown out by the Governor in reference to the dark spots in the Island, which he tells us, while they remain, are a *disgrace* and a *danger*. Will British friends aid us?

“After deducting all who may remain at home through age or sickness, if all the places of worship in the island were filled, there remain 122,000 who ought to be in the House of God; the proportionate share which we ought to gather in is one-fourth, or 30,500; now for these we ask nothing for building purposes, but we ask for men and money to gather them in. Sixty-one extra places are required, each to hold 500, or half that number to hold 1,000 each. Population, I calculate, increases 5,000 annually; so, to meet

this natural increase, one or two new places are required yearly, in addition to what is stated above. I hope our British friends will aid us in this matter, as there appears to be every indication that exertions made now will, with the Divine blessing, be crowned with success."

It will, be seen that much yet remains to be done to bring all parts of the Island under Christian instruction.

"We cannot be too thankful for what God has wrought for Jamaica; and future historians will, I believe, place the Baptist Missionary Society as one great instrument of bringing about such happy changes in the condition of the people in this Island. To God be all the praise."

A Missionary's Tour,

BY THE LATE REV. JOHN PARSONS, OF MONGHYR.

IN our last HERALD we left Mr. Parsons preaching in the fair of Ajoodhya, in Oude. He and his companions had selected for preaching a spot where three roads meet; under the shade of a tree they gathered the people to hear the Word of Life. He continues:—

"But amidst the hum and bustle of a fair, the number who can hear even a loud voice is much less than in a building or on a quiet hill-side. Here several afternoons we did what we could to make the gracious invitations of saving mercy audible, amidst the din and tumult of idolatry and worldliness. In this head-quarters of reverence for Ram, his reputed birthplace and metropolis, it might be supposed we should find abundance of people eager to support his claims. Necessarily, therefore, we had much discussion. I have noted many of the arguments in my diary, but fear to weary by too much detail. On every occasion, however, we endeavoured to secure the opportunity for one plain, uncontroversial statement of man's need of salvation, and the appointed way to obtain it. This must undoubtedly be considered the most important and necessary object of our going forth. To root up error by the most forcible argumentation, by sarcasm, by fervent appeal, is but clearing the ground. The final intent is to cast in the seed of gospel truth. And when we think of the numbers who were present at these gospel addresses, the quiet attention that was often paid, and the expressions of approval that were sometimes uttered, we cannot but feel satisfaction in the performance to that degree of the command to preach the Gospel to every creature, while humbly sensible of our imperfections that prevented the object from being attained yet more extensively. Our sale of books was not large. The colporteurs, whom I have mentioned, did better, and perhaps their presence in the fair diminished our success."

PREACHING AT FYZABAD.

“On the 25th of March we left the fair, which was fast breaking up, and proceeded to Fyzabad, where we called on Mr. Reuther, and received a hearty welcome from him. We pitched our tent in his compound, and were entertained by him during our stay, which we prolonged some days beyond what we at first intended, at his especial request. Although the indisposition from which he was suffering, which brought on occasional giddiness, rendered it dangerous for him to attend the fair, it did not prevent him from often accompanying us to the bazaar, and very pleasant it was to labour with a fellow-minister of such an excellent spirit. We were at Fyzabad to the end of March. A well which has been erected in the ‘chouk’ by Government, in place of some little

shops that have been removed, affords such a convenient place for preaching, that we resorted to it on most occasions, only a few times going to the grain markets. The masonry at the mouth of the well is raised to the height of eight or ten feet, of a hexagon shape, surrounded by steps, and surmounted by a high wall, with a door in each side. The steps make an excellent pulpit, and as we always chose the shady side, the high wall protected our congregation, too, from the slanting rays of the sun. Here we had good congregations, brother McCumby’s addresses often attracting from 300 to 500 persons. A Mahometan preacher was generally preaching from another well near by, but he could not prevent the attendance of the people on the Christian discourses.”

PIOUS SOLDIERS.

“At Fyzabad, we had the pleasure to meet with native and Eurasian Christian brethren of the 38th Native Infantry. Some of them are Baptists, among whom some were baptised by Bernard, at Nagode, in Central India. A native non-commissioned officer, named Martin, is the one among them who takes the lead, and we heard from Mr. Reuther that he considered him a truly sincere and consistent Christian. But from his conversation I learned that much coldness and

some backsliding had crept in among them. The pious and active chaplain, Mr. Ayerst, is making great efforts to benefit all these brethren. We held one meeting with them, at which Mr. Ayerst was also present, and about twenty men and women assembled. By Mr. Ayerst’s request, we also attended a Bible-reading meeting at his house, and a prayer-meeting with a number of pious soldiers of the European regiment in the soldiers’ chapel.”

ON THE WAY HOME.

“On the 1st of April, we left Fyzabad for Benares, by way of Sultanpore and Jounpore. At the halting-places between these cities, there was little opportunity for work except at

the considerable village of Singramow. But in the two last-mentioned cities we had very pleasing opportunities. There was considerable opposition on the part of the Mahometans at both

places, and in Sultanpore the preacher from Fyzabad was present to endeavour to hinder our work, or neutralise the effect of it. Sometimes, however, he stopped when brother McCumby began speaking, and stood with his congregation listening from across the way. One day a person, by a little management, brought him forward, and engaged us in a discussion with him. The matter of it illustrated what I have said above respecting the present tactics of the Mahometans in controversy with us. He urged some stale objections about Christ's exclamation, 'My God, my God, why hast Thou forsaken me?'—His praying that the cup might pass from Him—the alleged injustice of

God's punishing Jesus for the sins of men—and the birth and sonship of Christ. Some of his objections were answered from Scripture, showing that Christ's death was voluntary, and his sufferings the highest exhibition of divine justice.' Our hearers were numerous in both cities.

"It became very hot for three or four days before we reached Benares, on the 15th April. We stayed there only the day, and the next day reached our respective homes by train, leaving our servants to bring the tent and conveyances by road. We have much reason for gratitude in our good health during the tour. May our unworthy labours be followed by an abundant blessing!"

A Curious Incident.

The following curious incident is related by the Rev. W. Etherington, of Benares. It exhibits one of the many ways in which Christian truth is spreading among the people of India, and preparing the population for the confession of faith in Christ:—

"At one village, as we were returning to Benares from Mirzapore, we had great difficulty in getting anyone to listen to us, the people being either in the fields at work or in their homes, and cared not to come to us. At last we addressed an old man whom we found standing near a well, worshipping the sun, but he declared that he would not listen to anything we had to say; and as all attempts to induce him to do so only made him insolent, we left him, and made our way in the direction of a temple of Shiv, or Mahadeo, the destroying principle in the Hindoo triad. Near it there was placed a broad wooden stand, or plat-

form, on which we sat, and in a few minutes a small congregation gathered around us, to whom, for nearly an hour, we preached in a familiar conversational manner. When we were thinking of leaving, a man, whom I had noticed as he listened with silent attention for some time, began to sing what seemed to be a Hindu Christian hymn, in which Christ's name frequently occurred. He ended it, and began another, which I thought was a paraphrase of part of the Sermon on the Mount, and in singing which he was joined by another man, who had also been listening. This was a strange and very interesting sight, and made

no desirous of knowing something of the two men. I entered into conversation with them, and found that they were disciples of one Ramaiya, a brahmin, who some years ago resided in Benares. He became a Christian, at least outwardly, and joined the Church of England Mission. Subsequently, however, his connection with that mission ceased, but why, I know not. He made a metrical Hindu version of the gospel history, and wrote, I believe, some hymns more or less

Christian in their sentiment. He used to go about, as I have heard, with a bell, which he used to ring to attract an audience, to which he either read from the Scriptures, or sang part of his own compositions. He thus drew to himself a good many disciples, many of whom still adhere to his views, and tried to found a sect. What his system exactly was, I have not been able to learn, but he attempted to combine Christianity and Hindooism, and confounded Christ with Krishnu."

The Income Tax and Bengali Ryots.

IT is very obvious that the temporal condition of the people among whom a missionary labours must occasionally have his attention, and it may become his duty to claim justice for them in the presence of oppression. To take the part of the poor, and to sympathise with them in their trials, cannot but awaken grateful feeling in their minds, and may, in the result, open the way for a more ready reception of the truths that it is the missionary's primary duty to proclaim. "To do good unto all men" is a precept of the Gospel, and the limit of it is not reached when the missionary confines his labours to the simple preaching of the Word. An illustration of these remarks has lately taken place in Calcutta, and we cannot do better than relate, in Mr. Kerry's own words, the events which have led him to appeal to the Government of India, and that successfully, on behalf of the poor ryots of Bengal :—

"I have been drawn by circumstances into a kind of work and notoriety here which I did not anticipate in the least. You are probably aware that the income-tax in this country reaches, according to the Act, all persons whose yearly income is not below 500 rupees a-year. It has come to my knowledge that, in the district south of Calcutta, the assessment has been made most unrighteously, so that actually thousands of people have

been made to pay the tax who never ought to have been asked to pay a pice.

"The first case which came before my notice was that of Bholonath Dass, one of my native Christians. I was well acquainted with the state of miserable poverty in which he lived, and did not for a long while believe it possible he could have been assessed to the income-tax; I did not, therefore, take up his case on his first application to me. But when I found

that he had been arrested, and kept a prisoner for three days, I wrote a sharp letter to the collector, telling him that I had known the man for years to be living in a state of abject poverty. The collector, in official language, told me to mind my own business. I must own that made me angry, and I rushed in to print. My first letter attracted the immediate attention of the Lieutenant-Governor, who ordered the collector to enquire into the matter. The immediate superior of the collector, the commissioner of the Presidency division, gave him a "wiggling" (censure) for not paying more respectful attention to my letter.

"Towards the end of May other cases of oppression came to my knowledge, in two directions, and I wrote again. And ever since I have had Hindoos and Mahommedans coming to state their hard circumstances to me, and to ask my interference with the authorities. On Monday morning last, at the request of the commissioner, I accompanied him to a village only four miles from Government House, for the purpose of investigation. He seemed very much surprised at the revelations made; what will be the result I am at a loss to know. I have no doubt, however, but that more care will be exercised, in the future, in the making of the assessment."

The Cemetery of Jacmel.

BY THE REV. THOMAS LEA, OF JAMAICA.

MR. LEA lately visited the scene of Mr. Webley's labours in Hayti, at the request of the Committee. Among other interesting incidents, he mentions a visit to the burying-place of the dead in Jacmel. It is most touching to witness the affection of the bereaved, expressing itself in forms of superstition so sad and so hopeless. They do not know Him who abolished death, and brought life and immortality to life by His Gospel:—

"On the evening of Friday I found my way to the cemetery, a place calculated to arouse the most conflicting thoughts and sentiments. There, crowding on the mind and heart, one realises all the tender associations which only a missionary can understand, who, on a foreign soil, stands by the grave of a brother or sister who has fallen in the field. There at our feet, and beneath the soil, watered by their tears, and sanctified by their prayers and works, sleep the holy dead; and there, in the fellowship of death and the grave, are all the sad and sickening feelings aroused by the gross superstition and fooleries of Catholicism.

"The ground and the tombs were literally covered with tapers and candles, and near the entrance stands a rough and rude crucifix, surrounded by lighted candles placed amid the filth of past illuminations.

“Amongst all this dirt and grease, before the crucifix, I saw a widow and two interesting daughters kneel. They were in deep mourning for the husband and father who had been killed in the revolution; they were formerly wealthy, but had been reduced to extreme poverty. My heart bled for them, as I watched their sorrowful worship, and I tendered a gentle remonstrance, and directed them to the Crucified One; and urged them not to trust in the rude crucifix, but in Jesus, the faithful loving friend of the widow and the fatherless in their distress. To all my words the widow meekly replied, ‘Yes, sir, I do trust in Him; the cross is only wood.’” But I felt that she was, in her great sorrow, only relying on the shadow, and not on Christ.

“Here, one reads the simple memorial on the gravestone of some Christian who sleeps in Christ; and there, one is struck in admiration at the chaste, exquisite beauty of a marble monument, inscribed with words which sadden the heart. *Passans priez Dieu pour elle.* There a large tomb is built, beneath which the dead are buried with all the splendour which wealth can command, and in which is a spacious furnished room, which the dead are supposed to occupy. While I looked and thought on these things, a poor stranger was hurried to an obscure grave, in a rough box, eighteen inches too short for the body, and carried jauntingly on the heads of two men, without candle or crucifix, priest or mass.

“I left the cemetery with indescribable feelings, and passing along the street a ‘Calvary’ attracted my attention. But a description of this place and of the cathedral, and its imagery and services, with incidents connected therewith, may perhaps be out of place here.”

Missionary Notes.

BENARES.—The health of Mr. Heinig is much improved, and he is able to resume his labours after the severe accident which at one time seemed to threaten his life. The orphan school under Mrs. Heinig’s care is flourishing, and the children give great satisfaction. One, married to a native preacher of the London Mission, is much esteemed for her piety and usefulness; another has lately married one of our own native preachers. The increase in the number of orphans has led to an enlargement of the school-house. Mrs. Heinig will be glad to receive any help that our friends can render; she has at present been obliged to borrow the money to pay for it.

MONGHYR.—Mr. Campagnac reports that his medical knowledge has given him access to three houses of natives, and has been of great service during the spread of the cholera in the district. He speaks also with great pleasure of a visit by Futteh Chund, our native brother, from Rohtuck.

CHITOURA.—It is with great regret we learn that the Rev. Jno. Williams is suffering from defective sight, through the formation of cataract in his eye. It is probable that he will be obliged to return to England for a time, to undergo an operation for its removal.

MUSSOORIE.—The Rev. J. Parsons, while residing here, finds plenty of occupation in preaching both to the natives and the English residents. He has four services every week in Hindi and Urdu, and two in English. The bazaar-preaching is very interesting. The hill men listen to the story of the Cross with marked attention, and inquirers are springing up on every side. He hopes to send cheering tidings ere long.

KANDY, CEYLON.—Immediately on his arrival, Mr. Carter commenced the revision, for the press, of his translation of the Old Testament, with the assistance of two native Singhalese gentlemen. He has also baptised three persons, and visited Matelle and Gampola. He gives an interesting account of many visits to three prisoners accused of murder and convicted. One at least seemed to exhibit marks of true repentance.

BRITANNY.—Mr. Bouhon reports that he has enjoyed several opportunities of preaching the Gospel at funerals, and to the pilgrims who frequent the shrine of the Virgin at Guingamp. Two Breton soldiers have been billeted upon him, and he informs us that by the Romish priests the war was considered as one favourable to their cause. But since the French troops have been recalled from Rome, their ardour for the war has diminished. The colporteur, G. Lecoat, has published a small volume of hymns in the Breton tongue; it has found much acceptance among the people.

Home Proceedings.

AUGUST is not usually productive in missionary meetings, but we have gratefully to record the visits paid by the Rev. F. Johnstone of Edinburgh, and the Rev. C. Chambers of Aberdeen, to various places in the North of Scotland, from Aberdeen to Elgin and Inverness, and to towns on the eastern coast. Missionary services have also been held by the Rev. James Smith, with much acceptance, in South Staffordshire, in West Norfolk, and also at Yarmouth and Lowestoft. The usual meetings in Worcestershire were entered upon at the close of the month, by the Rev. W. A. Hobbs and the Rev. J. Stent. For the efficient services thus rendered by these brethren, as well as by friends on the spot, we desire to express our warmest thanks.

It is with pleasure we record the safe arrival of the Rev. J. J. Fuller and his family from the Cameroons River. After a brief stay in this country, Mr. Fuller will probably visit his native home in Jamaica, from which he has been absent some twenty-five years.

QUARTERLY MEETING OF COMMITTEE AT CAMBRIDGE.

This will be held at Cambridge on the 20th September, at half-past 10 o'clock in the morning, at which all ministers of contributing churches, and members of the Society entitled to attend, are cordially invited to be present. A public missionary meeting will be held in the evening. The Treasurer, Joseph Tritton,

Esq., has kindly consented to preside, and the speakers already engaged are the Revs. C. M. Birrell of Liverpool, T. R. Stevenson of Luton, and J. C. Pike of Leicester.

DEPARTURE OF THE REV. E. JOHNSON.

This took place on the 15th ultimo. in the *Shannon*. Although Mr. Johnson does not return to India as a missionary of the Society, he has received aid from us towards his passage, and will continue to correspond with the Committee. He takes out two brethren, at his own cost, to labour with him as evangelists in various parts of Northern India. We commend them and their work most heartily to the prayers of the Churches!

TRESTRAIL TESTIMONIAL FUND.

We beg to remind our friends, it is important that their contributions should immediately be forwarded to the Treasurer, or to the Hon. Secretary, J. Herbert Tritton, Esq.

We are requested to insert the following List of Contributions to the

BIBLE TRANSLATION SOCIETY,

From 1st June, 1870, to 31st July, 1870.

LONDON.		OXFORDSHIRE.		SCOTLAND.	
£	s. d.	£	s. d.	£	s. d.
Angus, J. C., Esq.	0 10 0	Hooknorton	0 14 0	ShIPLEY	3 4 6
Benham, John, Esq.	1 1 0			SKIPTON	4 5 6
Hoby, Rev. J., D.D.	1 1 0	WORCESTERSHIRE.		Stanningley, Mr. W.	
Miller, Major-General	1 0 0			Town	0 2 6
Oliver, E. J., Esq.	1 1 0	Pershore, Mrs. Risdon	1 0 0	Todmorden	0 15 6
Olney, Mr. T. H.	0 10 0			Wainsgate	0 17 6
Shoveller, Mr. W.	0 5 0	YORKSHIRE.			
Stiff, Mr. Jas.	6 10 6	Bradford	9 11 6	SCOTLAND.	
		Bramley	1 17 6	Fortwilliam, Alexander	
BEDFORDSHIRE.		Brearley	3 5 0	Cameron, Esq.	2 0 0
Biggleswade, B. Foster,		Butts Green, Mr. S.		St. Andrews, Mr. Stobie	2 0 0
Esq.	1 1 0	King	0 5 0		
		Dewsbury	1 3 0	WALES.	
CAMBRIDGESHIRE.		Farsley	1 10 6	BRECONSHIRE.	
Wisbeach	7 19 6	Gildersome, Mr. A. Bil-		Elan Vale and Blaen-	
		brough	1 1 0	yown Collections	0 10 0
GLOUCESTERSHIRE.		Halifax	5 17 0	Pantycelyn and Glan-	
Bourton-on-the-Water..	5 0 6	Haworth, W. Green-		gosity	1 12 8
Naunton	2 15 0	wood, Esq.	2 2 0	Maesyberllan — Collec-	
Stow-on-the-Wold	1 5 6	Hebden Bridge	9 12 0	tion	1 0 0
		Heptonstall Slack	2 5 0		
HERTS.		Huddersfield	0 15 0	CARMARTHENSHIRE.	
Chipperfield—Collection	1 8 7	Keighley—Collection ...	2 12 0	Cwmaman — Bethesda	
		Leeds	9 7 0	Collection	0 7 6
		Lindley, Oakes Chapel	3 17 6		
LINCOLNSHIRE.		Lockwood — Boxes at		PEMBROKESHIRE.	
Long Sutton	0 17 6	Door	1 1 0	Cilfwrn—Five years' in-	
		Subscriptions	5 18 0	terest of Mr. J. Evans'	
MONMOUTHSHIRE.		Milnesbridge, Mr. D.		Legacy	2 1 8
Brynhyfryd	0 16 0	Dawson	0 5 0	Maleston—Collection ...	0 14 0
		Mirfield, Rev. R. Cam-			
NORTHAMPTONSHIRE.		eron	0 10 0	RADNORSHIRE.	
Middleton Cheney	2 18 0	Polemoor	2 5 0	Maesyrchelem	3 8 7
		Rishworth	1 13 0	Gravel	0 13 6
		Salendino Nook—Col-			
		lection	4 1 3		
		Subscriptions	13 8 0		
		Selby, W. Allison, Esq.	1 1 0		
		Sheffield	7 15 0		

Contributions.

From July 19th, to August 18th, 1870.

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.				
Alexander, Mr. J. W....	5 5 0	Cambridge—continued.		Northamptonshire, on	
Gatty, Mr. C. H.....	5 5 0	Do. for do. for		account, by Mr. W.	
Spurgeon, Rev. C. H.,		Children's House.....	2 0 0	Gray.....	47 2 1
for Rev. R. Smith,			8 14 9		
Cameroons	1 1 0	Less amount acknow-		SOMERSETSHIRE.	
		ledged before.....	7 0 0	Bath, Hay Hill Chapel	1 3 0
			1 14 9	Shepton Mallett.....	1 9 3
DONATIONS.					
Curtis, Miss, Fortis-	1 0 0	DEVONSHIRE.		STAFFORDSHIRE.	
green		Newton Abbott.....	1 14 6	West Bromwich.....	4 0 0
Christian Investor, per		Plymouth, George-street	10 0 0		
Dr. McCallum	1 0 0			SUSSEX.	
Maywood, Miss Plaistow		DORSETSHIRE.		Lamberhurst	1 5 0
E. collected by	1 0 0	Weymouth	9 10 0		
Smith, Mrs. R.	1 0 0			WALES.	
		ESSEX.		GLAMORGANSHIRE.	
LEGACIES.		Loughton	4 11 8	Glamorganshire, for	
Evans, the late Mr.				Schools in Brittany...	12 0 0
Jas. of Weston-super-		GLoucestershire.		Dinas Zoar	1 15 6
Mare, by Mr. G. H.		Kingstanley	20 11 0		
Leonard, Bristol.....	100 0 0	Do. for N.P.....	1 3 0	MONMOUTHSHIRE.	
		Do. for China.....	3 0 0	Blanavon-Horeb	2 4 9
LONDON AND MIDDLESEX.		Nailsworth	1 7 8	Llangwin.....	1 3 10
Bloomsbury Chapel, for		Tewkesbury	13 0 0		
Rev. W. H. Gamble,		Uley	3 13 8		
Trinidad.....	5 0 0	Woodchester	1 16 2	SCOTLAND.	
Arthur-street, Camber-				Dundee	1 10 0
well-gate	6 10 4	KENT.		Tullymet	0 18 6
Trinity Chapel, John-		Dartford	13 4 0	Banff.....	5 0 0
street, Edgware-road		Gourdhurst.....	9 5 0	Branderburgh	0 19 0
Upton Chapel.....	5 8 9	St. Peter's and Birch-		Elgin	4 3 3
		ington	3 9 10	Forres	2 1 3
BERKSHIRE.		Woolwich, Queen-street	4 0 8	Inverness	7 10 0
Blackwater.....	15 7 0			Keith	0 10 4
Do. for Rev. J. Sale,		LANCASHIRE.		Macduff	1 0 0
Barisal	0 10 0	Liverpool, Myrtle-street	6 0 0		
Brimpton	1 1 0	Do. for Jamaica.....	1 0 0	SPECIAL CONTRIBUTIONS	
Wokingham, for Rev. J.				FOR BOMBAY CHAPEL.	
Sale, Barisal.....	4 3 6	NORTHAMPTONSHIRE.		Payne, Rev. W. H., Wor-	
		Guildborough.....	5 0 0	stead.....	0 10 0
BUCKINGHAMSHIRE.		Long Buckby.....	17 16 10	Rochdale, West Street...	5 0 0
Chesham	10 5 8			Rouse, Rev. G. H., L.L.B.	1 0 0
CAMBRIDGESHIRE.					
Cambridge, Zion Chapel	1 14 9				
Do. for Rev. Q. W.					
Thompson, for Native					
Boy Cameroons.....	5 0 0				

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Joseph Tritton, Esq., Treasurer; by Edward Bean Underhill, LL.D., Secretary, at the Mission House, Castle Street, Holborn, 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.

Decease of Missionaries.

IT is with the deepest regret that we have to record the decease of two missionary brethren—one in advanced years, the Rev. Andrew Leslie, of Calcutta; the other in the prime of life, the Rev. R. F. Laughton, of Chefoo, China. The one has been engaged in the Lord's service for nearly half-a-century, and had lived to witness the great changes that have passed over the people of India; the other, when just well furnished to "fight the good fight" with the powers of evil in China, has been called by the Leader of the Lord's hosts to lay down his weapons, and to enter on the rest of God. In a future number we hope to give our readers a sketch of the lives of both these honoured men; meanwhile we lay before them the following Resolutions, prepared under the direction of the Committee, on learning the tidings of their decease:—

"In recording the decease of their venerable friend and missionary, the Rev. A. Leslie, of Calcutta, the Committee desire to express their high estimation of his character, and their gratitude to God for his long and devoted service in the cause of the Lord Jesus Christ. It was at the close of the year 1823 that Mr. Leslie left England for India, commended to the grace of God by some of the fathers of the Mission; he arrived at his destination in the month of May, 1824. After brief intercourse with the eminent men of Serampore, he commenced his missionary life at Monghyr, with a diligence and zeal that were quickly followed by numerous additions to the Church, both native and European. The villages, the districts around Monghyr, the hill-tribes of Bhaugulpore and Rajmahal, heard the Gospel from his lips—until, in 1841, after seventeen years of exhausting toil, he was compelled, by fever caught in the Sonthal jungles, to seek restoration of health in England. On his return to Calcutta, in December, 1842, he was at once sought for by the Church in Circular Road to become their pastor. Months of deliberation followed, and in June, 1843, he finally resolved to accept the post recently vacated by the eminent Yates. Into

that office he threw all his energies, attracting, by the power and ability of his ministry, men of every rank. To English and natives alike he testified the love of God, and many were brought to the knowledge of Christ. At length, worn by incessant toil, he retired from the office and from work in the year 1865; and, after more than five years of great suffering and debility, was called to his reward on the 24th of July, 1870. He lived a noble and consecrated life, making large personal sacrifices in the service of his Master, and has been gathered into the garner of the Lord as a shock of corn fully ripe.

“To his estimable widow, and surviving son and daughter, the Committee beg to offer their deepest sympathy, and commend them to Him who is the strength and support of His saints.”

THE REV. R. F. LAUGHTON.

“The Committee have heard with the most unfeigned regret of the decease of their highly-valued missionary, the Rev. R. F. Laughton, of Chefoo, China, on the 21st of June last, in the prime of life and maturity of his powers. After a due course of preparation, under the Rev. T. T. Gough, of Clipston, he arrived in China in March, 1863. For seven years only had he been occupied in the Lord's service; but during that brief course he had gained the warm attachment of all, the love of his native brethren, and a reputation for unselfishness and devotedness seldom surpassed. He possessed talents which in any other field would have won distinction; but he gave all his energies, both of soul and body, to the evangelization of heathen China. God smiled on his efforts, and many are rejoicing in the truths that he proclaimed. The interest and attention shown by the natives during the progress of his disease, the sincere sorrow they manifested at his death, and their voluntary assemblage at his grave, testify to the impression which his labours had produced. The Committee cannot but mourn over the loss the Mission has sustained in his early removal, and pray the more earnestly the Lord of the harvest to thrust forth more labourers into the harvest. With his widow the Committee desire to express their profoundest sympathy. They trust that she may be supported by the Divine Hand under the trying circumstances in which she has to encounter this sorrowful bereavement; that the Everlasting Arms may sustain her; and that she may be possessed of strength to bring up in the nurture and admonition of the Lord the infant children left to her care.”

The Quarterly Meeting of the Committee at Cambridge.

WE can at present only briefly indicate the nature of the important business which occupied the attention of the very large body of brethren which filled the area of St. Andrew's Street Chapel on Tuesday, the 20th ult. It will ere long be our duty to lay fully before the Churches the reasons for the decisions arrived at, and earnestly to invite them to aid the Committee in fulfilling the engagements on which they have entered, trusting to the devout spirit and oft-tried liberality of their friends.

The first subject of discussion was an appeal from the Jamaica Baptist Missionary Society to assist the Churches in Jamaica with men and money, to extend the Gospel in those parts of the island which are still destitute of the ministrations of the servants of Christ. The present aspect of things, both temporal and spiritual, is in the highest degree encouraging, and our brethren urgently press upon us the necessity of aid, that they may reap the fields now "white for the harvest." In the discussion, the Committee were glad to receive the information which the Rev. T. Lea, of Lucea, was able to give, and to listen to his fervent appeals for aid. The result was the following Resolution:—

"That the appeal laid before the Committee by the missionary brethren of Jamaica be printed, and circulated among the Churches, with an earnest recommendation liberally to aid the Jamaica Churches by a special fund for four years, in order to secure the objects contemplated by the Jamaica Missionary Society."

Hayti next occupied attention. The valuable and interesting report of Mr. Lea was the basis of the discussion. As our readers are aware, since the lamented deaths of the Rev. W. H. Webley and the Rev. W. Baumann, the mission has practically been in abeyance. The revolutionary anarchy of the last two years has interrupted all missionary labour, scattered the Christian Churches that have been founded, and caused the death of multitudes by disease and starvation, among whom there were some members of the Church in Jacmel. A stable government has at length been formed, and several circumstances encourage the hope of a deeper interest in the message of peace, and a more rapid spread of Divine truth than at any former time. Although the funds of the Society are not equal to the immediate recommencement of the mission, it was felt that it is a field which must not be abandoned; nor can

the few sheep in the wilderness be left without care. It was therefore resolved :—

“ That the Mission in Hayti be recommenced, as soon as, in the judgment of the Committee, circumstances will allow.”

The kind offer of a friend to devote £80 a year towards the support of four brethren in Norway, provided the Society would furnish another £80, was then considered. A large blessing from God has attended the labours of Mr. Hubert ; and as it appears that Divine Providence is opening the way for yet greater things, it was resolved :—

“ That, as soon as suitable agents present themselves for the extension of evangelistic work in Norway, the generous offer of Mr. Kirtland’s friend be accepted.”

The question of rendering assistance to the preaching of the Gospel in Italy was also discussed ; but was laid aside, chiefly on the ground that the funds of the Society would not allow such an enlargement of its obligations. Indeed, the limitation of our funds is the only hindrance in the way of entering on the inviting fields of labour which God on every hand is opening to His servants. It may be that many of our friends will consider this, and be prompted to furnish the means that are necessary for this end. They may, by their speedy and liberal gifts, enable the Committee, without delay, to carry out the resolutions to which they have come. We are happy to say that about £500 have already been promised towards the work in Jamaica, and we are not without hope that other friends will think of Hayti, Norway, and Italy in a like generous way, so that there may be no further hesitation in giving God’s Word to the people perishing for lack of knowledge.

Another topic occupied a brief attention—the gratuitous circulation of the MISSIONARY HERALD among the members of the Society. This question was, however, referred to the ordinary meeting of the Committee, when the details of the measure could be better dealt with.

The very pleasant but prolonged labours of the morning were followed by a crowded missionary meeting in the Guildhall in the evening. The Treasurer occupied the chair, and a series of instructive, animating, and eloquent addresses closed the day. The speakers were the Treasurer, Dr. Price of Aberdare, the Rev. J. C. Pike, Secretary of the General Baptist Missionary Society, the Rev. T. R. Stevenson of Luton, and the Rev. T. W. Handford of Bolton.

One other important subject received the consideration of the Committee at Cambridge—the appointment of an Association Secretary, whose duty it will be to superintend and supply efficient deputations to the Churches, and to attend to the more systematic working of the various Auxiliaries. This necessary work the Committee have invited the Rev. C. Bailhache of Islington to undertake.

The Committee are greatly indebted to the Rev. W. Robinson, and the friends who aided him, for the comfort, convenience, and completeness of the arrangements made for their accommodation.

Decease of Mrs. Martin.

IT will be a source of great grief to a large circle of our friends, to learn the decease of the gentle and devoted wife of the Rev. Thomas Martin, of Serampore. In the early years of her missionary life, until disease laid her aside, she was among the foremost in every “work of faith and labour of love.” The love of Christ was the mould in which her character had been formed, and it animated her in her days of health, as it sustained her in the long and wearying sickness which at length has brought her to the grave. Her husband has lost a helpmeet in his missionary labours, the mission an earnest worker, and her connections a loving and attached friend. We give, in the words of her bereaved husband, whom we commend to the sympathy and prayers of our readers, the following brief account of the end. He writes on the 6th August:—

“It has pleased God to remove from me my precious wife! About a fortnight ago she had another of those terrible attacks of bleeding from the lungs, to which she had been subject for the last seven years; but she seemed to have recovered somewhat from its effects, and was not apprehending anything serious. A little before one o’clock, however, on Wednesday night, the 4th instant, another attack of more violence than usual came on. It seemed as though a bloodvessel had burst, for she was almost suffocated. The bleeding lasted about five minutes, and, when it

ceased, I laid her head down gently upon the pillow, and in two minutes more her gentle spirit had passed away without a sigh or a groan! Our dear little girl was asleep, and I was alone. Mr. Trafford came as soon as I could send for him, and stayed with me until the morning. Many friends from Calcutta and Serampore came to her funeral, to pay their last tribute of respect. The remains of my dear wife lie beside the former Mrs. Trafford, in the burial-ground where the precious dust of ‘Carey, Marshman, and Ward,’ and that of many other good missionaries and their wives, repose;

and I feel that that spot is more hallowed now than ever! There sleeps one who was a true wife and a true Christian. For several years past she had not been able to do much active work, but she had the genuine sympathy of a missionary, and took the deepest interest in all that concerned the welfare of India. How patiently she bore her long exhausting affliction!—what strong faith in her Saviour, and holy resignation to the will of God! My heart is filled with sorrow; but her memory will be sweet to me. In all my cares and difficulties, how lovingly she sympathized with me and sustained me! Her holy life, her gentle and loving spirit, her faith and patience, made her beloved and esteemed

by all who knew her. The last few weeks she thought much about the dear children; they were ever upon her heart before God. May her God be their God, and may she live again in their hearts! The funeral was large. Our dear Mr. Wenger read appropriate portions of Scripture, and prayed before the corpse was removed from the house, and dear Mr. Trafford performed the same service at the grave. My dear wife had been a great sufferer for many years, but she is now free from suffering and pain—for ever with the Lord, whom she loved and served on earth! She is not dead, but sleepeth. May I too be ready for the Master's call, that I may enter into His glory!"

The Native Evangelist, Seetul Das.

BY THE REV. JOSIAH PARSONS, OF DELHI.

WE give, in all its brevity, the following interesting notice of a tour performed by a native evangelist of Delhi. May the number of such men be multiplied by the grace of God!—

“I have just had an interview with, and received a report from, SEETUL DAS, the only man in connection with our mission in Delhi who devotes the *whole* of his time to preaching the Gospel, and is *altogether* unpaid for so doing. Take a good map of Upper India, and follow me, while I give you his route during his last itinerant tour; and then compare it with a similar tour in England, and present it to your zealous itinerant preachers, to provoke them to emulation. *Route*:—Delhi to Bagput, up the Eastern Jumna Canal, Bagput to Baroute, Baroute to Sirdhana, Sirdhana to Moozuffernuggur, Moozuffernuggur to Deobund, Deobund to Saharunpore, Saharunpore to Roorkee, Roorkee to

Hurdwar, remaining eight days at the great Mela; crossed the Ganges to Nujeebabad, thence to Bijnour, on to Amroha, then to Dhunowra; thence to Gurmucktesur, thence to Puree-chutgurh, on to Meerut, thence by Happer and Gaziabad to Delhi. Time occupied in tour, *nine weeks*; expenses, *nil*. Took no money, and expended none. Lived on the people to whom he preached. Got sufficient food, though he ate but once a day, and also got a present of a *black blanket*, his only clothing by day and night. His account of his preaching experiences is artlessly simple and charmingly interesting. Some details when I write again. Pray for Seetul Das!"

State of Brittany during the War.

WE have received from Mr. Bouhon an interesting communication, which throws much light on the movements that are going on in districts somewhat remote from the seat of war. It would seem that our brother himself cannot escape from service, but must, in some capacity, take a share in the national defence. His letter will enable our readers more distinctly to realise the burdens and sorrows which have befallen France, and lead them, we trust, to earnest prayer on her behalf. She truly needs a "Second Reformation" to bring her people to the knowledge of Christ Jesus. The letter is dated St. Brieuc, September 8:—

"The work has received blows, so far as the number of regular and former attendants at meetings is concerned; but this war brings here, the chief town in the Côtes du Nord, several young men and others belonging to different localities around, and which

I have visited. We have seen, in a very short space of time, some few of our friends depart for the battlefield, and lately again for Paris; and those who are still here daily expect their summons.

GOING TO THE WAR.

"Yesterday, again, a young corporal—who belongs to the 70th Regiment of the Line, and to whom, in present circumstances, is given the duty of drilling seventy-five men daily—came in at our family-worship hour, just to rest amongst us, and say that on the morrow he might be on his way to the capital! Another incident occasioned by the war: the youths of Guingamp, St. Brieuc, and surrounding districts, who in time of peace would only have

drawn next year, simply came to the chief town *en masse*, to be examined by the army-surgeons; in three weeks they have been drilled, clothed, and armed, and they are ready to leave at a moment's notice. Among them several are well-known to me—young and intelligent Breton workmen from Guingamp, whom I see now often, and to whom detached Gospels and tracts have been very acceptable.

REFUGEES.

"We have been applied to, also, by the families of some of our young school-pupils, for a refuge during the war: the wife of a captain of infantry, now in a fort near Paris; an aged gentleman, and his wife and daughter (relations of mine on my dear father's

side). The latter unfortunate group had the preference; so that, after having lodged six Breton soldiers for two or three days running, I have been enabled to receive under the roof of the mission-house my own father's twin-brother, seventy years of age,

and his family—in all four persons—who have come from the department of Yonne, on the Paris and Lyons Railway. I had offered shelter to my father, mother, and sister, but they were not able to come; and now have the Prussians quartered on them, besides French and Prussian wounded to attend to, at Charleville, close to the

fortress of Mezières, a few leagues from Sedan, where the awful battle of the 1st of September was fought. My own brother, an architect in Paris, and several cousins and uncles, are in the Mobile and sedentary National Guard, locked-up in the capital, and awaiting the terrible struggle.

THE CONSCRIPTION.

“A worthy medical man, residing opposite to our house—and who some little time ago was saying to me, ‘Dear sir, the only thing that could save France would be another Reformation by a new Luther’—is done-up, owing to his having to examine all the conscripts, who are rapidly forming into regiments for the war. Yesterday, 1,500 young men, belonging to St. Brieuc and neighbouring localities, from twenty to twenty-five years of age, left for Paris; 1,500 more are ready, belonging to the 70th Regiment of the Line. To-day those citizens who are aged from twenty-five to thirty years will begin to be drilled and clothed and armed. In a few days it will be the turn of the Garde Nationale Sédentaire (or Local Service Civic Guards). The law calling out the latter class is in force for citizens from

thirty-five to forty years of age. You see, then, that I am taken. But then, as ‘a minister of the Gospel,’ I believe the authorities will let me off, provided I act as ‘accountant’ or *infirmier*. The new prefect of the Côtes du Nord is an advocate whom I have met before to-day, and to whom I intend referring in case of any difficulty. Still I must beg your advice and approval, in case I have to accompany the civic guard of St. Brieuc. I will, if called out, and subject to your approval, ask to be employed as *infirmier*—for, as a Christian, I do not feel myself at liberty to use murderous weapons; and, as under the first French Republic, I have little doubt Anabaptists (as we are called) will be employed, as they can be, not to do harm, but to help the wounded and sick in case of need.

HELP RENDERED.

“I am thankful to say that our little St. Brieuc congregation has remitted to me, to be sent to the ‘Comité Evangélique Auxiliaire des Soldats Blessés et Malades’ in Paris, the sum of about 100 francs; and a large parcel, containing mattresses, sheets, lint, cloth, cotton, &c.—in all weighing sixty-eight pounds.

“The congregation has also manifested the hope that, notwithstanding the war, our meetings would be continued; and in consequence they have assured me of their co-operation if I will renew renting our meeting-rooms, which I have done.

THE OLD FARMER AND HIS WILL.

“At Collinée, near Moncontour, the aged farmer, whom I have mentioned before, called me, by his notary, a week ago, so that, with three other witnesses, I might attend whilst he dictated his will. Therein he expounds his faith, confiding only in Jesus Christ, who lived and died for him, and states also how he is to be buried—by myself, or another Protestant minister from Rennes, or Morlaix, or Brest. The notary remarked, when the deed was duly executed, that he must henceforth expect priestly perse-

cution and interference; but he begged of those present not to allow his expressed will to be annulled by violence on the priests' part. I am sure, for my part, that those gentlemen who are Republicans will not need to be asked twice; besides which, they highly esteem our worthy friend. The funeral cloth is to be turned into clothes, and a sum of money is named, all on behalf of some poor orphans in that large village. Thanks be to God, who giveth us always the victory, through Jesus Christ our Lord!

THE MISSIONARY ARRESTED AS A SPY.

“As I was about to leave Collinée, the gendarmes were sent after me by their commander, to ascertain who I was, as the bigots and others about had said that I was a Prussian spy. I gave my name, quality, and address;

then Mr. Lemonie, the farmer, came up and said he would answer for me, body and soul! Thereon only did the gendarmes let me go; but already I was a prisoner in the hotel, the peasants staring.

THE COMFORTER EVERYWHERE.

“In St. Brieu, an aged woman—in whose wretched cottage I have regularly read and expounded the Gospel through the winter, before fifteen or eighteen neighbours, and whose soul drank in the Living Word—has been removed to the hospital. Previous to her departure I visited her again, and

she remarked that if her friends could now only see her on Thursdays and Sundays for one hour, no one could hinder God's Spirit from comforting her always—no walls being proof against His power to visit a faithful soul.

THE EVANGELIST IN SPAIN.

“I have heard lately from Eg. Grana-ta. He has been residing for eight or nine months in Xeres, Spain. He is sorry to have left us as he did; but he says his circumstances were such that his mind grew excited and troubled. He never ceased to be a Christian, and he now enjoys communion with God as when he was received amongst God's people. He reports some remark-

able facts. He keeps a school of forty-two pupils—evangelizes in Spanish among fifty-four people, who congregate to hear him in a room which he has hired at his own cost. Thirty Spaniards have asked to be baptized. The Jesuits opposed his work; and one evening he was assailed, and one of his arms was broken owing to a blow from a stick.”

Visits to Prisoners.

BY THE REV. C. CARTER, OF KANDY.

AS no class of men is beyond the reach of the mercy of God in Christ Jesus our Lord, the missionary will not omit to preach to outcasts and criminals the everlasting Gospel. This Mr. Carter has done in visiting the [prisons of Kandy. The following interesting narrative gives some of the results :—

“There were three prisoners here— a Buddhist priest, and two other Singalese men—condemned to death for the murder of a Buddhist priest. One of the men, on finding that his guilt was proved, confessed, and asserted that he alone was guilty, and that the other two had nothing whatever to do with the matter. He said he found the deceased talking to his wife, and pursued him, and without intending to kill him, struck a blow which proved fatal. This statement, however, was shown to be false, and two or three days before his execution he had another story to tell—that he struck de-

ceased a blow which would have done him no serious harm, and that then two other persons, who were among the witnesses for the prosecution, seized him, and without any consent of his (the prisoner’s) killed him with a bill-hook. The other two prisoners have been respited until further inquiry. It is not improbable that they may be proved innocent, and the two witnesses guilty. Falsehood and perjury are terribly prevalent here. People under the influence of fear, malice, or for a bribe, do not hesitate to swear and give any amount of evidence against the lives of their fellows.

THE HIGH PRIEST.

“I have frequently visited all three prisoners. The priest is the high-priest of a temple. He said, the first time I visited him, he had often seen me years ago, and had spoken with me in public; that he was well acquainted with Christianity, had satisfied himself and made up his mind on the subject, and did not wish now to speak about it. He had lived in Buddhism, and had no time now to turn to another religion, and seek salvation in some new way. He had many things to settle about his lands and other possessions, and when he had done that he should lay aside his priestly robes,

and would let me know if he wished to think further of Christianity. He very calmly and politely declined to enter upon the subject then, and I could only mention to him a few things which I should *like* to have talked with him about, and which I desired him to think of. The other two prisoners, who were in other cells, said they should indeed be glad to adopt any way which would save their souls, and they listened patiently whilst the way of salvation through the atonement of Christ was made known to them. They assented to what was said, and very readily promised to pray to

the God I had spoken of, and seek His pardoning mercy. On visiting them again, I found them sitting in the verandah, opposite to their cell-doors, and the priest standing in the doorway of his cell. I addressed myself to the priest in the presence of the others, and in the presence of some

other persons who were standing about. This was a disadvantage; but if I had asked him to go into the cell, and he had complied, my motives would have been misunderstood, and it would have been thought it was merely to persuade him to come over to our religion.

A DISCUSSION.

“He quietly urged various objections to Christianity. Amongst the rest, he said: ‘You affirm that Christianity is the only true religion. Now, there are many other religions in the world, each of which is believed by many myriads of persons; are they all to suffer eternal punishment because they have not embraced Christianity?’ To which I replied to this effect: ‘That whatever persons there were of those religions who were sorry for sin, and wished to be good and to do good, they would be saved—not, however, through their religion, nor through their goodness or merit, but through the only Saviour appointed by the Governor of the World. God would forgive them, and confer eternal life and happiness upon them, through the atonement of Christ, though they did not happen to be acquainted with it in this life.’ To this he made no reply; he perceived that the charge of injustice which he was about to bring had been forestalled. He proceeded then to argue that ‘Pardon to the guilty would be a moral wrong on the part of the Governor who conferred it, and that therefore it was impossible. The pardoned crimi-

nal, perceiving that no suffering was inflicted upon him for his crimes, would be emboldened to sin more and more. What would be the consequence if all the prisoners in the gaol were set at liberty as soon as they chose to ask for pardon? No matter what may be the name of the religion, the only thing possible is that we should receive the result and reward of our deeds. And, further, Christianity condemns to *everlasting* punishment, but Buddhism is more just, and teaches that persons will be released after they have suffered due punishment.’ A man sitting near remarked that he had been a Christian, but was now a good Buddhist, and meant to remain so. The other two condemned prisoners also took part against Christianity, interspersing jocular remarks, though I begged them to leave the conversation to me and the priest. When I left the priest and came to speak to them, they said they did not see the use of believing in Christianity, for they had been praying, as I told them, for the pardon of their sins; but they were not aware that they were any better for it, or that their sins were pardoned.

MORE HOPEFUL.

“On my next visit I found the priest in his cell, and more disposed to listen. He said he had been reading some por-

tion of the New Testament again, and wished to ask me about the divinity of the Father, Son, and Holy Spirit. He

acknowledged that Buddhism had certainly taught what was not true about the world, and I urged him to renounce all trust in it, and to rely upon the sacrifice of Christ. I warned him against delay, and that he need not wait until his affairs were settled, nor until he had cast off his yellow robe, that he might pray to God to guide him aright in the matter of religion, and—since he affirmed his innocence—to rescue him from the gallows. He said he was doing so, and was contin-

ually praying to the Governor and Guardian of the World, the Great Brahma, to make manifest the great injustice which had been done in his condemnation. He said he had not known the Great Brahma by the name of Jehovah, but doubtless it was the same person. The other prisoners, too, seemed more serious, and said they were seeking the salvation of their souls, which was their only hope, having none for this life.

CHANGES.

“I visited them two days before the day fixed for the execution, and found the priest had learned that he was respited. His tone had somewhat changed towards Christianity; and on the danger of being ashamed of or denying Christ being pointed out, he said he could not profess adherence to the teaching of Christianity because he was not yet convinced of its truth. He still maintained the doctrine of merit and de-

merit, and that it would be very unseemly in him to revile or slight the religion of which he had so long been a teacher. The other prisoners professed their firm attachment to Christianity, and that they were seeking salvation in the way I had pointed out to them. The Searcher of Hearts alone knows how far this profession was sincere.

THE END.

“In the case of the one who asserts his innocence, it was mere bold assertion without the slightest trace of feeling. The other man seemed more subdued, but there was little evidence that the truth had reached the seat of his affections, until the last two days previous to his execution, when he seemed truly humble, avowed his utter renunciation of Buddhism, and his trust in Christ alone. Two of our friends went to see him on the morning of the execution, and found him in a very devout and earnest state

of mind. They met him again at the gallows, spoke a few words to him, offered a short prayer, and, advising him to keep his heart and hope fixed upon Christ, left him. We learned afterwards that he seemed to be engaged in prayer up to the last moment. One cannot but indulge the confident hope that the poor debased and dark man, turning thus at the last, and feeling after a Saviour if haply he might find one, was assuredly welcomed by Him who granted the prayer of the dying thief!”

A Trophy of Love.

THE native pastor at Makewitte, in the island of Ceylon, relates the following striking case of conversion, in his annual report:—

“Although to appearance there is not much prosperity in the work connected with the extension of the kingdom of Christ, still we have cause to rejoice in the remarkable conversion of a sinner—by the grace of God—a very old man, who was one of those who went to see the first landing of the English in this island, in the year 1796. He lives in a house standing in the garden adjoining the Oggalboda Baptist Chapel. He was once a great

enemy to God, and manifested that enmity by threatening, with a billhook in his hand, to kill those who went to clear the jungle for a site for building the present chapel. Now, by the grace of God, his enmity is gone, and he is a devout and consistent believer in the Lord Jesus. He and three others, who were hitherto careless nominal Christians, but since manifested real love to Jesus, were baptized and received into the Church in this year.”

Missionary Notes.

SOUTH COLINGAH, CALCUTTA.—Goolzar Shah intimates to us that his duties at Simla will oblige him to resign the pastorate of the Native Church, which office he has held for eighteen years. The Church has for a time, owing to his long absences, been in a rather declining state, but lately three young men have been baptized, and a new vigour has begun to appear. He hopes that the Church will continue to be self-sustaining. The work at Simla has been much blessed of God.

NINGPO, CHINA.—The dreadful slaughter at Tientsin has created great uneasiness and fear for the safety of Europeans in Chefoo and Ningpo, and at all the outports where Europeans reside. Mr. Baeschlin informs us that when rumours were rife in Ningpo that the missionaries were stealing children, the chief mandarin published placards, enjoining the people to be quiet, and declaring that the authorities would carefully investigate the matter. Both Mr. and Mrs. Baeschlin are making progress in the language. He is preparing a meeting-place on his premises, and hopes in a month or two to commence his public ministry in it.

INAGUA, BAHAMAS.—Mr. Littlewood continues his self-denying efforts to preserve the people of these islands in the ways of God. He complains much of the interference of the Bishop, by whom every effort is made to induce the people to accept confirmation and baptism at his hands. The moral results are far from being satisfactory, while the churches are unsettled, and divisions occasioned, most harmful to their piety.

TRINIDAD.—The Rev. W. H. Gamble writes that he has visited San Fernando, and some of the stations in that district. At the Third Company a sacramental service was held, when the chapel was crowded with communicants. At the early morning prayer-meeting seventy persons were present. Eight persons

were about to be baptized. Mr. Gamble is anxious to remove the small debt which still remains on the chapel in San Fernando; he will be glad to receive contributions from any friends.

JACMEL, HAYTI.—In the absence of a missionary, M. Voltaire preaches on the Lord's-day, and attends to the wants of the Church, so far as his daily occupations will allow. Madame Cajoue, her husband, and son, are all frequently engaged in reading the Scriptures in the homes of the people. She also visits various places in the interior for the same object. She has furnished an interesting journal of a journey taken for this purpose.

SAVANNA-LA-MAR, JAMAICA.—The native pastor, the Rev. W. Burke, reports that in the two churches under his care there are 500 members. Forty-six persons were baptized last year. Although there is much in the moral state of the population to depress and give anxiety, yet his labours are rendered successful by the blessing of God. The repairs of the chapels and mission premises occasion much anxiety, £450 being required. At least £150 are urgently needed to make up the local contributions, and Mr. Burke requests the assistance which our friends may be able to render.

SALTER'S HILL.—The Rev. W. Dendy writes that he has never known so many calls in Jamaica for the extension of our Mission as at the present time, and that in a quiet way, and without any unnatural excitement. At Salter's Hill, on the 21st of August, he had a very large congregation, to witness the reception into the Church of twenty-one persons, recently baptized. He expects to baptize about eighteen persons at Maldon, his other station. He mentions that the Rev. J. Reid, of Montego Bay, is very ill, and lies in a dangerous state.

MOUNT CAREY.—The Rev. E. Hewett reports that on the 1st of August he had the pleasure of baptizing seventy persons at the Great River Bridge, in the presence of at least three thousand spectators. It was an interesting and solemn service. Hopeful indications are apparent in all the churches; the chapels are crowded on Sabbath-days, and there is quite a spirit for hearing the preaching of the Gospel in all the mountain districts. The Sunday-schools and inquirers' classes are well attended.

MOUNT PERO.—The new chapel was opened on the 2nd of August. At least a thousand persons were present. The day was commenced with a debt of £52; before the close of the services this amount was collected. It is many years since so noble a collection was made in Jamaica at one or two services. This congregation is under the charge of the Rev. C. Randall.

Home Proceedings.

THE missionary meetings of September have been somewhat numerous, and we are happy to learn that in most cases they have been, through God's blessing, very encouraging and successful. The Revds. W. A. Hobbs and J. Stent completed their gratifying tour in Worcestershire, and during the rest of

the month Mr. Hobbs, having as his colleague the Rev. F. Trestrail, visited the Churches in the counties of Durham and Northumberland. The Rev. James Smith has been fully occupied in West Norfolk, at Portsea and its neighbourhood, in Leicestershire, and at Birmingham. The Rev. E. G. Gange joined Mr. Smith at Portsea. The Rev. Thomas Lea has visited the East Riding, having as his colleagues the Revs. T. Pottenger and J. Lewitt. He has also been at work in Somersetshire, with the Rev. J. H. Anderson. Suffolk has been visited by the Rev. W. G. Lewis; and the Rev. J. G. Gregson has represented the Society among the united Churches in Huntingdonshire.

A very encouraging missionary meeting was held in the month of August, in the island of Jersey, at which the Rev. J. H. Anderson gave a very interesting and soul-stirring address. Sermons were preached on the previous Sunday by Mr. Anderson and the Rev. J. Dymond.

DEPARTURE OF DR. WILLIAM BROWN.—A prayer-meeting was held in the Baptist Chapel, Aberchirder, Banffshire, on Sunday, August 28, in connection with the departure for China of Dr. William Brown. The Rev. Wm. Tulloch, of Edinburgh, presided, and after preliminary devotional exercises, and reading Isaiah xlix. 1—12 and Matt. x. 1—8, called upon Dr. Brown to say a few words about his special work as a medical missionary, and his future field of labour. This having been done, Mr. Tulloch prayed for him, and addressed to him words of counsel and encouragement, founded on Matt. x. 7, 8. In conclusion, Mr. Brown, deacon of the Church, was called upon to offer prayer on behalf of his son. Dr. Brown bade farewell to the Committee on the 6th September, and sailed for Chefoo, from Liverpool, on Thursday the 8th.—The Rev. J. Clark, with Mrs. Clark and their two daughters, also sailed for Jamaica on the 10th ult.

Contributions.

From August 19th to September 18th, 1870.

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

ANNUAL SUBSCRIPTIONS.			<i>For Bombay Chapel Fund.</i>			HAMPSHIRE.					
	£	s. d.		£	s. d.		£	s. d.			
Harcourt, Rev. C. H., Gosport	0	10	0	Dawson, the late Rev. J., of Bingley, per Rev. J. C. Forth	0	10	0	Fleet	1	11	6
Harcourt, Mr C. H.	1	0	0					Sunday-school Union of Southern District of Southern Association, for <i>Ram Canto, Dacca</i>	4	10	0
Jones, Mr C.	2	2	0					Do., for <i>Duro, W. Africa</i>	4	10	0
DONATIONS.			LONDON AND MIDDLESEX.			LANCASHIRE.					
Buxton, Lady, for Rev. J. Clark, Jamaica ...	10	0	0	Bloomsbury	23	0	0				
Cropper, Mr J., Liverpool, for <i>Ditto</i>	30	0	0	Brentford, Park Chapel	1	0	0				
Do., for Rev. D. J. East, Jamaica	15	0	0	Kentish Town, Ferdinand Place	1	16	5				
Houghton, Mr John, Liverpool	25	0	0	ESSEX.							
Knight, Mr W., Tewkesbury	10	0	0	Barking, Queen's Road ...	2	0	0	LANCASHIRE.			
Knight, Mr W., Jun., do.	5	0	0	GLOUCESTERSHIRE.							
Smith, Mrs. R.	1	0	0	Avening	2	6	6	Liverpool, Pembroke Ch.	50	0	0
				Eastington, Nupend Chapel	3	4	9	NORFOLK.			
				Sunday-school	3	4	9	Norfolk, on account, by Mr. J. J. Colman, Treasurer	140	13	5
								Yarmouth, St. George's Denes	32	10	3

NORTHAMPTONSHIRE.			OXFORDSHIRE.			SCOTLAND.		
	£	s. d.		£	s. d.		£	s. d.
Northampton	10	0 0	Caversham, Amersham			Aberdeen, Crown Terrace	8	5 9
			Hall	5	5 0	Do., for W & O	1	10 0
Particulars omitted last month.						Do., George Street ...	5	12 8
Bugbrook.....	11	7 6	SUFFOLK.			Aberchirder	4	0 6
Millon	20	7 0	Ipswich, Burlington Ch.	0	15 0	Fortrose	0	9 1
Northampton, Princes			Do., for N P	0	18 2	Fraserburgh	0	2 6
Street	16	18 4				Grantown.....	4	0 0
			WORCESTERSHIRE.			Peterhead.....	1	5 0
	48	12 10	Astwood Bank	24	10 0	JAMAICA EDUCATION FUND.		
Less expenses.....	1	10 9	Cook Hill.....	0	18 0	Trustees of Taylor's		
	47	2 1	Evesham	10	0 0	Fund.....	200	0 0
			Worcester	35	19 3			

ACKNOWLEDGMENTS.

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

Metropolitan Tabernacle Home and Foreign Missionary Working Society, per Mrs. Evans, for a Box of Clothing, for Mr. Pegg, Turk's Island.	Hubbard, for a Box of Clothing, Toys, &c., for Mr. Saker, West Africa.
Friends at Yarmouth, per Rev. S. Vincent, for a Box of Useful and Fancy Articles, for Mr. Littlewood, Bahamas.	Mrs. Risdon, Pershore, for a Parcel of Clothing, for Ditto.
Mare Street, Hackney, and Ann's Place Sunday-school Missionary Working Society, per Mrs.	Mrs. Coombes, Frome, for a Box of Clothing, for Mrs. Hutchings, Jamaica, and for Mrs. Kerry, of Intally.

FOREIGN LETTERS RECEIVED.

AMERICA— BOSTON, Chapin, C. N., Aug. 22.	EUROPE— FRANCE, St. Brieuc, Bouhon, V. E., Aug. 1.
AUSTRALIA— QUEENSLAND, Brisbane, Kingsford, J., July 9, 11.	NORWAY, Bergen, Hubert, G., Sept. 5. Langesund, Hubert, G., July 28; Wiberg, A., July 28. Stavanger, Hubert, G., Sept. 9. Stockholm, Wiberg, A., Sept. 12.
AFRICA— CAMEROONS, Pinnock, F., July 8, 20; Saker, A., June 25, July 27; Smith, R., June 25, July 8, 11; Thomson, Q. W., June 25, July 25.	WEST INDIES— BAHAMAS, Nassau, Davey, J., July 23; Littlewood, W., July 11. HAYTI, Jacmel, Cajou, L., Aug. 6, 12. TRINIDAD, Gamble, W. H., July 8. JAMAICA, Calabar, East, D. J., Aug. 22. Falmouth, Kingdon, J., July 7. Four Paths, P. O., Claydon, H. E., July 21. Jericho, Clarke, J., July 20. Kettering, Fray, E., Aug. 22. Kingston, Smith, R., July 9. Montego Bay, Dendy, W., August 6; Henderson, J. E., July 5. Morant Bay, Teall, W., July 5. Mount Carey, Hewitt, E., Aug. 6. Salter's Hill, Dendy, W., Aug. 18. St. Ann's Bay, Millard, B., July 23. Savanna-in-Mar, Burke, W., Aug. 22. Spanish Town, Claydon, H. E., Aug. 8; Phillippo, J. M., July 21, August 22; Porter, W. H., July 20.
ASIA— INDIA, Alipore, Pearce, G., July 9, 22; Aug. 13. Barisal, Jordan, C., July 20. Benares, Etherington, W., July 24; Heinig, H., July 28, Aug. 10. Calcutta, Lewis, C. B., July 2, 9, 16, 19, 23, Aug. 5; Leslie, M., Aug. 6. Dinapore, Brice, W., July 24; Davis, H. A. Dacca, Bion, R., July 5, 18; McKenna, A., July 8; Supper, F., & Mrs., June 21, July 6. Monghyr, Campagna, J. A., June 17, July 2; Lawrence, J., June 17, July 12. Mussoorie, Parsons, J., June 24. Patna, Broadway, D. P., July 20. Serampore, Martin, T., Aug. 6; Trafford, J., July 2, August 1, 6.	
CHINA— Chefoo, Richard, T., June 24, July 7. COLOMBO, Waldock, F. D., June 2. ,, Kandy, Carter, C., July 4.	

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Joseph Tritton, Esq., Treasurer; by Edward Bean Underhill, LL.D., Secretary, at the Mission House, Castle Street, Holborn, 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 late Rev. R. F. Laughton.

BY THE REV. T. T. GOUGH.

MR. LAUGHTON was a native of Northamptonshire. In early life he was deprived of paternal care, and subsequently of even the scanty means left for his support. These circumstances appear in his case to have engendered an unusual degree of diligence and of self-reliance—qualities, which are in most cases essential to success, and of which, in Mr. Laughton's case, many illustrations were afforded. Open to the counsel of those of his friends, of whose wisdom and kindness he was convinced, he yet rarely swerved from any course of action upon which he had once entered. He seemed to feel that if a man is to succeed in life, he must clear his own way, and that before such a man difficulties will disappear. "All things are possible," in this sense, "to him that believeth."

Having been apprenticed by his grandfather, his first thought seems to have been to acquire a competent knowledge of his business, and then, if possible, to shorten the period of his apprenticeship. In these objects he succeeded; and, on the expiration of the time agreed upon, was brought into connection with the Church at Northampton, under the charge of the Rev. J. T. Brown. Then it was that he first began to preach the Gospel, which he did with great acceptance in many of the churches in the county, and then also it was that he owned the intention of becoming a missionary to the heathen world. The purpose to do so, once formed, was steadily pursued. The concurrence of his pastor and Christian friends was sought, and willingly and wisely afforded. It is certain, however, that he would not have been kept back even if this had not been the case. Ardour such as his was simply not to be restrained by the opinions and advice of others. He had already worked over-hours, assisted his friends, shortened the time of his apprenticeship, and saved a sum of money sufficient to be of real service to him in his future plans. Application was made to the Committee on his behalf. He was

accepted by them in March, 1862, met the Committee in the following October, and took leave of them for China in November. Previous to these interviews with the Committee, for twelve months he resided at Clipstone, pursuing preparatory studies, and it often became necessary to insist upon his taking the needful exercise. Digging was generally preferred to walking; but it is within recollection that on one occasion, returning from a walk, a brook interrupted his progress, and he was already late. To return by another way was not to be thought of. He sprang across the brook, and in doing so dislocated his ankle. It was but the work of a moment to sit on the ground, seize the foot, twist it back again into its natural position, and to walk home as though nothing had happened. This trifling incident deserves mention, as characteristic. He never imagined difficulties; nor did he allow real difficulties to obstruct, unless they were absolutely insurmountable.

The time soon came when he was to leave his country, and take up his abode in China. Chefoo was fixed on as the place of his residence. With his wife he embarked, and proceeded to his destination. When he had arrived, nothing impressed his mind more deeply than the awful wickedness of the people in that country. "Christians," he said, "pity the heathen, and so do I; but their abominable wickedness astonishes and, at the same time, depresses me." In his letters he often gave expression to similar feelings. Their condition was not one of mere blindness, for, "knowing the judgment, that they which do such things are worthy of death, they not only do the same, but have pleasure in them that do them." He soon acquired such a knowledge of the language as enabled him to point sinners to the Lamb of God, who alone could take away their sins.

Mr. Laughton suffered much in China, especially from the effects of the climate upon his eyes. That was the case in the spring of the present year. No word of return, however, was uttered by him. When he was debarred from reading, that was an opportunity he embraced of perfecting himself in the spoken language of the country, so that he might preach the better to all around. In the midst of his untiring labours he passed away, as the result of an attack of fever, leaving behind him a widow, having now four children (one of whom is posthumous), and who are all commended to the sympathy and prayers of Christian friends.

It is a privilege to have had any share in helping our departed friend to fulfil the desire of his heart, to proclaim amongst the heathen the

unsearchable riches of Christ, and his course has been solicitously and prayerfully watched. Amongst the Northamptonshire Churches he will long be remembered as a gifted and energetic preacher of the Gospel; whilst by the Committee his death will be lamented as that of a missionary whose zeal, consistency, and constancy were of no common order. Let us all pray the Lord of the harvest to send forth many other such labourers into a land where they are so urgently needed, and where, under present circumstances, discretion as well as courage is greatly to be desired.

Prayer for China.

FROM various intimations in private letters, as well as from the public prints, it appears that there is very great probability that the Chinese are preparing a murderous onslaught on all foreigners in China. It is not our duty here to express an opinion on the policy of the British Government, or on the causes which have brought about the frightful slaughter of the Roman Catholic priests, nuns, and scholars of Tientsin. If, as is feared, the event is only the sure antecedent of an attack on all "barbarians" (as we are called)—on missionaries as well as commercial men—our brethren, with their converts, cannot avoid being involved in the peril. We ask on their behalf that fervent prayer may be offered at the Throne of Grace for their protection, and that out of this dark cloud may burst forth the dawn of a brighter day for the myriads of that vast land. Converts, as the companions and friends of the foreign missionaries, are especially exposed to attack. Missionaries may escape to the shelter of men-of-war, but for the converts there is no such resource. Tortures of the most horrible kind may be inflicted upon them with impunity. They will have no protection but in Him who is the Refuge of the Church in every storm. As we cry unto Him, He will bid the stormy waves, "Be still!"

The Baptist Church in Madras.

THE following communication is addressed by the pastor, the Rev. W. Money, to the Rev. T. C. Page, of Reading. The Church was formed several years ago, by the Divine blessing on the labours of Mr. Page. It has for a long time now been a self-supporting community, and, amid many trials and difficulties, has striven to advance

the Kingdom of Our Lord. We very earnestly commend to our friends the appeal which the circumstances detailed make to their liberality, and shall be happy to transmit to the pastor any contributions forwarded to us:—

“I am sure you will be glad to hear that our congregation has so increased as to oblige us to undertake the work of enlarging the chapel; this we are doing by adding about twenty-two feet to the length—that is, carrying the front twenty-two feet into the compound. This will provide accommodation for 100 or 110 persons, which will be quite as much as we require. Then we want, if possible, to build a portico, as a shelter from the sun and rain; and, further, to lengthen the vestry, so as to admit of its being divided when we have baptisms. I wish I could say that we have the money for all these alterations. We have, it is true, done pretty well, and have met with considerable kindness, but still we have to get about 2,500 rupees (£250) in order to complete the work.

“We are all hoping, now that you are able to work again, that you will kindly speak a word for us to some of the rich people who are interested in chapel extension, and thus help us to overcome our difficulties. When I read in the papers of the splendid contributions of some of our leading men

to objects of this kind, I always think how easily they could enable us to accomplish our desire, if we could only lay our case before them and excite their sympathies. If you have opportunity, will you kindly do this for us, and I am sure we shall soon receive a substantial proof of your continued interest in the Church you were the means of founding.

“The Sunday and day-schools are going on very satisfactorily, and give us much encouragement. In the latter I teach a class every day, and feel myself quite a schoolmaster. I have four teachers to help me, and between us we manage the ninety children pretty comfortably.

“In the Sunday-school, which is superintended by dear Thomas, there are more than 200 children and nearly 20 teachers. I am thankful to say we have had several baptisms from the youths in the Bible-class. Then we have Thomas's son-in-law, J. Sausman, working in the neighbourhood as Scripture-reader, by whom I trust much good is being done.”

The Mission in Hayti.

THE following extracts from Mr. Lea's report of his visit to Jacmel will put our readers in full possession of the present lamentable condition of the island, and of the Christian people who have survived the horrors of the Revolution, and the famine which accompanied it in its progress. The Committee hope speedily to recommence their work of evangelization; but it must necessarily depend—first, on their success in

obtaining suitable men; secondly, the possession of funds. It will require £800 *per annum* to establish the Mission in its former efficiency—a sum that the Society's income will not at present allow the Committee annually to expend. The facts are, however, so affecting, that we hope many may be stirred up to render the help that is required:—

“I have pleasure in submitting to the Committee the following report of my recent visit to Hayti. I reached Kingston on Thursday morning, the 24th of March. I called on the Haytien consul, obtained a passport, and next morning took passage in the *Shannon*, and arrived at Jacmel at 5 P.M. on Saturday, 26th.

“The first evening was spent in visiting some leading members of the Church, and in conversation with others at the mission-house. I need scarcely say that one and all welcomed me with enthusiastic expressions of Christian love towards myself, and of

gratitude towards the Committee, in deputing me to visit them in their day of adversity.

“At 10 o'clock on Sunday morning, we gathered in our elegant little chapel for worship; Voltaire conducted the service in French. Only a few were present, the congregation having fallen away almost entirely in consequence of the disturbances. After service I conversed with the brethren, through the help of Miss Boyd, who, during my stay, acted as my interpreter. We then made arrangements for the work of the week.

EFFECTS OF THE REVOLUTION.

“It will be imagined that, on every hand, there was sad necessity to speak words of comfort and hope, and to strengthen the faith of the dear friends, some of whom have literally suffered the loss of all things. There were evidences that the destruction of life and property during the insurrection had been terrible in the extreme, and everywhere it could be seen that wanton unprovoked ruin had been brought upon once happy families and homes by the semi-barbarous picquets to whom Salnave had given unlimited license to plunder and to destroy. It was touching, indeed, to stand with poor Lolo on the burnt patch of ground

where his flourishing homestead once stood, and to hear the sad tale he had to tell of past prosperity as contrasted with present loss and ruin. I visited also six or seven country villas—Mrs. Webley's pretty cottage and grounds among the rest—all plundered, and the furniture, &c. chopped to pieces, evidently from the mere love of destruction. Strangely enough, on the walls of one beautiful villa I saw scrawled, with a firestick, sentences, amongst others of a more questionable nature, like these,—‘*Adorez Dieu, honorez les parents, aubeis au loi*’ (*sic*), ‘*Lasante est fortune de cretien,*’ &c.

THE COLPORTEUR.

“After some modest hesitation, Lolo conducted me to his present temporary abode, where his good wife speedily

provided cream, eggs, and bread, and with marvellous alacrity parched coffee, pounded it, and brought me a

cup of the delicious beverage. Then Lolo gathered his family, brought out his French-and-English Bible, and requested me to conduct family worship in English. I objected that he and his family would not understand. 'Never mind,' he said; 'God will understand you.' I selected 2 Cor. v., and in that secluded spot, with the great mountains around us, and the deep-blue sky overhead, we knelt, and

with a conscious oneness of thought and feeling, albeit the words were unintelligible to many there, we worshipped God. Then, and many a time, we held hallowed communion by means of a French-and-English Bible, and I was enabled thus to direct many a tried disciple to precious and appropriate promises, when I failed in ordinary conversation to make my thoughts and desires understood.

THE MISSION PREMISES.

"On Wednesday I made a thorough inspection of the mission premises. All the buildings need repairs. To any one unacquainted with buildings of wood in the tropics, this would not be apparent from the external appearance; but the house and chapel being built of white-pine lumber, the timber and boardings are fearfully invaded in almost every part by the destructive wood-ants, so well known and feared by all on whom the responsibility of keeping up mission property rests.

"The mission-house and chapel form by far the most elegant and best-finished building in Jacmel; and

it would be most unfortunate if the ravages of the white ants remained unchecked, and consequently a structure of such value and importance be sacrificed for want of timely repairs. It is scarcely possible for friends at home to estimate the importance of taking the work of repairing in hand *in time*; delay will make it much more expensive, and continued neglect impracticable. The sills and principal parts of the frame should be replaced with 'hardwood' timbers, and the boarding renewed, and the whole be well painted.

THE CHURCH-MEETING.

"In accordance with previous arrangements, we held a church-meeting on Thursday evening, at which I presided. Four deacons, and about forty members, were present. We sang one of their sweet French hymns, read 2 Cor. iv., and several brethren offered prayer. I then gave an address, which Miss Boyd interpreted, in which I explained the objects of my visit, conveyed to those present, and through them to all the friends, the sympathy of English and Jamaica Christians with them in the fearful and protracted trials through which God had called them to pass, directed them to the great source

of consolation and strength, enforced their duties to each other, and to the world, in the peculiar circumstances of the time; dwelt on the preciousness of Divine promises to the persecuted and afflicted, and exhorted one and all to patience, fidelity, zeal, and piety. I then called on the brethren in turn to give utterance to their views and feelings. I subjoin the substance of each address:—

"RATHER DOMOND, the father of Voltaire, said: 'The Church had left the public services in his son's hands, who had done what he could in preaching and at funerals; peace and order

had been maintained. The colporteurs, Cajoue and Lolo, had continued their work. Lamothe and Cadette had exercised a watchful care over the affairs of the Church. Since the revolution, the members of the Church thought all would be lost; but he thanked God it was otherwise. Mrs. Webley had left Miss Boyd in charge of the premises, who faithfully discharged the duties of their trust.'

"CAJOUÉ said: 'He was at work still to let the light of life shine; he had kept up his Sunday-school; several had been taught to read; he prayed with them and read with them, and he constantly spoke to them of Christ. Many adults had a good will to follow Jesus. He dreaded very much the reproach of his loving Saviour, which he should merit if he did not carry on His work. He was most anxious to use his small talents for the good of his fellow-men.'

"LAMOÏHE said, 'Although he was shut up in the town during the revolution, he did all he could, he dared not let the cause of Christ fall, as I love the Saviour.' He added, 'I love to see my fellow-men do the same.'

"LOLO said, 'He did not care to make his work public, he did not work for money, and if he did not receive a penny for it he should still feel it to be his duty to work.' In answer to my question, 'What prompts you to work?' he replied, 'The first time I opened my Bible, I read, "Go ye out into all the world, and preach the Gospel to every creature." I went straight to work to a Catholic woman, who drove me away with much abuse; but still I have persevered till now in

trying to do the Lord's work.' He felt ashamed to say what he had done, if, indeed, he had done anything. His desire was that God alone should see what he had done. This good man's modesty and humility are of a very refined character. 'The churches,' he added, 'desire that the Society will choose a good pastor for them,—not only a pastor, but a brother; for they had lost a father in losing their late beloved pastor.'

"CADETTE said, 'He still earnestly wished to work for God, and to bring all his energies to fulfil the purposes which God had towards him.'

"VOLTAIRE R. DOMOND then rose and said: 'In the name of the whole Church we thank the Society for thinking of us; we have found much satisfaction in the presence and counsel of brother Lea, because he, for the time, takes the place of our pastor, and through him we, with all solicitude, pray the Society to send a pastor, who shall preach the Gospel to us in our own language, to fill permanently the place of our late much-loved minister.'

"Although during the revolution all the members made efforts to obey the laws of the Great Master, they suffered greatly; but they were not overwhelmed. God is still here, holding out His hand to us. Brother Lea has come to us, not with a rod, but with words of peace and love; and we rejoice that he is with us.

"RITHER DOMOND then, in the name of the friends, expressed gratitude to the Society for their kindness during the troublous time—for provisions and clothing, for which the poor members were very thankful.

FACTS.

"I then put a series of direct questions, from which I obtained the following information:—

"1. Statistics of the Church:—Members in full communion before the revolution, 82; inquirers, 2; died

during and since the revolution, 10 ; fallen into sin, 2 ; careless, 1 ; members now in good standing, 70 ; and there are several, some of whom I saw personally, of whom good hopes are entertained that they will speedily renounce Catholicism for the true faith.

“ 2. That there are two candidates for baptism ; one of these I examined, and should have baptized *both*, and probably others, had my visit been less hurried.

“ 3. That the majority of the members can read the Word of God intelligently, and many gratefully attribute this to the labours of Miss Harris and Mrs. Webley, of whom they speak in the most affectionate terms.

“ 4. That the attendance at the chapel has fallen away, almost entirely in consequence of the late disturbances, and that many of the members cannot attend at present, through their extreme poverty and want of clothes.

“ 5. That the people generally are decidedly more inclined than they were to receive the Gospel. This disposition is certainly the result, under God, of late events ; our brother said, ‘ There is a revival everywhere ’ (*Reveil par tout*), and my own experience in my numerous visits abundantly substantiates the truth of this opinion.

CLOSE OF VISIT.

“ On Friday morning we gathered again in the chapel for worship, and the rest of the forenoon was spent in visiting. In the evening I found my way to the cemetery. I had made arrangements for services on the following Sunday, and especially for the celebration of the Lord’s Supper, which ordinance had not been observed for more than two years by our friends at Jacmel ; but, to the bitter disappointment of all, the *Neva* steamed into the

I met with the heartiest possible welcome from all, Catholics and Protestants, Creoles and foreigners.

“ 6. That there is a willing mind, according to the ability of the friends, to contribute towards the support of the pastorate, and to aid in repairing the premises ; but I do not think the Church is in a position to do anything considerable for those objects at present.

“ 7. The desire for schools was very strongly expressed, and of the absolute necessity for good efficient schools, in order to the existence and progress of the Mission in Hayti, I cannot speak too strongly. There is an estimated population in Jacmel and its suburbs of 30,000, and, with the exception of an infants’ school, this mass of people are at present utterly without the means of education. From my inquiries I have reason to believe that the Government would willingly and largely aid well-conducted schools.

“ After the above replies were given, I gave a second address, and, at the desire of the friends, prayed in English. We then sang, to a familiar English tune, *Levons nous freres*, &c. ; and with the Benediction I concluded one of the most interesting and profitable church-meetings it has ever been my privilege to conduct.

harbour on Saturday morning, nearly two days before her time, and so, in spite of the tears, regrets, and entreaties of the beloved friends to stay, I was compelled to hasten on board, *en route* for Jamaica.

“ I reached Kingston at 9 A.M. on Sunday morning, and at Brother East’s request, occupied his pulpit, and did my best, by an account of my visit, to interest the friends at East Queen Street in our Haytien Mission.

CONCLUSIONS.

“From my own observation, and from all the information I have been able, in so short a time, to gather, I have no hesitation in saying that never in the history of Hayti has there occurred an opportunity so favourable as at the present time for renewed and *successful* efforts in missionary work in that island. The terrible lessons of the past two years, while they have tested and strengthened the characters of the faithful, have prepared many a poor wearied devotee to look for more potent sources of light and consolation than tapers and rosaries, calvaries and crucifixes; while it is pretty evident

that, even in a country where bloody revolutions seem to be a chronic calamity, the inhabitants have suffered so terribly under the late scourge, as to render it extremely unlikely that Hayti will be similarly cursed for years to come. Thus there is every probability that the missionary's work will go on without interruption, for some years at least. But even during recent events, I could nowhere learn that our late missionary's work was hindered, or his property destroyed, in consequence of any illwill to him or to his work.”

We earnestly commend this very important call to the prayers and sympathy of our friends.

The Enlargement of the Mission in Norway.

IN our last issue it was stated that the Committee had resolved to accept the generous offer of a friend to provide £80 a-year towards the support of four brethren in Norway, the Committee furnishing the further sum of £80 for the same object. In pursuance of this arrangement one brother has been engaged, Mr. Ola Hansson, the gentleman referred to in Mr. Hubert's letter, given below. Others will be taken up as soon as the Committee meet with suitable persons. Mr. Hubert, in brief and simple terms, sketches out the field of labour as it now presents itself to us. Great good has already been accomplished, and we trust that a work of grace will follow like to that which has attended the ministry of our brethren—Oncken in Germany, and Wiberg in Sweden. Norway, from the time of the Reformation, has maintained the Lutheran Church, to the exclusion of all other communions, but the Lutherans have fallen into a state of formalism and lifelessness. The intrusion of the light is often resented, and on more than one occasion Mr. Hubert has

had to suffer for righteousness' sake. Addressing the Secretary, Mr Hubert writes:—

“I received this morning a note from our dear brother, the Rev. C. Kirtland, stating that a friend of his had given a promise to support two evangelists—£40 a year for each—if means could be obtained to support two others, as his friend's promise is only on that condition. I would earnestly recommend the case to the consideration of the Committee. We need many labourers here in Norway. We have been, of all nations, the most neglected, and truly the labourers will find it a very promising field of labour. Several of our small Churches—I mean in particular two—are almost dissolved because of want of evangelists, one at Skien, and the other at Krageroe, being brought into confusion through the labours of one of the Plymouth Brethren of London.

“Here, in Stavanger, where there are eight baptized believers, the truth is progressing slowly, but surely. This city has a population of 18,000 inhabitants, besides the country in the vicinity. I feel that our labour here has not been and will not be in vain. We have not a little prejudice against us, but still the leaven works its way, and many are inquiring after the good old way.

“*Bergen*, one of our largest cities, 100 English miles to the north from Stavanger, has a population of 30,000 inhabitants. A church, with eleven members, was formed in June this year. We have rented a first-rate meeting-room for three years, where meetings are held every night. During our brother Hansson's visit there, the meetings were crowded, and much in-

terest felt. Several were awakened during the few days I was there, and the labour seems very promising in this place. I am going to remove thither on the 1st of October, to take charge of the Church, as they all of them earnestly desire it, and as I hope to extend the mission from thence to the interior.

“*Arendal*, a city which, with its vicinity, has a population of 80,000 inhabitants. The Church of baptized believers there numbers about forty, and is in a very prospering state, but wants evangelistic labourers to visit it now and then. Krageroe, Rusoer, Tredestrand, small cities in the neighbourhood, with forty baptized believers, are all crying for labourers. Skien, Forsgrund, and Langesund, with sixty members and a large population, are repining for want of preachers. We had very interesting and densely crowded meetings at Skien during the Rev. A. Wiberg's visit. All these places are open to labourers, besides Drommen, with 12,000 inhabitants and five members; and the capital of Norway, Christiania, with 60,000, where there are none baptized. Tromsøe, to the far north, has forty-six baptized believers. Our brother Ola Hansson is going to pay them a visit during this fall, which they have earnestly asked for. You see by this, that truly the harvest here is great, but the labourers are few. I hope therefore that the Committee will grant £80 towards supporting two more, besides brother Ola Hansson, and then we shall have four more evangelists amongst us here in Norway.”

It is with grateful pleasure we announce that the friends in connection

with the Southern District Juvenile Missionary Auxiliary in Hampshire have resolved on raising £20 for this object. Their example may probably stimulate other friends to 'provide for the remainder, so as to relieve the general funds of the Society from any additional charge on this behalf.

The Effects of the War in Brittany.

THE REV. J. JENKINS gives us additional information of the painful effects of the war in the department in which he labours. His narrative will excite our readers to much prayer that the war may soon be brought to an end, so that the work of evangelization may uninterruptedly proceed, and that our brethren may be preserved from the enmity of wicked men. We are glad to learn that should Mr. Bouhon be called to join the army, he will be permitted to act as AUMONIER and chaplain of the troops he may have to join. Mr. Jenkins's letter is dated October 15th:—

“ It is remarkable that, in going to England, I passed through Paris on the 14th of July, the day previous to Napoleon's proclamation of war by France against Prussia; and that, just at the close of seven weeks, I returned through Paris on the 30th of August; at the very time the great Battle of Sedan was fought, when the French army, General MacMahon, and the Emperor were vanquished and made prisoners. What great events and changes within a short space of time! When I reached home, young men in great numbers, from twenty to twenty-five years of age, were called to enter the Garde Mobile, and being

drilled daily. In a week or two they had to leave for the defence of Paris. All the country was much affected. There did not appear real enthusiasm among the Bretons; they went because they were bound, in order to defend the country, without a notion of the origin and object of the dreadful struggle. Since then there has been a calling-out of all single men and widowers without children, from the age of twenty to forty. This week those of the district of Morlaix came to town to be examined as to their validity for the army. Several thousands have presented themselves.

THE CONVERTS.

“ Like so many others, some of our young Breton Christian friends have had to leave for the war. A Breton widow, who is a member with us, has four of her sons under arms in Paris; and she is left, with an invalid young lad, a married daughter, and a child, in distressing circumstances, and has

not succeeded in obtaining assistance from the authorities on account of her sons being taken from her. Our evangelist, Le Coat; G. Omnes, our tract and Scripture distributor; Le Queré and Boloch, Scripture colporteurs, are all of them drilled for the service, and the two unmarried ones of them expect

daily orders to join the corps to which they are made to belong. More or less, the war affects all in this country. No wonder that our Church and the cause of our Gospel Mission are affected by this painful state of things. We

give hospitality to a few friends who fled from Paris before the city was invested, and were obliged to leave behind them their goods, garments, bed-clothing, &c.

MALICIOUS REPORTS.

“ You recollect, I daresay, that an attempt was made, by the Popish party and the *Univers* paper, to get up a malicious cry against French Protestants, as sympathising and siding with Prussia in the war against France, and evidently in order to draw upon them popular odium and persecution. Happily, the attempt was soon put down by Government, as tending to create hatred between citizens. Nevertheless, there were signs that the evil instilled was beginning, in the present excited, suspicious, and revengeful state of public feeling, to produce bad effects. A malicious man, with twenty or thirty others, gathered at the house of a deacon of our Church, residing away in the country, crying out that his dwelling ought to be destroyed. The evangelist, Le Coat, holding, in the houses of friends, a meeting to pray for peace, it was reported he was praying for the Prussians. Previous to the war he was giving lessons to thirty-eight or forty persons, but now the number is reduced to twenty-two. In a parish contiguous

to Tremel, people asked the priest whether I, while absent, did not correspond with Le Coat to give information to the Prussians? The priest told them *it was quite possible*—just saying as much as he could without compromising himself, but strengthening, nearly to a certitude, the suspicions of the ignorant. The other day a blacksmith told our tract-distributor he did not esteem him any more. Being asked why, he said, at last, he doubted he was a traitor. Despite this, and apart from the facts just mentioned, we have nothing to complain of the people here. Our worship has been respected fully as before, and not a single person has in any way annoyed us. We are thankful for this; and very sincerely pray God to be merciful to the belligerent nations of France and Prussia, and cause this dreadful war soon to cease, and give way to lasting peace and good order. Oh, how sad is the present state of France! and it is to be feared her troubles will not soon be at an end.”

Notwithstanding these sad events, public worship is regularly maintained in Morlaix and Tremel, while the printing of the new edition of the Breton New Testament is drawing to a close.

Missionary Notes.

JESSORE.—We learn that Mr. Ellis anticipates, ere long, the pleasure of baptizing two or three of the elder girls in the orphanage, who give signs of discipleship. At Magoorah, the Church is suffering much from the misconduct of some of its members.

JESSORE, SOUTHERN DISTRICT.—Our native brother, Gogon Chunder Dutt, reports the anniversary of the Churches in his district to have been held at Kudumdi. Representatives from all the Churches were present, and the speeches were practical and soul-stirring. The chapel has been rebuilt during the year, at the cost of the congregation, and the Church is about to elect and support a pastor. A class has also been formed at this place for the instruction of the native preachers, pastors, and schoolmasters.

DARJEELING.—The Rev. John C. Page has been able to bring about the union of the Christian dwellers in this mountainous region, the erection of a chapel, and the continuance of the ministry. The congregation contributes also to direct missionary work. The last cold season he spent in the plains, preaching every day to large congregations. At Sadamahal four persons were baptized; at Dinagepore, four more; and at Rungpore a young gentleman, an indigo-planter.

DINAPORE.—Three persons have been added to the English Church by baptism, and others have applied to be admitted to the sacred rite. Mr. Broadway further adds that there are very satisfactory indications among the natives of an increased interest in the Gospel. The missionaries are told almost daily, in the streets, that the Lord Jesus Christ must be the true Saviour of the world. Both the preaching, and the prosperity of the English nation, seem to many to establish this opinion.

DELHI.—During Mr. Parsons' stay at Mussoorie, the English services in the Mission Chapel have been most efficiently kept up by Major McMahon. It is very gratifying that Christian gentlemen are found in India to sink all minor differences, in order that they may actively co-operate with all who love our Lord Jesus Christ in promoting His cause in a heathen land.

CEYLON.—The new station at Medampe, opened at the beginning of the year, presents many hopeful signs. There are four or five candidates for baptism. A chapel, to cost about £200, is being erected, from the design of Mr. Waldo. The foundation-stone was laid in July last. Mr. Pigott reports that the cost will be provided for on the spot.

TRINIDAD.—Mr. Gamble reports several candidates for baptism in Port-of-Spain. He generally has a meeting on Monday mornings, attended by many friends from country, which he has found to be very useful to the people, and refreshing to his own spirit. At San Fernando, several native brethren took part in the conduct of the services. One will probably be chosen as pastor ere long.

HAYTI.—The Church at Jacmel continues to meet every Lord's-day, under the direction of M. Voltaire R. Domond. But they feel deeply the need of a missionary, and urgently press their desire on the Committee. Madame Cajoue has been laid aside by sickness—the effects of the severe trials and want of food and need during the Revolution.

CAMEROONS RIVER.—Mr. Saker speaks of a good deal of tumult and fighting in the town, which hinder much the work of God. He was, however, hoping soon to baptize some converts, should the fighting not prevent. At Dido Town Mr. Smith mentions the horrible resort to witchcraft as leading to the murder of three slaves. The occasion was the death of their master. The rains were so heavy, and the clouds so dense, as to oblige the use of candlelight in the daytime.

Home Proceedings.

AS usual, the Missionary Services have been very numerous during the month of October. The following list does not contain a complete record of the names of all the brethren who have assisted in them, but of those only who may generally be regarded as the Deputations from the Parent Society. To the numerous local Brethren who have accompanied the Deputations, or in many cases have been the Deputations themselves, our warmest thanks are due. In not a few instances the season has been one of unalloyed profit and pleasure, while throughout we learn that God's blessing has rested largely on the information which has been communicated. The Missionary Brethren have rendered most efficient service, and, by their statements of missionary fact, have largely increased both the knowledge and missionary spirit of the Churches:—

PLACES.	DEPUTATIONS.
Bedford	Rev. J. Stent.
Cornwall	Revds. J. Aldis and J. H. Anderson.
East Gloucestershire	Revds. T. Lea and J. J. Fuller.
East Lancashire	Revds. W. A. Hobbs, J. J. Brown, and J. T. Brown.
Huntingdonshire	Rev. J. G. Gregson.
Lancashire—Liverpool and Rochdale	Revds. James Smith and J. J. Fuller.
,, Manchester	Rev. James Smith.
Monmouthshire and Glamorganshire	Revds. T. Lea, J. H. Hinton, C. Bailhache, and J. G. Gregson.
North Devon	Revds. E. Edwards and E. Webb.
Nottinghamshire	Revds. F. Trestrail and James Smith.
Plymouth, &c.	Revds. W. A. Hobbs and R. Glover.
St. Albans	Rev. Hormazdji Pestonji.
Shropshire	Rev. G. Rouse, M.A., LL.B.
Wiltshire	Rev. F. Trestrail.
Yorkshire—Halifax District	Revds. J. J. Fuller and C. Williams.
,, Huddersfield District	Rev. J. Stent.
,, Leeds District	Rev. James Smith.

THE REV. J. RUSSELL.—At a recent meeting of the Committee, the following resolution was passed, having reference to the decease of the Rev. Joshua Russell:—"That the Committee learn with unfeigned regret the departure of their highly-esteemed colleague and friend, the Rev. Joshua Russell, of Blackheath. From the year 1838, when he became a member of the General Committee of the Society, he gave largely of his time and his property to its service. The Committee were greatly indebted to his exertions, as Honorary Secretary of the Jubilee Fund, for the munificent sum which was on that occasion contributed by the Churches towards the expansion of the Mission work in Africa and the East. Later (in 1850) he again showed his love to the Society, and his devotedness to the cause of Christ, by proceeding, in company with Dr. Leechman, to visit the Society's stations in India. To the last his heart was deeply interested in the welfare of the Mission. Constant

in his attendance at the meetings of the Committee while health and strength permitted, wise in counsel, and devout in his intercourse with them, the Committee feel that they have lost a true helper and friend. They deeply sympathise with the surviving members of his family, on whom his warmest affections ever rested. He has passed away amid many grateful memories of kind actions, generous regard, and godly devotedness to the work of the ministry, in which the best years of his life were spent."

THE REV. CLEMENT BAILHACHE.—It is with great pleasure we announce that the Rev. C. Bailhache has accepted the invitation of the Committee to undertake the office of Association Secretary. It will be his duty to superintend and supply efficient Deputations to the Churches, and to give attention to their more complete organisation for missionary purposes. In entering on this work, we are sure that Mr. Bailhache will have the help and sympathy of the Churches and their pastors, as he has the fullest confidence of the Committee. In a spirit of absolute consecration to the Master he will endeavour to discharge the important duties he has undertaken.

MISSIONARY LECTURES.—The Young Men's Missionary Association have prepared a new Lecture, with Dissolving Views, on Madagascar, for delivery in the London district. Particulars may be had on application to Mr. W. Hannam, at the Mission House.

Contributions

From September 19th to October 18th, 1870.

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.
Billson, Mr W., Welford	1 1 0	North-street Sunday-sch., per Y.M.M.A.....	1 7 0
Dalton, Mr R. N., for Mr Pigott's School, Colombo, Ceylon	6 0 0	Stockwell Sunday-school	3 16 0
Fewtress, Mr T.....	2 2 0	BERKSHIRE.	
		Reading, King's-road ...	7 8 9
DONATIONS.		BUCKINGHAMSHIRE.	
Bible Translation Society, for T.....	200 0 0	Colnbrook	2 3 0
Do., for <i>Singhalese Version of Old Testament</i>	200 0 0	CAMBRIDGESHIRE.	
Ratns, Mr J., Hackney, for <i>New Mission Scheme</i>	25 0 0	Cambridge. Moity of Collection at Autumnal Meeting	13 12 10
		Caxton	10 0 11
LEGACIES.		Harston	2 18 1
Giles, the late Mr J., of Clapham Common, by Mr J. E. Giles, of the Inner Temple, Barrister-at-Law	500 0 0	Landbeach	1 17 9
Rees, the late Mrs., by Court of Chancery ...	1311 16 0	Melbourn.....	7 3 5
			22 0 2
LONDON AND MIDDLESEX.		Less Deputation expenses	6 4 1
Arthur-street, Camberwell-gate, Sunday-sch.	2 13 0		15 16 1
Arthur-st., King's Cross, per Y.M.M.A.....	0 15 6	CHESHIRE.	
Grafton-street	1 1 0	Stockport.....	1 0 0
Horsley-street Sunday-school, for N T, per Y.M.M.A.....	0 15 6	DEVONSHIRE.	
		Devonport, Hope Chapel	3 0 0
		DURHAM.	
		Hamsterley	3 6 3
		Jarrow	3 17 0
		Middleton, Teesdale	10 3 3
		Monkwearmouth, Enon Chapel, Barclay-street	3 8 0
		West Hartlepool, Lower-street	8 14 8
		Do., for T.	0 10 0
		ESSEX.	
		Barking, Queen's-road, Sunday-school	2 3 6
		GLOUCESTERSHIRE.	
		Shortwood	21 14 11
		Stroud	23 0 0
		HAMPSHIRE.	
		Portsmouth and Portsea Auxiliary, by Mr T. C. Haydon, Treasurer ...	130 0 0
		KENT.	
		Folkestone, Salem Ch...	21 14 1

LANCASHIRE.		STAFFORDSHIRE.		SOUTH WALES.	
£	s. d.	£	s. d.	£	s. d.
Liverpool, Myrtle-street, Juvenile Society, for Schools, <i>Sarannah-la- Mar, Jamaica</i>	5 0 0	Netherton, Sweet Turf Chapel	3 16 0	Newcastle Emlyn	16 15 10
Do., for School, <i>Maka- witta, Ceylon</i>	5 0 0	WARWICKSHIRE.		GLAMORGANSHIRE.	
Do., for Mr Pegg's Schools, <i>Bahamas</i>	7 10 0	Birmingham, on account, by Mr Thos. Adams, Treasurer	200 0 0	Canton, Hope Chapel Sunday-school	4 18 6
Do., for <i>Calabar Insti- tution, Jamaica</i>	7 0 0	WILTSHIRE.		Cardiff, Bethany	20 19 0
Do., for Mr Thomson, <i>Africa</i>	2 10 0	Trowbridge	40 0 0	MONMOUTHSHIRE.	
LEICESTERSHIRE.		Do., for <i>Support of Boy in West Africa under Mr. Fuller</i> ...	5 0 0	Blaenavon	2 4 6
On account, by Mr T. D. Paul, Treasurer	184 19 10	WORCESTERSHIRE.		<i>Correction.</i>	
NORFOLK.		Bromsgrove, New-road Chapel	5 4 10	In the Report for the year ending March last, the following Contri- bution should have been inserted under Manchester:—	
Attleborough	7 6 2	Pershore	42 0 0	GORTON.	
Lowestoft	25 12 0	YORKSHIRE.		Rev. R. Stanion.	
Swaffham, for <i>N.P. Roop Chand, at Kotalya</i> ...	7 0 0	Blackley	3 0 0	Collection	1 18 9
SOMERSETSHIRE.		Bradford, Hallfield, Sunday-school	8 0 0	JAMAICA SPECIAL FUND.	
Cheddar, Allerton	5 0 0	Long Preston	10 0 0	Prichard, Rev. J., D.D., Llangollen	1 0 0

ACKNOWLEDGMENTS.

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

Ladies' Missionary Working Party at Hawley-road Chapel, per Mrs. Ball, for a Box of Useful and Fancy Articles, for *Mrs. Lewis, Calcutta.*

Juvenile Missionary Society at Denmark-place Chapel, Camberwell, and Stockwell Baptist Sunday-school, per Mr. J. E. Bowes, for a Box of Clothing, for *Mr. Smith, Cameroons.*

FOREIGN LETTERS RECEIVED.

AFRICA—
CAMEROONS, Saker, A., Aug. 27; Smith, R., Aug. 22; Thomson, Q. W., Aug. 18.

AMERICA—
BOSTON, Murdoch, J. N., Sept. 13.

ASIA—
INDIA, Alipore, Pearce, G., Aug. 20.
Allahabad, Bate, J. D., Aug. 27.
Calcutta, Lewis, C. B., Aug. 27, Sept. 21; Robinson, J., Sept. 9; Rodway, J. D., Sept. 3, 22.
Delhi, Parsons, J., Sept. 15.
Intally, Kerry, G., Aug. 27.
Jessore, Ellis, R. J., Aug. 18, Sept. 2.
Knoolna, Dutt, Gogon C., Aug. 5.
Monghyr, Campagnac, J. A., Aug. 26.

INDIA, Patna, Broadway, D. P., Aug. 24.
Serampore, Thomas, J. W., Aug. 16.
Sewtry, Allen, J.
Simla, Goolzah Shah, Aug. 7.

EUROPE—
FRANCE, Morlaix, Jenkins, J., Oct. 15.
St. Brieuc, Bouhon, V. E., Oct. 15.
NORWAY, Stavanger, Hubert, G., Sept. 9.
SWEDEN, Stockholm, Hubert, G.

WEST INDIES—
BAHAMAS, Nassau, Davey, J.
HAYTI, Jacmel, Cajou, D., July 30, Sept. 9;
Domond, V. R., Sept. 17.
JAMAICA, Kingston, East, D. J., Sept. 23;
Roberts, J. S., Sept. 8.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Joseph Tritton, Esq., Treasurer; by Edward Bean Underhill, LL.D., Secretary, at the Mission House, Castle Street, Holborn, 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 late Rev. Andrew Leslie.

MR. LESLIE was, we believe, a native of Edinburgh, and was born in the year 1798. His first religious impressions were the result of attendance, as a scholar, on one of the Sabbath-evening schools, where he became acquainted with the doctrines of revelation, and acquired that habit of Scriptural research which marked his future course as a minister of the Gospel. But though the foundations of Scriptural knowledge were laid, some years elapsed before he experienced the grace of God as a living and vital power. Having entered a printing-office in his thirteenth year, he soon fell under the influence of evil companions, drank deep of the poisonous streams of scepticism and universalism, and threw off the restraints of godliness. The instructions of the Sabbath-school were not however obliterated, so that when, in the Providence of God, he was led to resume attendance at public worship, in the sanctuary where the late Christopher Anderson, with pathos and power, published the good tidings of peace, his earlier feelings recovered their sway, and he was gradually led to forsake the paths of evil, and to give constant attention to the claims of piety. "I saw," he says, "nothing would do but decision in religion, and I was therefore compelled to give up my evil practices, and attend to the commands of God."

Becoming acquainted with a pious young man, a member of Mr. Innes's church, Mr. Leslie was at length admitted to its fellowship, a month after he had completed his seventeenth year. Soon after this his occupation led him to Glasgow, where, under the ministry of the late Dr. Wardlaw, he acquired clear conceptions of Divine Truth, and a full experience of the joy and peace which are the portion of the faithful followers of the Lamb. By that eminent man, Mr. Leslie was encouraged to devote his life to the missionary work, either as a printer of the Scriptures, or as a preacher of righteousness; and he eagerly availed himself of an introduction to Dr. Steadman and Mr. Kinghorn, who had come to Glasgow, in

the year 1818, to preach on behalf of the Mission, to lay before them his desire. A year passed without result, when Dr. Wardlaw wrote on his behalf to Dr. Ryland. An answer came from Mr. Dyer, and in due time Mr. Leslie was transferred to the Bristol Academy, to spend some time in preparation for the sacred employment to which he aspired. How diligently he used the advantages he there enjoyed his subsequent career amply testifies. The impression made upon others cannot be better expressed than in the language of a fellow-student, the Rev. Thomas Horton, of Devonport, who has kindly furnished us with a few reminiscences of Mr. Leslie's college life. "I was his senior at Bristol," says Mr. Horton, "and well remember, when he came, he immediately impressed us all with the conviction that he was thoroughly a man of God. He united himself at once with a few of us who met stately for special prayer, that we might be kept from evil, and fitted for the great work for which we were preparing. His industry, his devotedness, and indeed all he said and did, spoke the man of God; and from those who were my juniors, I subsequently learnt, that he closed his course at Bristol in a way which secured him the esteem both of students and tutors."

At times, however, Mr. Leslie's mind wavered as to his duty. He had many painful feelings and thinkings, he says; but "they came only when I had lost sight of the millions of my fellow-men perishing for lack of knowledge, and the glory of my Redeemer." But the sky cleared. "I am grieved now," he continues, "that I should ever have felt the least reluctance to go far hence to the Gentiles. But reluctant feelings now no longer exist, and I will go if you will send me."*

The ordination service preceding Mr. Leslie's departure, took place at Coventry on the 14th October, 1823. Dr. Ryland gave the charge; the Rev. John Franklin, his father-in-law, offered the designation prayer, and the Rev. John Dyer, with other neighbouring ministers, assisted. The Rev. T. Morgan, of Birmingham, preached in the evening. Deep were the impressions made on all present. The young missionary went forth, as a strong athlete, to struggle with the powers of darkness, upheld by the prayers of the Church of God.

Mr. and Mrs. Leslie embarked on the 30th October. The voyage was a long and dangerous one. A tempest drove the ship into

* For these extracts and other particulars, we are indebted to the narrative read by Mr. Leslie at his ordination, and carefully preserved by the Rev. John Spooner, of Long Preston.

Falmouth, and when again at sea, there was a moment when a fire threatened to plunge all on board into eternity. The seven weary months, the weariness of which was relieved by classical and Oriental studies, were at length over, and the glad missionaries found themselves, on the 12th of May, 1824, the guests of the great men of Serampore. Space fails us to give the impressions of Mr. Leslie as to what he heard and saw at this fountain-head of missionary toil. Only one brief glimpse of Dr. Carey must not be omitted. "We had the pleasure of hearing him preach," says Mr. Leslie, "when he gave us an excellent sermon. In manner he is very animated, and in style very methodical. Indeed, he carries method into everything he does; classification is his grand *hobby*, and wherever anything can be classified, there you find Dr. Carey. Every step he takes, and every sentence he utters, denote such vigour and activity as are truly surprising in a man who has been so many years in India."

Those pleasant days were soon exchanged for the hard work of the station of Monghyr, where Mr. and Mrs. Leslie arrived on the 17th of July. The few native converts gave them a hearty welcome; "they sat down before us," he says, "and sang a hymn, and afterwards joined in prayer." Nearly seventeen years passed away fully occupied with the work of the Lord, and bringing many trials to the devoted missionary. It was at Monghyr that Mr. Leslie induced the late Sir Henry Havelock, then a lieutenant, to care for the spiritual welfare of English soldiers. In April, 1826, his beloved partner was almost suddenly torn from his side; but grief did not stay his hand. He sowed the good seed by all waters. Bazaars were constantly visited; the jungles were traversed; the village markets heard the preacher's voice. Hindoos, Mohammedans, Santhals, all were invited to drink of living streams. Now, numerous baptisms cheer the labourer; at other times a tide of discouragement sets in. But amid all he is supported by glorious hopes. "Now, do you know that nothing so much affects and purifies my mind as the love of God in Christ Jesus. I have learned lately, and but lately, to confine myself more than I ever did to the love of our Divine Master, and to dwell more on His glorious gift, the Blessed Spirit. For this, I trust, we in Monghyr have now begun to pray in right earnest, particularly the poorer part of our pious people."

The jungle-fever, caught in his visits to the aborigines of the Rajmahal Hills, at length brought these happy and congenial labours to

an end; and he was compelled in 1841, with his wife—the daughter of his eminent predecessor, John Chamberlain—and his children, to voyage to England. Here he took part in the Jubilee services of the Mission, and after revisiting the scenes of his early days, he again sailed for Calcutta, where he arrived on the 27th December, 1842.

The Church meeting in Circular Road, Calcutta, being without a pastor, urgently pressed upon Mr. Leslie the acceptance of that office. It was also the wish of his missionary brethren. He yielded to the evident necessity, and the energies of his remaining days were given to this service. For several years he preached almost daily, in Urdu or Hindi, to congregations gathered at the roadside, and in the streets of Calcutta. He also gave much attention to the revision of the Hindi translation of the New Testament. But his chief strength was devoted to the English Church of which he had taken the oversight, and in the pastoral charge of it he remained until June, 1865. “For nearly half a century,” says the *Friend of India*, “Mr. Leslie was known as the ablest preacher among the Baptists in India, and as one of their most zealous missionaries. To the fervid spirit of his country he added the grace of a masterly English style, and the ability of an elegant scholarship.” His few last years were shadowed with the gloom of declining powers of both body and mind; but they were watched with unwearied patience, and with unflinching love and tenderness, by his excellent wife and daughter. On the 24th of July last, he passed into the region of eternal light and joy. His remains were buried in the Dissenting Burial-ground, amid a crowd of affectionate friends, both European and native, in whom his noble life had produced feelings of admiration and esteem. His character cannot be better summed-up than in the language of his missionary brethren, who knew him well:—

“Mr. Leslie was a man of great ability, and he will not soon be forgotten by those who knew him. His intellect had been carefully cultivated, his judgment was clear and sound, and his knowledge was extensive. As a preacher, he was remarkable for the originality and vigour of his discourses. Although somewhat austere in manner, and accustomed to the most fearless avowal of his thoughts, he was full of tender sensibilities, and any reference to the friendships and separations of his youth affected him with keenest emotion whilst memory endured. Ready compassion towards the distressed and needy, and kindly interest in the young, were equally conspicuous features in his character. Simple

and inexpensive in his tastes, he was ever distinguished by his frugality in the use of all missionary funds. Whilst at Monghyr, he relinquished, in favour of other missionary objects, considerable sums which he was entitled to receive, but found himself able to dispense with. His visit to England imposed no burdens upon the Society, and throughout his residence in Calcutta the same principles of generous economy governed his manner of life.

“We thank God for the blameless consistency of our honoured brother’s career, for his faithful labours, for his unimpeachable integrity, for his fidelity to the ministry which he had received, and for the usefulness which attended it. May that usefulness be long perpetuated by the holy lives and influence of those who were either led by him to the Saviour, or were established in their faith by his instructions!”

The Trial of Faith.

OUR readers will, we are sure, read with peculiar interest the following narrative, from the pen of the native pastor of the Church at Ramshil, in the district of Backergunge. We are indebted to our esteemed brother, the Rev. John Sale, for the translation of the Bengali original. As in Apostolic times, the first Christians in a country have often to pass through much tribulation to enter the Kingdom of God; but now, as then, the Divine promises sustain them in the trial of their faith:—

“To the highly honoured and estimable Christian friends belonging to the City of London, the preacher of the Church at Ramshil, Goluck Chunder, Christian, addresses this letter:—The village of Ramshil is a place belonging to a very great zemindar (there are several such villages belonging to this zemindar). In them some twenty or twenty-five thousand people live, nearly all idolaters. Some few are Mohammedans. Formerly, when the Gospel of Christ’s death was preached in these villages, no one wished to hear it—rather they mocked and scoffed. On one occasion two

preachers came to preach in these villages, and the zemindar’s people seized them, and took them to his cutcherry (place of audience), and there they were bound and beaten, and then let go. Afterwards the Lord Jesus Christ, the Saviour, established a Church in this village.

“When first the people of this village confessed the Lord Jesus Christ as their Saviour, nearly three hundred people became Christians. Afterwards the zemindar began to threaten many things, and by fraud or by force, very many of these people were induced to turn back. Only a few per-

sons remained in the Christian religion; these also the zemindar tried to frighten or to entice, but they did not listen to him. Then they got up, and presented to the authorities, false accusations against the Christians, and exhibited false evidence: and thus the authorities gave a decree in favour of the zemindar. After this some of the Christians were turned out of their houses and lands, and their houses and property were sold; and other Christians (*who were not turned out*) had their houses and property seized and sold. Then all these Christians, for want of land and homesteads and dwelling-houses, suffered many kinds of trouble, and wandered about from place to place. After awhile, those whom the zemindar had turned out of their houses and lands, having to put up houses on other people's homesteads, the zemindar's people immediately seized them, and sold them. In this manner they were not able to remain quiet anywhere. On this account our pastor, the Rev. John Sale, put up houses for them on the homestead where the chapel is, and up to the present time they are settled and quiet in that place. The said zemindar, having instituted a case against the Christians, and got a decree on a bond after three years, according to that decree he attaches their property, and sells whatever they have; and they (the zemindar's *people*) also take the property of other Christians as theirs; and if they cannot bring good evidence, they sell that off too. Though some Christians, by the mercy of God and the kindness of the authorities, *got a decree*, yet the zemindar will not take rent from them; so they take their rent, and pay it to the collector of

the district. In this way the Christians are living here. In the year 1861 the people of this village accepted the Christian religion. Now there are in this village, in all, ninety-six Christians; of these twenty-four are Church members. There are twenty-two boys, and eighteen girls. Last September five new converts came into the Kingdom of the Lord, and eight have given their names as candidates for baptism; I hope they will be soon baptized. We have worship regularly, and we have decided on establishing a school; and we wish, if it be the will of God, that the school will be commenced in a short time.

"In my own family there are eight persons. I have four sons, and one girl; also my mother and my wife. My wife was a girl in Mrs. Sale's School.

"The Christians of this village of Ramshil, although they have endured persecution, are firm in the love of Christ; they serve and praise Him, and are steadfast in piety. For this let God be praised!

"The special request of the Church, and mine also, is that, O dear friends! you will be as our book of prayer, that we, near all these wolves, may yet find pasture.

"We now by letter converse with each other, but we hope in Christ that in the world to come, we shall be gathered together at the feet of Christ Jesus, and face to face hold loving discourse for ever.

"Very much love and respect to you from the Church, my family, and myself.

"Pray forgive all the ignorance of this letter! This is my request.

"GOLUCK CHUNDER, Christian,
"10th October, 1869."

Obstacles to the Confession of Christ in India.

THE following brief extract from a letter lately received from the Rev. John Robinson, of the Lal Bazaar Chapel, Calcutta, is a good illustration of the obstacles to the confession of Christ which are thrown in the way of educated young men. Can we wonder that the work proceeds so slowly, when everywhere in the land such social persecution exists? The public acts of the Government secure liberty of conscience; but they are powerless in the presence of the domestic persecution which has to be encountered, when a youth shows symptoms of a desire to abandon the idolatry of his fathers for the truth as it is in Jesus:—

“A young man, named Behari Lal, has also expressed a wish to join us, and I trust he is sincere. He came to us about a year ago, seeking admission into the Church; but he said he would not like, on embracing Christianity, to be dependent on others, and therefore asked my help to get a situation. I secured one for him through the kindness of a friend, but immediately on its being made known that a missionary had got him a situation, his father asked him if he wanted to embrace Christianity, and

then chastised him most severely, and kept him in confinement for many days, and next got him married, and sent him away to Bhowanipore. About two months ago he came again, and expressed an anxious desire to join us. I have, through the kindness of the same friend, got him a situation again, but somehow have seen nothing of him since. I hope he has not been again subjected to chastisement. He promised to meet me at the Bengali service at the chapel on Sunday, but never came.”

The Brahmos of Monghyr.

BY THE REV. J. A. CAMPAGNAC.

MR. CAMPAGNAC, in a recent letter, gives us the following interesting information concerning a party of these religionists existing in Monghyr. Who will not pray that the Spirit of Truth may lead them into all truth!—

“I have just brought to an end a series of lectures which the Brahmos wished me to give them, on the Divinity of Christ. I have given invitations to them to come and see me when they like, and have visits from them every day. Those that come to me

are chiefly Bengalis. I find some good earnest men among them, really seeking God, ‘Crying for the light, and with no language but a cry.’ There has been a split in the Brahma camp lately. About fifteen have left the ‘Somaj,’ and no longer call them-

selves Brahmans. They meet in a private house on Sundays and Wednesdays, and their worship consists in prayer and praise to Christ, and invocations to the Holy Spirit. I can't say yet if they acknowledge the divinity of Christ; the burden of their prayer is for the Holy Ghost promised by Christ. The painful earnestness of their petitions moves one's inmost soul. The leading man among them seems to be all on fire. I join them in their religious devotions very frequently,

and always feel the better for my visit. I preached to them at their own request last Sunday, from the text they gave me, 'Without me ye can do nothing.' How long this will last, and in what it will issue, no one can predict; but surely one may indulge the hope that God will hear their hearts' cry, and send the Spirit to them, to lead them into the truth! Pray that God may help them to know Him, and that His Spirit may reveal Christ to their hearts as their Lord and God!

Missionary Notes.

SERAMPORE.—The labours of the brethren are cheered by the prospect of baptizing six of the youths residing in the College Bungalow. There are also two persons accepted for baptism at Khoostea, a station now under the care of the Rev. Thomas Martin. Mr. Martin speaks of the season as unusually hot, in consequence of which refreshing sleep can with difficulty be secured.

DINAPORE.—The Rev. D. P. Broadway reports the baptism of two members of the European church, and states that the work is going on energetically among both Europeans and natives; some are candidates for baptism. He also mentions the decease of his son's wife, a daughter of our late missionary, the Rev. R. Williams of Agra.

LAL BAZAAR, CALCUTTA.—The repairs and alterations in this chapel being completed, it was reopened on the 4th September, the Rev. J. Trafford, and the Rev. M. Grant, of the Scotch Kirk, preaching on the occasion. Mr. Robinson mentions that there are a few candidates for baptism, among them a Bengali woman. He also refers to the case of a promising youth, who has had to suffer much hostility from his friends on account of his acceptance of the Gospel.

POONAH.—Our native brother, Sudoba Powar, informs us that he frequently preaches in the mission chapel, and that he has visited many villages to proclaim in them the Word of Truth. He mentions that in one village he stayed four days, and preached to 6,000 persons. Everywhere he was received with attention, and was invited to come again. His poverty alone limits these excursions, as he is obliged, for his support, to act as a reader of the press and translator of English works into the vernacular. Occasionally private friends afford him aid.

JAMAICA, MORANT BAY.—The Rev. W. Teall reports that the work is progressing very favourably. The repairs at Morant Bay have been more extensive than was anticipated, while the chapel at Monklands is being erected somewhat slowly. During the midsummer vacation two students from Kingston worked with him. On the 7th of August thirty-nine persons were baptized from the three principal stations. Seven stations are visited stately, while classes assemble at

thirty-eight. A few fine youths give promise of becoming students at the Institution in Kingston.

TURK'S ISLANDS, BAHAMAS.—The Rev. I. Pegg informs us that this colony is overwhelmed with distress, from the entire cessation of the salt trade with the United States. No one has money; even the Government is unable to pay the salaries of its servants. Flour has been selling at 6d. per lb. All through the Caicos the people are eating leaves and roots, and are dying from starvation. The merchants are in a state of insolvency. No one imports goods—no one can. Some of the people are emigrating to San Domingo. Should this state of things continue, the islands must become depopulated, either through famine or migration. Under such circumstances the Committee have felt themselves compelled to render assistance to Mr. Pegg, but they are helpless to meet the great need of the population.

JACMEL, HAYTI.—We are happy to learn that Mrs. Webley has safely arrived at Jacmel, receiving a hearty welcome from the people. ◀

TRINIDAD, PORT-OF-SPAIN.—The Rev. W.H. Gamble reports that seven persons were baptized on the 31st August, and several candidates remain. The congregations have of late very much improved, and the number of members is increasing.

MORLAIX, BRITTANY.—The war does not altogether interrupt the work of the mission. Mr. Jenkins reports that he had been preaching in the mountainous district, five leagues from Morlaix, to an interesting Breton auditory, and that the good old teacher Preyant, at Pont-Menou, has more learners than he can possibly attend to. He says that the people are becoming more favourable to the Gospel, and he earnestly presses Mr. Jenkins to preach again in his house as his neighbours ask him when Mr. Jenkins is coming.

GERMANY.—We learn from Mr. Oncken, that the German churches are stretching every nerve to diffuse the Gospel, both among the German and French soldiers, by the circulation of Tracts, Gospels, New Testaments, and other publications. Much encouragement has been met with. About 300 members and friends of the German churches are with the armies, with whom a lively correspondence is kept up. Mr. Oncken will be happy to receive assistance in this work.

NORWAY.—Mr. Ola Hanssen is at present labouring in Tromsøe, where there is every appearance of a large church being gathered. In Bergen the truth is also making progress; five persons have been lately added to the church; four others are candidates, and many more are inquiring after the "good old way." The meetings are well attended, especially on Sunday evenings.

Home Proceedings.

THE month of November has been scarcely less crowded with missionary services than the previous month. In almost every place the interest shown has been very gratifying, and in not a few places there have been overcrowded gatherings. Some two or three of our brethren write about

“forms in the aisles,” and “many obliged to go away who could not get in.” Our dear brethren from the field, who are now doing temporary service at home, are rendering that service most heartily, and in a manner that secures the sympathy and thankfulness of all. Our brethren, the secretaries of local auxiliaries, are also giving us substantial help. We thank them cordially for it. Where all are doing so well, it is hard to single out particular names without appearing to make invidious comparisons; still, we cannot forbear mentioning such brethren as the Rev. J. McMichael, B.A., of Bourton-on-the-Water, and the Rev. John Haslam, of Gildersome, on account of the fact that these brethren have aimed at inducing *every* church in their respective neighbourhoods to join us in our work. They have met with such a success as should encourage others in the same effort.

Services and Meetings have been held as follows:—

PLACES.	DEPUTATIONS.
Bromsgrove, Haverfordwest, and District . . .	Rev. James Smith (of Delhi).
Coate, Faringdon, Wantage, Wallingford, Brom- ley, Hampstead, and Bolton }	Rev. J. J. Fuller.
Coventry (Cow Lane & St. Michael's Chapels) . {	Revds. James Smith and
East Gloucestershire (portion) }	F. Timmis (of Rugby).
	Rev. J. J. Brown (of Cirencester).
Great Grimsby, Grantham, and Horncastle . .	Rev. R. A. Hatchard.
John Street Chapel, Bedford Row, & Watford . {	Revds. C. Bailhache and
	J. H. Anderson.
Markyate Street and Sevenoaks }	Rev. Hormazdji Pestonji.
Preston, and District }	Rev. W. H. McMechan.
Reading and Biggleswade }	Rev. T. Lea.
Rickmansworth, Braintree, Halstead, Earl's } Colne, and Sible Hedingham }	Rev. C. Bailhache.
Ryde, and District }	Rev. F. Trestrail.
Scarborough, Oxford, Abingdon, &c. }	Dr. Underhill.
	Revds. J. A. Wood,
Weymouth, Dorchester, Burnham }	P. Mac Master, and
	T. Lea.
Woodstock, and District }	Rev. W. A. Hobbs.

MEETINGS IN LONDON.—Among the Meetings in the above list, one at John Street Chapel, Bedford Row, demands special notice. The Rev. E. Medley, the pastor of the Church, having long felt that his people were not as well informed as they might be on missionary matters, resolved on holding occasional meetings, for the simple purpose of detailing missionary facts, &c. The first was held on the 8th ultimo, and proved a success. The pastor furnished details of the work in Madagascar, Mr. Anderson spoke about his own work, and Mr. Bailhache enforced the duty of *systematic* working. Mr. Medley hopes to repeat the experiment when fitting opportunities occur. It was very evident that the friends who attended were much interested and gratified. We shall be happy to make arrangements for similar meetings in

other congregations in London. We have at home, just now, a very efficient number of brethren from the field, and they are anxious to utilise what spare time they have in this way.

REV. F. R. LAUGHTON.—In reference to the paper in the last *HERALD*, on the life of Mr. Laughton, it should have been stated that, in his early days, Mr. Laughton received much kindness from his grandfather, by whom he was supported, and treated with great kindness, until he reached an age at which it was desirable to apprentice him. His grandfather's house was, for a long time, his home, and to it he repaired as often as convenience or inclination led him to do so.

WIDOWS' AND ORPHANS' FUND.—The circulars usually sent out respecting this fund are prepared, and will be issued early in the month, so as to be in the pastors' hands in due time to make the needful announcements. We trust the results will be as satisfactory as they have been in previous years.

NATIVE PREACHERS' FUND.—The Christmas cards will also be posted so as to be placed in the hands of our young friends in good time. They have hitherto done nobly for this object. May their love and zeal abound yet more and more, and be crowned with great success!

MISSIONARY SCENES.—These beautiful cards, ten in number, may be had, price one shilling, by application at the Mission House. They would make excellent Christmas gifts and 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.

The "Missionary Herald."

BY a recent decision of the Committee, the monthly numbers of the *HERALD* will, from the commencement of 1871, be sent by post to all subscribers of £1 a-year and upwards, free of charge, as well as to the ministers of all contributing Churches. Our friends will greatly oblige us by forwarding their correct address. The same privilege is also granted to all subscribers of 10s. a-year, who may signify their wish to the Secretary, either direct, or through their auxiliaries or pastors.

Contributions

[From October 19th to November 18th, 1870.

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.				
Lee, Mr., Llandinabo,			land, per Mr. Thomas			Students at Regent's
near Ross.....	2	2 0	Matches	5	15 6	Park College.....
Martin, Mrs. H. W.....	1	1 0	Cory, Mr. R., Cardiff, for			Stradley, Mr.....
			Hayti, per Rev. T. Lea	2	0 0	
			Edwards, Rev J., for			
			Norway, per Rev. O.			
			Kirtland	25	0 0	FOR NEW MISSION SCHEME.
			Small, Rev. G., M.A.,			Angus, Rev. J., D.D.....
			for Rev. H. Heimig,			Hepburn, Mr. A. P.
			Benares	12	4 0	
DONATIONS.						
Crew of Barque "Alice						
Ritson," of Sunder-						

LONDON AND MIDDLESEX.

	£	s.	d.
Arthur Street, Camberwell Gate.....	3	11	3
Camberwell, Denmark Place, on account	15	9	2
Dalston, Luxembourg Hall	5	3	9
John Street, on account	30	0	0
Kennington, Sunday School (White Hart Square)	2	0	0
Vernon Chapel Sunday School, per Y. M. M. A.	8	16	3

BERKSHIRE.

Blackwater, for Boat for Rev. J. Sale, Barisaul Reading, King's Road, on account	2	0	0
Do., Wesleyan Reform Chapel	32	0	8
Wantage	9	2	10
	21	0	0

CORNWALL.

Falmouth, on account...	14	0	0
Grampond	2	10	10
Do., for W & O.	0	11	0
New Quay	1	2	6

DEVONSHIRE.

Bovey Tracey	5	13	2
Brixham	16	17	11
Devonport, Morice Sq., and Pembroke Street, on account	11	3	9
Kingskerswell	1	5	10
Torquay, on account ..	35	11	0

DORSETSHIRE.

Bourton	1	0	0
Dorchester	4	19	0
Weymouth	12	0	0

DURHAM.

Jarrow	2	0	0
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GLOUCESTERSHIRE.

Arlington.....	3	0	0
Eastcombe	1	5	0

HAMPSHIRE.

Barton Cliff.....	0	12	0
Cowes, Isle of Wight.....	2	14	0
Southern District of Southern Association Sunday School, for NP	12	5	5

HERTFORDSHIRE.

Markyate Street.....	13	3	11
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KENT.

Bromley Juvenile Association, for Mr. Smith, Cameroons	5	0	0
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LANCASHIRE.

	£	s.	d.
East Lancashire Union, on account, per Mr. L. Whitaker, jun., Treas.	240	0	0
Liverpool. Collections, Annual Sermons, and Meetings	44	11	8
Do., Myrtle Street.....	62	14	8
Do., Pembroke Chapel, for <i>Intally School</i> ...	10	0	0
Do., Richmond Chapel	37	19	8
Do. do., for <i>Mr. Thomson, Africa</i>	5	0	0
Do., Athenam.....	6	15	0
Do., Islington.....	5	4	0
Do., Ebenezer	7	3	1
Do., Egremont	1	2	2
Do., Stanhope Street (Welsh)	4	6	7
Do., Athol Street (do.)	3	3	2
Do., Hackin's Hey (do.)	0	13	6
Do., Club Moor	0	10	0
	189	3	6
Less Expenses	13	19	11
	175	8	7

Manchester, on account, by Mr. W. Bickham, Treasurer.....	100	0	0
Rochdale, West Street	151	4	4
Do. do., for <i>Native Child under Mr. Thomson</i>	5	0	0
Do., Drake Street	8	5	10
Southport, Balance ..	0	10	0
Stretford, Union Ch. (Motety)	8	14	4

LEICESTERSHIRE.

Leicester. Victoria Road Church.....	11	11	1
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NORTHAMPTONSHIRE.

Gailsborough, for NP...	1	11	0
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SHROPSHIRE.

Madeley	2	1	8
Oakengates	1	11	0
Shrewsbury	1	0	0
Do., St. John's Hill ..	3	0	0
Wem	4	17	8

SOMERSETSHIRE.

Boroughbridge	3	13	8
Bridgewater	48	16	0
Bristol, Philip St. Sunday School, for Mr. Fuller's School, Cameroons	5	0	0
Burnham	4	0	0
Chard	12	0	0
Crewkerne	6	17	0
Hatch	2	12	0
Montacute	15	2	6
Stogumber	1	19	2
Taunton	13	0	0

	£	s.	d.
Watchet and Williton ...	5	2	7
Wellington	8	15	8
	126	18	7

Less Deputation and District Expenses..	4	14	0
	122	4	7

STAFFORDSHIRE.

West Bromwich.....	4	2	0
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WARWICKSHIRE.

Birmingham, on account, by Mr. Thos. Adams, Treasurer.....	100	0	0
Covenry, Cow Lane.....	92	15	11
Do., St. Michael's Ch.	27	8	0

WESTMORELAND.

Asby.....	1	10	6
Brough.....	0	18	7
Crosby Garrett	3	1	0
Winton.....	1	10	0
	7	0	11
Less Expenses	0	3	6
	6	17	5

WILTSHIRE.

Calne, on account	11	0	0
Downton, South Lane Chapel	57	9	5

WORCESTERSHIRE.

Redditch	3	3	0
Worcester	1	1	0

YORKSHIRE.

Barnoldswick	4	10	0
Barnsley	9	1	0
Bradford, Hallfield Ch. Juvenile Association	4	0	0
Breariely, Luddenden Foot	19	18	0
Farsley	45	0	0
Golear	3	12	2
Hallifax, Fellon Lane..	35	0	0
Hebden Bridge	44	9	0
Huddersfield, Bath Buildings	7	6	5
Leeds, York Road	4	4	6
Lindley, Oaks Chapel ..	9	4	4
Lockwood	15	9	0
Meltham	6	14	6
Millwood	3	14	0
Milnsbridge.....	3	1	6
Osett	1	12	6
Fole Moor	18	15	6
Salendene Nook	6	3	3
Salterforth	7	10	0
Scarborough, Albemarle Chapel	4	10	0
Steep Laus	4	0	0
Leeds District—			
Armley.....	1	15	6
Bedale	5	9	7
Borobridge	6	0	3
Chapel Fold.....	2	3	4

£ s. d.		£ s. d.		£ s. d.	
Leeds District—continued		Abersychan.....	10 11 3	Per Mr. J. E. Tresidder.	
Dlsforth.....	2 0 0	Llanvihangel Crucorney	0 11 6	Bridgewater—Frape, Mrs.	1 0 0
Gildersome.....	12 17 10	Pontypool. Crane Street	10 2 8	Sully, Mr.....	0 10 0
Horsforth.....	5 15 3	Raglan.....	4 8 11	Cottingham, near Hull—	
Hunslet.....	5 5 0	IRELAND.		Hill, Miss M. A.....	2 0 0
Leeds, South Parade.....	18 18 11	Carrickfergus.....	3 0 0	Frome—Holroyd, Mrs.....	10 0 0
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Mosham.....	5 1 0	SPECIAL CONTRIBUTIONS FOR BOMBAY CHAPEL.		Farran, Mr. C.....	1 0 0
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	74 12 8	SPECIAL CONTRIBUTIONS FOR ITALIAN MISSION.		Griffiths, Mr. J.....	1 0 0
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	65 13 6	Kelsall, Mrs., Rochdale	5 0 0	London—	
Remitted on account	60 0 0	SPECIAL CONTRIBUTIONS FOR BOMBAY CHAPEL.		Robertson, Mr.G.,jun.	0 10 6
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		Edwards, Rev. J.....	5 0 0	Winterbotham, Mr. L.	0 10 0
		Kelsall, Mrs., Rochdale	5 0 0	Under 10s.....	0 15 0
		SPECIAL CONTRIBUTIONS FOR BOMBAY CHAPEL.			61 3 6
		Tritton, Mr. Joseph.....	10 0 0	Less expenses.....	0 3 11
		SPECIAL CONTRIBUTIONS FOR MADRAS CHAPEL.			60 19 7
		SPECIAL CONTRIBUTIONS FOR ITALIAN MISSION.			

We are requested to insert the following List of Contributions to the
BIBLE TRANSLATION SOCIETY,
From 1st August to 31st October, 1870.

LONDON.		DERBYSHIRE.		HANTS.	
Cummings, S. W., Esq...	0 10 6	Lea and Holloway Branch		Bluntisham.....	3 2 6
Regent's Park College,		Auxiliary.....	35 0 0	St. Ives.....	1 5 6
Contributions from the		DEVONSHIRE.		Somersham.....	0 11 6
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Wisbeach.....	0 6 0	Southsea, Mr R. K. May	1 0 0	Louth.....	6 1 1
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Stockport, Mr J. Edminson	0 10 0	Tritton, Mr. Joseph.....	10 0 0		

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Abersyenan.....	0 7 6	Bedale	0 13 6	Llanelli, Zion Chapel	3 15 3
Blacnafon.....	1 12 6	Beverley	1 12 6	Lewynhendy	1 10 0
Caerleon	1 0 0	Bishop's Burton, Miss			
Newport—		Sedgwick.....	1 1 0	GLAMORGANSHIRE.	
Commercial Street.....	4 17 6	Bridlington.....	1 18 6	Cowbridge	4 18 2
Stow Hill.....	0 18 0	Cottingham	1 10 0	Soar Dinas, Collection ...	1 6 9
Ponthin	2 7 6	Driffeld	1 1 0		
Pontypool	2 4 6	Halifax.....	1 0 0	PEMBROKESHIRE.	
Rhymney—		Hebden Bridge—		Haverfordwest	7 4 0
Jerusalem, Collection	1 0 0	Collection	4 12 0		
		Mr J. Hoyle	0 10 0	SCOTLAND.	
NORFOLK.		Hull	6 3 0	Aberchirder, J. Alexander,	
Martham, per Mr. Linford	1 0 0	Long Preston, by Mrs		Esq., jun	1 1 0
		Cockshott.....	2 0 0	Comrie, P. McFurlane, Esq.,	1 0 0
		Malton	0 6 0	Dunfermline	2 0 0
NORTHAMPTONSHIRE.		Oakes Chapel, Lindley,		Glasgow—	
Peterborough.....	1 13 0	Collection	2 16 0	John Street Church... 10 0 0	
		Scarborough	3 7 0	Subscriptions	27 12 6
OXON.				Greenock	6 12 0
Chipping Norton	1 4 0	WALES.		Johnstone, T. Shanks, Esq. 2 0 0	
Little and Great Tew ...	0 10 0	CARDIGANSHIRE.		Kilmarnock	5 12 0
Milton	2 4 0	Pontelydfendigaid, Coll.	0 7 0	Paisley	121 6 0
WORCESTERSHIRE.		CARMARTHENSHIRE.		FOREIGN.	
Blockley	0 17 6	Carmarthen—		Sydney, Per Rev. J. Voller	11 17 0
Evesham	1 6 0	English Chapel	0 7 6		
Pershore	1 18 6	Priory Street	1 12 6		
Westmancote	9 7 6	Tubernacle	0 7 6		

ACKNOWLEDGMENTS.

The Thanks of the Committee are presented to the following—

Friends at Clifton, per Rev. J. Penny, for a Box for *Rev. J. E. Henderson, Jamaica.*
 Mrs. Forster, Tottenham, for Packages of Flannel, for *Mrs. Fray, and for Mr. Duckett, Jamaica.*
 Mrs. Risdon, Pershore, for a Box, for *Mr Kingdon, Jamaica.*
 Rev. J. Jenkins, of Morlaix, begs to acknowledge with many thanks the receipt of £13 from Mr. J. Edwards, of Camden Town, for support of Scripture Reader in Brittany.

FOREIGN LETTERS RECEIVED.

AFRICA—		EUROPE—	
CAMEROONS, Salter, A., Oct. 5.		FRANCE, Augers, Marten, A., Nov.	
ASIA—		Cotes du Nord, Lecoat, G., Oct. 28.	
CHINA, Ningpo, Baeschlin, C., July.		Morlaix, Jenkins, J., Nov. 7.	
INDIA, Agra, Gregson, J., Oct. 6.		St. Brieuc, Bouhon, V. E., Oct. 27, 29.	
Bombay, Powar Sudoba, Oct. 15;		GERMANY—	
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